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DANTE DICTIONARY

PAGET TOYNBEE

HENRY FROWDE, M.A.
PUBLISHER TO THE UNIVERSITY OF OXFORD



LONDON, EDINBURGH, AND NEW YORK

A DICTIONARY

OF

PROPER NAMES AND NOTABLE MATTERS

IN THE

WORKS OF DANTE

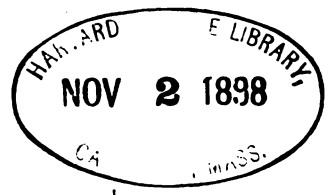
BY

PAGET TOYNBEE, M.A.
BALLIOL COLLEGE, OXFORD
EDITOR OF 'SPECIMENS OF OLD FRENCH,' 'HISTORICAL FRENCH GRAMMAR,' ETC.

'Dietro alle poste delle care piante'
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A



The Dante Society.
From the Author.

'Si ne di je pas que cist livres soit estrais de mon povre sens, ne de ma nue science; mais il est autressi comme une bresche de miel cueillie de diverses flors.'

Brunetto Latino, *Trésor*, I. 1.

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PREFACE

IN this *Dante Dictionary* I have made an attempt to bring together, in a convenient and concise form, such information as is available concerning the various persons and places mentioned or referred to in the works of Dante (i. e. in the *Divina Commedia*, the *Canzoniere*, the *Vita Nuova*, the *Convivio*, the *De Vulgari Eloquentia*, the *De Monarchia*, the *Epistolae*, the *Eclogae*, and the *Quaestio de Aqua et Terra*, as printed in the Oxford Dante[1]). I have endeavoured, as far as possible, to present the results of the most recent researches. This has been, in not a few cases, a matter of some difficulty, owing to the fact that a great many of the numerous articles on Dantesque subjects published in Italy make their appearance in more or less ephemeral periodicals. For this reason I have been obliged occasionally to accept my information at second hand, through the medium of one or other of the special Dante publications, such as the *Giornale Dantesco*, the *Bullettino della Società Dantesca Italiana*, and the like. I am not sanguine enough to suppose that I have succeeded in every instance in bringing my articles wholly 'up to date'[2]. In extenuation of any shortcomings in this respect I can only plead the wide extent of the field which has had to be explored, and the 'quel d'Adamo', as Dante puts it, 'l'incarco della carne d'Adamo', beneath which the energies of even the most ardent explorers will sometimes flag.

A few kindred subjects have been included with the proper names, such as the denominations of the several classes of sinners, &c., and of the various heavens, &c., mentioned in the *Divina Commedia* (e. g. **Accidiosi, Ipocriti, Traditori**; **Cielo Stellato, Rosa Celestiale**); certain personifications and titles (e. g. **Aquila, Pellicano**; **Archimandrita, Savio**); the titles of books quoted by Dante (e. g. ***Aeneis, Ethica, De Regimine Principum***); and so on[3].

[1] *Tutte le Opere di Dante Alighieri, nuovamente rivedute nel testo dal* Dr. E. Moore, *con Indice dei Nomi Propri e delle Cose Notabili, compilato da* Paget Toynbee. Oxford, 1894 (second edition, 1897). The convenience of this edition for the purposes of reference can hardly be overrated.

[2] I have been able in a few cases to add references to important articles which appeared while this work was passing through the press.

[3] A list of these 'notable matters' will be found at the end of the volume (Table xxxv).

I have appended sundry genealogical and chronological tables [1] (with an index [2]) in illustration of the numerous historical allusions in Dante's works. Also, for the convenience of those who do not happen to be provided with the Oxford Dante, I have given an index of first lines (in both alphabetical and numerical order) in the *Canzoniere* [3], and comparative tables of the chapter-divisions in the *De Monarchia* [4] adopted respectively in the editions of Witte (followed by the Oxford Dante), Fraticelli, and Giuliani. I have, further, to facilitate reference, supplied an index of such English or Anglicised names as differ in form from the Italian or Latin, with cross-references to the latter [5], e.g. Apulia [**Puglia**], Elbe [**Albia**], Ephialtes [**Fialte**], Jesse [**Isai**], Phaëthon [**Fetonte**], Uzzah [**Oza**], and the like.

The idea of this work was originally suggested by the *Vocabolario Dantesco* of L. G. Blanc [6]. This invaluable handbook, however, deals with the *Divina Commedia* only, and, as its title implies, includes the vocabulary of the poem as well as the articles (necessarily very brief) on the proper names. Blanc's book was followed twenty years later by the *Dizionario della Divina Commedia* of Donato Bocci [7], a useful work, but marred by the introduction of a great deal of irrelevant matter, especially in the historical articles, which, by a strange freak on the part of the author, are brought down to the nineteenth century. In 1865 appeared the first three volumes of the *Manuale Dantesco* of Jacopo Ferrazzi, which were followed by a fourth volume in 1871, and by a fifth in 1877 [8]. This work (of which the four last volumes bear the sub-title of *Enciclopedia Dantesca*) contains a mass of useful information on all subjects connected with Dante. Its value, however, as a book of reference is seriously impaired by the total absence of method in the arrangement of the material, as well as by the fact that the indices appended to the several volumes are of the most meagre and unsatisfactory description. In the comprehensive *Dizionario Dantesco* of Giacomo Poletto [9] an attempt is made for the first time systematically to cover the whole range of Dante's writings. The chief value of this work lies in the author's acquaintance with scholastic theology. It is unfortunately very incomplete; and, owing to the grave inaccuracies and misreferences with which it abounds, it must be used with great caution.

Of these works I have availed myself to such limited extent as the scheme of the present volume would allow. I may take this opportunity of acknowledging my obligations to them.

[1] Tables i–xxxi. [2] Table xxxviii. [3] Table xxxii. [4] Table xxxiii. [5] Table xxxvi.

[6] *Vocabolario Dantesco, ou Dictionnaire Critique et Raisonné de la Divine Comédie de Dante Allighieri, par* L. G. Blanc. Leipsic, 1852. An Italian translation by G. Carbone was published at Florence in 1859; fifth edition, 1896.

[7] *Dizionario Storico, Geografico, Universale, della Divina Commedia di Dante Alighieri, contenente la Biografia dei Personaggi, la Notizia dei Paesi, e la Spiegazione delle Cose più difficili del Sacro Poema, opera di* Donato Bocci. Turin, 1873. A brief *Biographical Guide to the Divina Commedia*, by Frances Locock, appeared in the next year (London, 1874).

[8] *Manuale Dantesco del* Prof. Giuseppe Jacopo Ferrazzi. 5 vols. Bassano, 1865–77.

[9] *Dizionario Dantesco di quanto si contiene nelle Opere di Dante Allighieri, con richiami alla Somma Teologica di S. Tommaso d'Aquino, coll' illustrazione dei nomi propri mitologici, storici, geografici, e delle questioni più controverse, compilato dal* Prof. D. Giacomo Poletto. 7 vols. Siena, 1885–7.

A few weeks before the completion of my own work Dr. Scartazzini published the first part of his *Enciclopedia Dantesca*[1]; of this book it is not my province to speak here.

My obligations, as far as modern commentaries on the *Divina Commedia* are concerned, are chiefly to those of Dr. Scartazzini[2] and Prof. Casini[3], to the latter of which especially I am greatly indebted. I have also made frequent use of Mr. A. J. Butler's notes to his English version of Dante's poem[4]; and I have found much valuable information in Mr. W. W. Vernon's carefully compiled volumes on the *Inferno* and *Purgatorio*[5].

Of the mediaeval commentaries I have, for general purposes, made most frequent reference to that of Benvenuto da Imola (in the handsome edition for which Dante students are indebted to the munificence of Mr. Vernon[6]).

In the case of local allusions I have, where possible, given the preference to the commentator best qualified by circumstances of birth or residence to supply the required information (as, for instance, to Jacopo della Lana and Benvenuto for Bologna, to Francesco da Buti for Pisa, and so on). The contemporary chronicles of Giovanni Villani[7] and Dino Compagni[8] have also, of course, been in constant requisition.

To attempt to enumerate here, even in the most summary manner, the host of other authorities made use of in the course of the work (the majority of them 'scritti danteschi' published in the form of fugitive pieces) would be to trench on the province of the bibliographer[9], and would prove almost as onerous an undertaking as the proverbial 'doppiar degli scacchi.' References to the most important authorities, however, will be found in their proper places in the body of the *Dictionary*.

As regards Dante's prose works, I have had for the most part to break new ground, the help afforded by the few existing commentaries being, as a rule, of the scantiest. The results of my own researches, which are necessarily given only in brief in the *Dictionary*, have been published from time to time in *Romania*, the *Giornale Storico della Letteratura Italiana*, the *Academy*, the

[1] Dr. G. A. Scartazzini: *Enciclopedia Dantesca—Dizionario critico e ragionato di quanto concerne la Vita e le Opere di Dante Alighieri.* Vol. i. A–L. Milan, 1896. Vol. ii. (Parte prima) M–R. Milan, 1898.

[2] *La Divina Commedia di Dante Alighieri, riveduta nel testo e commentata da* G. A. Scartazzini. 4 vols. Leipzig, 1874–90. —— *Edizione Minore*, Milan, 1893; second edition, 1896.

[3] *La Divina Commedia di Dante Alighieri, con il commento di* Tommaso Casini. (4ta edizione.) Florence, 1896.

[4] *The Hell, Purgatory, and Paradise of Dante Alighieri, edited with Translation and Notes by* Arthur John Butler. 3 vols. London, 1880–92.

[5] *Readings on the Inferno and Purgatorio of Dante, chiefly based on the Commentary of Benvenuto da Imola, by* the Honble. William Warren Vernon. 4 vols. London, 1889–97.

[6] *Benevenuti de Rambaldis de Imola Comentum super Dantis Aldigherii Comoediam, nunc primum integre in lucem editum, sumptibus* Guilielmi Warren Vernon, *curante* Jacobo Philippo Lacaita. 5 vols. Florence, 1887.

[7] The edition used is that in 8 vols. published at Florence (Il Magheri) in 1823.

[8] *Dino Compagni e la sua Cronica, per* Isidoro del Lungo. 2 vols. Florence, 1879.

[9] What promises to be an exhaustive bibliography of Dante literature is in course of preparation by Mr. T. W. Koch, Librarian of the Dante Collection recently presented by Mr. Willard Fiske to the Cornell University Library (U.S.A.).

Athenaeum, the *Reports of the Cambridge* (*U.S.A.*) *Dante Society*, and other periodicals, to which references are supplied as occasion arises.

I am indebted for valuable assistance on special points to several Oxford friends, members of the Oxford Dante Society, among whom I may mention the Principal of St. Edmund Hall (Rev. Dr. E. Moore), the Rector of Exeter College (Rev. Dr. W. W. Jackson), the Regius Professor of Modern History (Mr. F. York Powell, of Oriel College), the Quain Professor of English Literature at University College, London (Mr. W. P. Ker, of All Souls' College), Mr. Edward Armstrong, of Queen's College, Dr. Charles L. Shadwell, of Oriel College, and Rev. H. F. Tozer, of Exeter College.

In the verification of Dante's numerous quotations from classical writers and from Scripture I have been largely helped by the exhaustive indices compiled by Dr. Moore, and recently published in the first series of his *Studies in Dante*[1]. I am glad to take this opportunity of expressing my acknowledgements to Dr. Moore for his generosity in allowing me the use of 'advanced sheets' of these indices, whereby I was enabled to check, and in many cases to supplement, my own reference-lists.

I must also acknowledge my obligations to the Keeper of Printed Books (Dr. Richard Garnett), and the Keeper of Coins (Dr. Barclay V. Head), at the British Museum, who have courteously supplied me with information on subjects connected with their respective departments; as well as to Bodley's Librarian at Oxford (Mr. E. W. B. Nicholson), the Librarian of the Cambridge University Library (Mr. F. Jenkinson), M. Gaston Raynaud of the Bibliothèque Nationale at Paris, Professor Pio Rajna of Florence, and Professor Rodolfo Renier of Turin, for services of a similar nature; and to various writers in the *Encyclopaedia Britannica* (ninth edition) and in Dr. Smith's *Classical Dictionary*.

I may mention, in conclusion, that I hope to deal later with the Vocabulary of the *Divina Commedia*, *Canzoniere*, *Vita Nuova*, and *Convivio*—

Se tanto lavoro in bene assommi!

PAGET TOYNBEE.

DORNEY WOOD, BUCKS.
August 23, 1897.

*** A few corrections and additions which were too late for insertion in the body of the work will be found under the heading of *Corrigenda et Addenda* on pp. 564–5.

[1] *Studies in Dante. First Series: Scripture and Classical Authors in Dante.* By Edward Moore, D.D. Oxford, 1896. I have also availed myself of the labours of Mazzucchelli in this department for the *Convivio*, and of those of Witte for the *De Monarchia*.

CONTENTS

	PAGE
PREFACE	v–viii
PROPER NAMES AND NOTABLE MATTERS	1–563
ADDENDA ET CORRIGENDA	564–565
GENEALOGICAL TABLES	567–591
CHRONOLOGICAL TABLE	592–597
INDEX OF FIRST LINES OF THE *Canzoniere*	598–600
CHAPTER-DIVISIONS IN VARIOUS EDITIONS OF THE *De Monarchia*	601–603
NUMERATION OF THE *Epistolae* IN VARIOUS EDITIONS	604
LIST OF ARTICLES DEALING WITH NOTABLE MATTERS OTHER THAN NAMES OF PERSONS OR PLACES	605–607
INDEX OF ENGLISH OR ANGLICISED NAMES WHICH DIFFER FROM THE ITALIAN OR LATIN	608–610
PLATES	611–613
LIST OF TABLES AND PLATES	614
INDEX TO TABLES AND PLATES	615–616

LIST OF ABBREVIATIONS.

A.T.	*Quaestio de Aqua et Terra.*
A.V.	*Authorized Version.*
B.	Beatrice (in the *D.C.*).
Ball.	*Ballata.*
Canz.	*Canzone.*
Cent.	*Century.*
Conv.	*Convivio.*
D.	Dante.
D.C.	*Divina Commedia.*
Ecl.	*Ecloga.*
ed.	*edited by.*
edd.	*editors* or *editions.*
Encyc. Brit.	*Encyclopaedia Britannica.*
Epist.	*Epistola.*
Inf.	*Inferno.*
M.	Matilda (in the *D.C.*).
Mon.	*De Monarchia.*
N.T.	*New Testament.*
Nov.	*Novella.*
O.F.	*Old French.*
O.T.	*Old Testament.*
Par.	*Paradiso.*
Purg.	*Purgatorio.*
ref.	*reference.*
S.	Statius (in the *D.C.*).
Sest.	*Sestina.*
Son.	*Sonetto.*
V.	Virgil (in the *D.C.*).
v.	*verse.*
V.E.	*De Vulgari Eloquentia.*
V.N.	*Vita Nuova.*
var.	*variant.*
Vill.	Villani.
Vulg.	*Vulgate.*

EXPLANATION OF SIGNS, &c.

References throughout are to the Oxford edition of the complete works of Dante. In order, however, that the Dictionary may serve equally well for other editions of Dante's works (e.g. those of Witte, Fraticelli, and Giuliani), I have, as is explained in the Preface, appended, in the case of the *Canzoniere*, an index of first lines arranged (1) in alphabetical order, (2) in numerical order (according to the numeration of the poems in the Oxford edition) [**Table xxxii**]; in the case of the *De Monarchia*, comparative tables of the chapter-divisions adopted respectively in the editions of Witte (whose arrangement is followed in the Oxford Dante), Fraticelli, and Giuliani [**Table xxxiii**]; and, in the case of the *Epistolae*, comparative tables of the numeration adopted respectively in the Oxford Dante, and in the editions of Fraticelli and Giuliani [**Table xxxiv**].

In order to facilitate reference in the case of the prose works, references (indicated by 'superior' or index numbers) are given to the *lines* (numbered separately for each chapter) of the several treatises as printed in the Oxford Dante, as well as to *Book* and *Chapter*; thus Conv. i. 12^{19} = Convivio, *Bk.* i, *Ch.* 12, *l.* 19; Mon. ii. 3^{102} = De Monarchia, *Bk.* ii, *Ch.* 3, *l.* 102; V.N. § 25^{76} = Vita Nuova, *Sect.* 25, *l.* 76; and so on. The index-numbers being disregarded, the references hold equally well, of course, for the other editions of the several treatises.

Cross-references are indicated by printing the name referred to between square brackets and in black type, e.g. [**Buemme**]. A single square bracket after a name, e.g. **Agamemnone**], **Londra**], indicates that the person or place in question is alluded to only, not mentioned by name, in Dante's works. Index-numbers are employed for the purpose of distinguishing between several persons or places of the same name, e.g. **Adriano**[1], **Adriano**[2]; **Ida**[1], **Ida**[2]; **Lapo**[1], **Lapo**[2]. The titles of books are printed in slanting type, e.g. ***Aeneis, De Civitate Dei***.

A

Abati], ancient noble family of Florence, thought by some to be referred to by Cacciaguida (in the Heaven of Mars) as *quei che son disfatti Per lor superbia*, Par. xvi. 109–10. The reference is more probably to the Uberti [**Uberti**].

The Abati, who, as Villani records, lived in the 'sesto di porte san Piero,' were Ghibellines (v. 39; vi. 33); they were among those who were expelled from Florence in 1258 (vi. 65); they took part in the battle of Montaperti, with which their name is associated through the treachery of Bocca degli Abati (vi. 78) [**Bocca**]; at the time of the feuds which arose through the factions of the Bianchi and Neri in Florence, they were partly Ghibellines, partly Guelfs, but they all threw in their lot together with the Bianchi (viii. 39); and they were among those of the latter party who were the objects of the vengeance of the Florentine podestà, Fulcieri da Calboli, in 1302 (viii. 59) [**Calboli**].

Abati, Bocca degli. [**Bocca.**]

Abati, Buoso degli. [**Buoso.**]

Abbagliato, name applied by the Florentine Capocchio (in Bolgia 10 of Circle VIII of Hell) as a nickname ('muddle-head') to a Sienese spendthrift, who has been identified with one Meo (i. e. Bartolommeo), son of Rainieri de' Folcacchieri of Siena, and who was a member of the 'spendthrift brigade,' a company of twelve wealthy young Sienese, who vied with each other in squandering their means, Inf. xxix. 130–2 [**Brigata Spendereccia**].

This Bartolommeo de' Folcacchieri held high office in Siena between 1277 and 1300, where he was chancellor in 1279, and gonfalonier of the army in 1278 and 1280; he was rector of Campagnatico in 1288, podestà of Montereggioni in 1290 and of Monteguidi in 1300, and captain of the Sienese mercenaries in the Maremma from 1289 to 1292; it is on record that he was fined in 1278 for being found drinking in a tavern. (See C. Mazzi, *Folcacchiero Folcacchieri rimatore senese del sec. xiii.*)

Benvenuto and others, reading 'l'abbagliato suo senno proferse,' instead of 'l'Abbagliato,' take *abbagliato* as an epithet of *senno*, and refer the verb to Caccia d'Asciano of the previous line ('displayed his own muddled wits').

Abel, Abel, second son of Adam; mentioned by Virgil among those released by Christ from Limbo, Inf. iv. 56. [**Limbo.**]

Abido, Abydos, town in the Troad, on the narrowest part of the Hellespont, nearly opposite to Sestos in Thrace; celebrated as the home of Leander, who used to swim nightly across to Sestos to visit Hero, Purg. xxviii. 74 [**Leandro: Sesto** [1]]; mentioned in connexion with the bridge of boats built by Xerxes across the Hellespont, Mon. ii. 9^{53-4} [**Ellesponto: Serse**].

Abile], Mt. Abyla, in N. Africa, opposite Calpe (Gibraltar), one of the 'Columns of Hercules'; alluded to, Inf. xxvi. 108. [**Colonne di Ercole.**]

Abraam, the patriarch Abraham; mentioned by Virgil among those released by Christ from Limbo, Inf. iv. 58. [**Limbo.**]

Absalone, Absalom, son of David by Maachah, daughter of Talmai, king of Geshur (2 *Sam.* iii. 3); encouraged by the evil counsels of Ahithophel the Gilonite, he rebelled against his father, but was defeated in Gilead, in the wood of Ephraim, where he met his death (2 *Sam.* xv–xix); he is mentioned by Bertran de Born (in Bolgia 9 of Circle VIII of Hell), who compares his own instigation of the 'Young King' to rebel against his father Henry II of England with the similar part played by Ahithophel in encouraging Absalom to rebel against David, Inf. xxviii. 136–8. [**Arrigo** [4].]

Abydos, town in the Troad, on the Hellespont, Mon. ii. 9^{51}. [**Abido.**]

Academicae Quaestiones], the *Academic Questions* (a fragment, in two books) of Cicero; hence D. got the opinion of Zeno that virtue is the highest good, Conv. iv. 6^{84-7} (*Acad. Quaest.* ii. 22: '... utrum Zenoni credidisset, honestum quod esset, id bonum solum esse'; ii. 42: 'honestum autem, quod ducatur a conciliatione naturae, Zeno statuit finem esse bonorum, qui inventor et princeps Stoicorum fuit') [**Zenone**]; and also the account of the Academic and Peripatetic schools of philosophy, Conv. iv. 6^{115-47} (*Acad. Quaest.* i. 4):—

'Platonis autem auctoritate, qui varius, et multiplex, et copiosus fuit, una et consentiens duobus vocabulis philosophiae forma instituta est, Academicorum et Peripateticorum: qui rebus congruentes, nominibus differebant. Nam, cum Speusippum, sororis filium, Plato philosophiae quasi heredem reliquisset; duos autem praestantissimos studio atque doctrina, Xenocratem Chalcedonium, et Aristotelem Stagiritem: qui erant cum Aristotele Peripatetici dicti sunt, quia disputabant inambulantes in Lycio: illi autem, qui Platonis instituto in Academia, quod est alterum gymnasium, coetus erant, et sermones habere soliti, e loci vocabulo nomen habuerunt. Sed utrique Platonis ubertate completi, certam quandam disciplinae formulam composuerunt, et eam quidem plenam, ac refertam: illam autem Socraticam dubitationem de omnibus rebus, et nulla affirmatione adhibita consuetudinem disserendi reliquerunt.'

Acam. [**Acan.**]

Acan, Achan, son of Carmi, of the tribe of Judah, 'who took of the accursed thing' in appropriating part of the spoil of Jericho, contrary to the commands of Joshua. After the defeat of the Israelites in their attack upon Ai, A. confessed his guilt, and the booty was discovered. Thereupon he and his whole family were stoned to death by command of Joshua, and their remains and property were burned (*Josh.* vii). D. includes A. among the instances of avarice proclaimed by the Avaricious in Circle V of Purgatory, Purg. xx. 109–11 [**Avari**].

Accademia, the *Academia*, a piece of land on the Cephissus, near Athens, so called from having originally belonged to a hero named Academus. It was subsequently a gymnasium, adorned with groves and statues, and became celebrated as the scene of Plato's teaching, whence his followers were called Academic philosophers. D. speaks of it as 'lo luogo dove Platone studiava,' in connexion with the origin of the name of his school of philosophy, Conv. iv. 6^{125-8}. [**Accademici: Platone.**]

Accademici, the Academic or Platonic school of philosophers, so called from the *Academia* at Athens, where Plato and Speusippus used to teach, Conv. iv. 6^{125-8} [**Accademia**]; they were succeeded and superseded by the Peripatetics, Conv. iv. 6^{142-5} [**Peripatetici**]. D. got his account of these schools from the *Academicae Quaestiones* of Cicero (i. 4) [***Academicae Quaestiones***].

Acciaiuoli, Niccola], Florentine Guelf, who in 1299, together with Baldo d'Aguglione (Par. xvi. 56), in order to destroy the evidence of a fraudulent transaction in which, with the connivance of the Podestà, he had been engaged, defaced a sheet of the public records of Florence. This scandal took place during the period of corruption and maladministration which followed the expulsion of Giano della Bella from Florence [**Aguglione: Giano della Bella**]. D. alludes to this tampering with the 'quaderno,' Purg. xii. 105.

The following account of the incident, which appears to have been unknown to Benvenuto, is given by the Anonimo Fiorentino:—

'Nel MCCLXXXXV, doppo la cacciata di Gian de la Bella, essendo Firenze in male stato, fu chiamato rettore di Firenze, a petizione di quelli che reggevono, uno povero gentile uomo chiamato messer Monfiorito della Marca Trivigiana, il quale prese la forma della terra, et assolvea et condennava sanza ragione, et palesemente per lui et sua famiglia si vendea la giustizia. Nol sostennono i cittadini, et compiuto l'ufficio, presono lui e due suoi famigli, et lui missono alla colla*, et per sua confessione si seppono cose che a molti cittadini ne seguì grande infamia; et faccendolo collare due cittadini chiamati sopra a ciò, l'uno dicea: basta, l'altro dicea: no. Piero Manzuoli cambiatore, chiamato sopra ciò, disse: dàgli ancora uno crollo; e 'l cavalieri ch'era in sulla colla disse: io rende' uno testimonio falso a messer Niccola Acciaioli, il quale non condannai; non volea il Manzuolo che quella confessione fosse scritta, però che messer Niccola era suo genero; l'altro pure volle, et scrissesi; et saputo messer Niccola questo fatto, ebbe si gran paura che il fatto non si palesasse, ch'egli se ne consigliò con messer Baldo Agulione, pessimo giudice ghibellino antico. Chiesono il quaderno degli atti al notaio, et ebborlo; et il foglio dov'era il fatto di messer Niccola trassono del quaderno: et palesandosi per lo notaio del foglio ch'era tratto, fu consigliato che si cercasse di chi l'avea fatto; onde il Podestà, non palesando niente, prese messer Niccola, et messer Baldo fuggi. Fu condennato messer Niccola in libre .III.m., et messer Baldo in .II.m. et a'confini fuori della città et del contado per uno anno.'

Villani makes no mention of this incident, possibly because the Acciaiuoli were Guelfs like himself; it is, however, recorded at length by Dino Compagni (i. 19), whose account is substantially the same as that given above; he adds that the corrupt Podestà, whom he calls 'Messer Monfiorito di Padova,' was not only flogged but imprisoned by the Florentines, who refused to release him in spite of repeated

* i.e. had them tied up and flogged with a rope's end.

applications from the Paduans; he finally effected his escape by the help of the wife of one of the Arrigucci [**Arrigucci**].

Accidiosi], the Slothful, supposed by some, on account of the expression 'accidioso fummo' (Inf. vii. 123), to be included with the Wrathful (and perhaps also the Envious) in Circle V of Hell [**Invidiosi: Iracondi**].

Those who expiate the sin of Sloth (*accidia*) in Purgatory are placed in Circle IV, Purg. xvii. 46–xix. 43 [***Beatitudini*: Purgatorio**]; their punishment is to be obliged to run continually round and round, urging each other to greater exertion with the cry 'Ratto, ratto, che il tempo non si perda Per poco amore,' Purg. xviii. 94–104; those in front recall instances of alacrity, viz. how the Virgin Mary hastened to salute Elisabeth (*Luke* i. 39), and how Julius Caesar hastened to subdue Lerida (*vv.* 99–102) [**Maria**[1]: **Cesare**[1]]; those behind recall instances of sloth, viz. how the children of Israel lost the promised land, and how some of the companions of Aeneas remained behind in Sicily (*vv.* 131–8) [**Ebrei: Aceste**[1]]. *Example*: an Abbot of San Zeno at Verona [**Alberto della Scala: Zeno, San**].

Accorso, Francesco d', son of the famous Florentine jurist, Accorso da Bagnolo (commonly known by the Latin name of Accursius), who lectured in the university of Bologna, where he died in 1260; the son, who was born at Bologna in 1225, was himself a celebrated lawyer; he was professor of civil law at Bologna, and in 1273, when Edward I passed through that city on his way back from Palestine, decided, upon the invitation of the latter, to accompany him to England, where he lectured for some time at Oxford, being provided with free quarters in the 'King's Manor' (i.e. Beaumont Palace, the traditional birthplace of Richard Cœur-de-Lion, the memory of which is preserved in the name of the present Beaumont Street). The Bolognese, who were anxious not to lose him, forbade him to go, under pain of confiscation of all his property, a threat which was carried into execution in the next year, when he was proscribed as a Ghibelline; his belongings, however, were restored to him on his return to Bologna in 1281, where he died in 1293. A sister of his is said also to have professed law at the university of Bologna. A tale about him forms the subject of one of the *Cento Novelle Antiche* (Nov. lxxxi. ed. Biagi).

D. places Francesco d'Accorso, together with Priscian and Brunetto Latino, among the Sodomites in Round 3 of Circle VII of Hell, Inf. xv. 110 [**Sodomiti**].

Benvenuto states that D.'s condemnation of these persons aroused a good deal of indignation, which he himself was inclined to share until his own personal experience of the gruesome state of affairs in the university of Bologna, where he lectured on Dante in 1375, induced him to modify his opinion; he says:—

'Franciscus filius Accursii primogenitus fuit etiam famosissimus doctor legum, qui laboravit morbo pejoris et ardentioris febris, quam pater suus . . . autor ponit Franciscum ista horrenda ignominia maculosum, quia male servavit legem suam pulcerrimam, quam docebat alios, quae dicit: cum vir nubit in feminam armentur leges, etc. Et hic nota, lector, quod vidi aliquando viros sapientes magnae literaturae conquerentes, et dicentes, quod pro certo Dantes nimis male locutus est hic nominando tales viros. Et certe ego, quando primo vidi literam istam, satis indignatus fui; sed postea experientia teste didici, quod hic sapientissimus poeta optime fecit. Nam in MCCCLXXV, dum essem Bononiae, et legerem librum istum, reperi aliquos vermes natos de cineribus sodomorum, inficientes totum illud studium: nec valens diutius ferre foetorem tantum, cujus fumus jam fuscabat astra, non sine gravi periculo meo rem patefeci Petro cardinali Bituricensi, tunc legato Bononiae; qui vir magnae virtutis et scientiae detestans tam abhominabile scelus, mandavit inquiri contra principales, quorum aliqui capti sunt, et multi territi diffugerunt. Et nisi quidam sacerdos proditor, cui erat commissum negotium, obviasset, quia laborabat pari morbo cum illis, multi fuissent traditi flammis ignis; quas si vivi effugerunt, mortui non evadent hic, nisi forte bona poenitudo extinxerit eas aqua lacrymarum et compunctionis. Ex hoc autem incurri capitale odium et inimicitiam multorum; sed divina justitia me contra istos hostes naturae hucusque benigne protexit.'

Aceste[1], Acestes, a Trojan born in Sicily, whose father was the river-god Crimisus, and his mother a Trojan woman named Egesta, who had been sent to Sicily by her parents. D. refers to the account given by Virgil (*Aen.* v. 711–18) of how Aeneas on his arrival in Sicily was hospitably entertained by Acestes, with whom he left those of his companions who were unfit to proceed with him to Italy, Conv. iv. 26[92–6]; these latter are mentioned as instances of sluggards by the Slothful in Circle IV of Purgatory, Purg. xviii. 136–8. [**Accidiosi.**]

Aceste[2], Acastë, the nurse of Argia and Deiphylë, the two daughters of Adrastus, king of Argos; mentioned with reference to the account given by Statius in the *Thebaïd* (i. 529 ff.) of how she brought the two maidens into the presence of their father when Polynices and Tydeus were with him, Conv. iv. 25[78–84]. [**Adrasto.**]

Achaemenides, companion of Ulysses, who left him behind in Sicily, when he escaped from the Cyclops. When subsequently the Trojans landed in the island they found Achaemenides there and heard from him how his companions had been devoured by Poly-

phemus. D. refers to this episode, Ecl. ii. 82–3; his account is taken either from Virgil (*Aen.* iii. 588–691), who appears to have invented the incident, or from Ovid (*Metam.* xiv. 160–222). [**Polyphemus.**]

Acheronte, 'sad Acheron, the flood of sorrow, black and deep,' one of the rivers of Hell, which forms the boundary of Hell proper, Inf. iii. 78; xiv. 116; Purg. ii. 105; *gran fiume,* Inf. iii. 71; *trista riviera, v.* 78; *fiume, v.* 81; *livida palude, v.* 98; *onda bruna, v.* 118; *mal fiume,* Purg. i. 88; on its shore assemble from every land all those who have died in the wrath of God, Inf. iii. 122–3; Purg. i. 88; ii. 105; here they wait to be ferried across by Charon, Inf. iii. 70–120 [**Caron: Inferno**]; its origin, and that of the other rivers of Hell, is explained to D. by Virgil, Inf. xiv. 112–19 [**Fiumi Infernali**].

Achille, Achilles, son of Peleus and Thetis, the foremost hero of the Greeks in the Trojan war. In his youth he was instructed by Chiron the Centaur, from whose charge he was withdrawn by his mother, who placed him in hiding in the island of Scyros, to prevent his going to the Trojan war. While there he became enamoured of Deidamia, daughter of Lycomedes, king of Scyros, but at the instance of Ulysses, who discovered his hiding-place, he deserted her and accompanied him to the war. The spear of Achilles possessed the property of healing the wounds inflicted by it. At the first landing of the Greeks in the Troad, Telephus, son of Hercules, the king of Mysia, was wounded by A.; as the wound did not heal he sought the oracle, and was told that it could only be cured by him who inflicted it; he accordingly sought A., who applied some of the rust of his spear to the wound and healed it.

D. places A., 'il grande Achille' (cf. Purg. xxi. 92), in Circle II of Hell, among those who met their death through love, and says of him, in allusion to the mediaeval tradition as to his death, 'con amore al fine combatteo,' i.e. he fought on love's side to the end, Inf. v. 65–6 [**Lussuriosi**] (*see below*); he is mentioned in connexion with his bringing up by Chiron, Inf. xii. 71 [**Chirone**]; his desertion of Deidamia, Inf. xxvi. 62 [**Deidamia**]; the healing property of his spear, Inf. xxxi. 5 [**Peleus**]; his conveyance to Scyros by his mother, Purg. ix. 34 [**Schiro**]; the (unfinished) poem of Statius (the *Achilleid*) on the subject of his heroic achievements, Purg. xxi. 92 [***Achilleide***]; his descent from Aeacus, Conv. iv. 27^{192-5} [**Eaco**].

According to the Homeric story A. was killed before Troy, after having slain Hector. D. follows (Inf. v. 65–6) the later account, current in the Middle Ages, which was derived from the *De Bello Trojano* and the *De Excidio Trojae* of the so-called Dictys the Cretan and Dares the Phrygian. These two works, which purported to be written by actual combatants in the war, were the principal authorities in mediaeval times for the story of the Trojan war; and upon them Guido delle Colonne professed to have based his popular prose romance of Troy, the *Historia Trojana* (written in 1270 and 1287), which as a matter of fact is a more or less close translation of the Old French *Roman de Troie,* written more than a hundred years before by Benoît de Sainte-More. According to the mediaeval account Achilles was killed by treachery in the temple of Apollo Thymbraeus in Troy, whither he had been lured by the promise of a meeting with Polyxena, of whom he was enamoured, and who had been offered him in marriage if he would join the Trojans. Paris (Alexander) lay in wait inside the temple with Deiphobus, and when A. arrived the latter threw his arms round him and embraced him. While A. was thus helpless Paris transfixed him with his sword and fled, leaving him mortally wounded on the ground. When discovered by Ajax and Ulysses he had just strength to murmur with his last breath that he had been killed by treachery through his love for Polyxena—'dolo me atque insidiis Deiphobus atque Alexander Polyxenae gratia circumvenere' (*Bell. Troj.* iv. 11). This tradition as to the death of Achilles is twice referred to by Servius in his commentary on Virgil (*Aen.* iii. 522; vi. 57).

Achilleide], the *Achilleid,* poem in hexameters on the subject of Achilles and the Trojan war, commenced by Statius, the author of the *Thebaid,* but left incomplete at his death, only one book and a portion of the second having been written.

Statius (in Purgatory) alludes to it, in addressing Virgil, as *la seconda somma,* 'the second burden,' under which he fell by the way, Purg. xxi. 92–3 [**Stasio**]. D. was indebted to it for the incident of Ulysses' persuasion of Achilles to desert Deidamia, Inf. xxvi. 61–2 (*Achill.* i. 536 ff.; ii. 1 ff.) [**Deidamia: Ulisse**]; and for that of Achilles awaking in Scyros, Purg. ix. 34–9 (*Achill.* i. 198 ff.) [**Schiro**]; as well as for certain details in his invocation to Apollo, and his reference to the laurel as the reward of poets and warriors, Par. i. 13 ff., 25–9 (*Achill.* i. 9–16).

Achitofel, Ahithophel the Gilonite, who encouraged Absalom in his rebellion against his father David, and who, when his counsel was overthrown by Hushai, David's emissary, 'put his household in order, and hanged himself, and died' (2 *Sam.* xv–xvii); he is mentioned by Bertran de Born (in Bolgia 9 of Circle VIII of Hell), who compares his own evil-doing in stirring up the 'Young King' to

rebel against his father Henry II with that of A. in inciting Absalom to rebel against David, Inf. xxviii. 136–8 [**Absalone: Bertram dal Bornio**].

Acis, a shepherd of Sicily, son of Faunus, who was beloved by the nymph Galatea, and was consequently crushed beneath a rock by the Cyclops Polyphemus, who was jealous of him; his blood as it gushed from under the rock was changed by Galatea into the river Acis. The story, which is told by Ovid (*Metam.* xiii. 860–97), whence D. took it, is referred to, Ecl. ii. 78–80. [**Galatea: Polyphemus.**]

Acone[1], village in Tuscany, in the neighbourhood of Florence, the exact situation of which is uncertain; some place it between Lucca and Pistoja, others in the Valdisieve, one of the valleys opening out of the upper end of the Valdarno.

Cacciaguida (in the Heaven of Mars) laments that the feud between the Church and the Emperor, among other consequences, brought the Cerchi, the leaders of the Bianchi, from their original home at Acone to settle in Florence, Par. xvi. 65. [**Cerchi.**]

It appears that the people of the Acone district were constantly at war with the Florentines on account of the castle of Monte di Croce, which belonged to the Conti Guidi, and was situated in their neighbourhood, close to the Florentine territory. After a number of unsuccessful attempts the Florentines at length in 1154 captured it by treachery, and razed it to the ground, on which account the Conti Guidi ever after bore a grudge against Florence, as Villani relates (iv. 37). It was about this time that the Cerchi came to Florence.

The Ottimo Comento says:—

'I Cerchi furono della contrada detta oggi Pievere d'Acone, la quale per lo castello di Monte di Croce, ch'è in quello pievere, ebbe molte guerre col comune di Firenze: finalmente nel mille cento cinquanta tre li Fiorentini presero e disfecero il detto castello; di che più uomini della contrada vennero ad abitare la città di Firenze, in fra i quali furono i Cerchi.'

Acone[2], Hakon V (VII), king of Norway, 1299–1319; alluded to (probably) by the Eagle in the Heaven of Jupiter as *quel di Norvegia*, Par. xix. 139. [**Aquila**[2]**: Norvegia.**]

Acquacheta ('Still-water'), the name, according to D., of the river Montone ('Ram'), above Forlì, Inf. xvi. 97. D. compares the descent of the infernal river, Phlegethon, to the falls of the Montone near the monastery of San Benedetto in Alpe (*vv.* 94–105). He speaks of the Montone as the first river which, rising on the N. side of the Apennines, flows direct into the Adriatic without entering the Po (*vv.* 94–6). This description is no longer true of the Montone. At the present day it applies to the Lamone, which falls into the Adriatic N. of Ravenna. From the time of Pliny, however, who speaks of it as the Anemo (*Hist. Nat.* iii. 20), down to Cent. xvi, the Lamone had no direct outlet to the sea, but flowed either into the Po di Primaro, or into the swamps about the mouth of that river (see Barlow, *Contributions to the Study of the D. C.*, pp. 131–3). [**Lamone: Monte Veso.**]

The Montone rises as a torrent in the district of the Etruscan Apennines known as Muraglione, about six miles from the monastery of San Benedetto; close to the latter it is joined by the torrents of the Acquacheta and Riodestro, and later on, a few miles above Forlì, near Terra del Sole, it receives the waters of the Rabbi; finally at Ravenna it joins the Ronco (the ancient Bedesis), and the two, forming one stream under the name of the Fiumi Uniti, enter the Adriatic between Ravenna and S. Apollinare. D. implies that the river was known as the Acquacheta as far as Forlì, and only received the name of Montone on reaching that city. In the present day, at any rate, this is not the case, the name of Montone being applied to it as high up as San Benedetto. (See P. Nadiani: *Interpretazione dei versi di D. sul fiume Montone.*)

Acquaqueta. [**Acquacheta.**]

Acquasparta, village in Umbria, about ten miles S.W. of Spoleto, at the head of a torrent of the same name, which flows into the Tiber not far from Todi; mentioned by St. Bonaventura (in the Heaven of the Sun), together with Casale, Par. xii. 124. The allusion is to Matteo d'Acquasparta, a Franciscan who, having been appointed General of the Order in 1287, introduced relaxations of discipline, which were strongly opposed by Ubertino da Casale and his following [**Casale**]. Matteo was created cardinal by Nicholas IV in 1288; he was sent in 1300, and again in 1301, by Boniface VIII to settle the differences between the Bianchi and Neri in Florence, a mission in which he totally failed (Vill. viii. 40, 49); he died in 1302.

Acri, Acre or Acca (the Ptolemais of the N.T.), commonly called St. Jean d'Acre by Europeans, town and seaport of Syria, situated on a low promontory at the N. extremity of the Bay of Acre, about 80 miles N.W. of Jerusalem and 27 S. of Tyre (mod. Sûr). After having been in the possession of the Saracens since the middle of Cent. vii, Acre was taken by the Crusaders under Baldwin I in 1104, who made it their principal port, and retained it until 1187, when it was recovered by Saladin. In 1191, after a long siege, which cost 100,000 lives, it was retaken by Richard Cœur-de-Lion and Philip of France,

who gave the town to the knights of St. John of Jerusalem, whence it received the name of St. Jean d'Acre. It remained in the possession of the Christians for a hundred years, during which, in spite of being continually assaulted by the Saracens, it grew into a large and populous city, with numerous churches, convents, and hospitals, enclosed on the land side within a double line of immensely strong fortifications. In the spring of 1291, however, in consequence of the violation of a truce with the Saracens on the part of the Christian mercenaries in the city, it was besieged with a great host by the Sultan, El-Melik El-Ashraf Khaleel, and after holding out for a few weeks was carried by assault, 60,000 of the inhabitants being taken prisoners, and either put to the sword or sold into slavery. With this great disaster, by which the last of the Christian possessions in the Holy Land passed back into the hands of the Saracens, the Latin kingdom of Jerusalem came to an end. On receipt of the news the Pope, Nicholas IV, at once attempted to organize a new crusade for the recovery of the city, and called upon all Christians, under pain of excommunication, to abstain from any further traffic with Egypt, the head-quarters of the Mussulman power.

The loss of Acre is referred to by Guido da Montefeltro (in Bolgia 8 of Circle VIII of Hell), who reproaches Boniface VIII with carrying on war at home with Christians (meaning the Colonnesi), instead of devoting his resources to the recovery of Acre and the chastisement of the Saracens, Inf. xxvii. 85–9. [**Colonnesi : Laterano.**]

Villani, who gives a long account of the fall of Acre (which is copied almost verbatim by Benvenuto), laments the loss of the place, apparently not so much as a blow to Christianity, as on account of the damage inflicted on commerce by the closing to the West of such a valuable emporium :—

'La cristianità ricevette uno grandissimo dammaggio, che per la perdita d'Acri non rimase nella terra santa neuna terra per gli cristiani; e tutte le buone terre di mercatanzia che sono alle nostre marine e frontiere, mai poi non valsono la metà a profitto di mercatanzia e d'arti per lo buono sito dov' era la città d'Acri, perocch' ell' era nella fronte del nostro mare e in mezzo di Soria, e quasi nel mezzo del mondo abitato, presso a Gerusalem settanta miglia, e fondaco e porto d'ogni mercatanzia sì del levante come del ponente; e di tutte le generazioni delle genti del mondo v' usavano per fare mercatanzia, e turcimanni v' avea di tutte le lingue del mondo, sì ch' ella era quasi com' uno alimento al mondo. . . . Venuta la dolorosa novella in ponente, il papa ordinò grandi indulgenzie e perdoni a chi facesse aiuto o soccorso alla terra santa, mandando a tutti i signori de' cristiani, che volea ordinare passaggio generale, e difese con grandi processi e scomuniche quale cristiano andasse in Alessandria o in terra d'Egitto con mercatanzia, o vittuaglia, o legname, o ferro, o desse per alcuno modo aiuto o favore.' (vii. 145.)

Actus Apostolorum, the Acts of the Apostles, Mon. ii. 8^{70} (ref. to *Acts* i. 26); Mon. iii. 13^{42-3}; quoted, Conv. iv. 20^{28-9} (*Acts* x. 34); Mon. iii. 9^{137-9} (*Acts* i. 1); Mon. iii. 13^{43-53} (*Acts* xxv. 10; xxvii. 24; xxviii. 19); Epist. v. 4 (*Acts* ix. 5). The book of the Acts of the Apostles is supposed to be symbolized by the elder habited like a physician (in allusion to the description of the author as 'Luke, the beloved physician,' *Coloss.* iv. 14) in the mystical Procession in the Terrestrial Paradise, Purg. xxix. 134–8, 145–8 [**Processione**].

Adalagia], Alazais (Adelais), wife of Barral, lord of Marseilles, of whom the troubadour Folquet of Marseilles was enamoured; his love for her is hinted at, Par. ix. 96–9. [**Folco.**]

Adam, Adam, V. E. i. 4^{24}, $6^{10, 17, 49}$; Mon. ii. $13^{2, 6}$; gen. *Adam*, V. E. i. 6^{10}; gen. *Adae*, Mon. ii. $13^{2, 6}$; dat. *Adae*, V. E. i. 4^{24}, 6^{17}. [**Adamo.**]—*Note.* D. follows the Vulgate in his use of the inflected form of the Latin *Adam*; *Adae* occurs as dat. in *Gen.* ii. 20; iii. 17; as gen. in *Rom.* v. 14; *Adam* occurs as gen. in *Gen.* v. 1, 4; as acc. in *Gen.* ii. 19, 22, &c.; as abl. in *Gen.* ii. 22.

Adamo, Adam, the first man, Inf. iii. 115; Purg. ix. 10; xi. 44; xxix. 86; xxxii. 37; Conv. iv. $15^{28, 32, 63, 70}$; Mon. ii. $13^{2, 6}$; V. E. i. 4^{24}, $6^{10, 17, 49}$; *il primo parente*, Inf. iv. 55; Conv. iv. 15^{27}; *il primo generante*, Con. iv. 15^{28}; *l'umana radice*, Purg. xxviii. 142; *radix humanae propaginis*, V. E. i. 8^{6}; *l'anima prima*, Purg. xxxiii. 62; Par. xxvi. 83; V. E. i. 6^{41}; *l'anima primaia*, Par. xxvi. 100; *l'uom che non nacque*, Par. vii. 26; *seme dell' umana natura*, Par. vii. 86; *il petto onde la costa Si trasse per formar la bella guancia, Il cui palato a tutto il mondo costa*, Par. xiii. 37–9; *la terra degna Di tutta l'animal perfezione*, Par. xiii. 82–3; *il primo padre*, Par. xiii. 111; *pomo che maturo Solo prodotto fosti*, Par. xxvi. 91–2; *padre antico*, Par. xxvi. 92; *il padre per lo cui ardito gusto L'umana specie tanto amaro gusta*, Par. xxxii. 122–3; *il maggior padre di famiglia*, Par. xxxii. 136; *primus homo*, V. E. i. $5^{3-4, 12}$; *primus loquens*, V. E. i. 5^{47}, 6^{63}; *vir sine matre, vir sine lacte, qui neque pupillarem aetatem nec vidit adultam*, V. E. i. 6^{5-7}; Adam and Eve, *la prima gente*, Purg. i. 24; *li primi parenti*, Par. vii. 148; *primi parentes*, Mon. i. 16^{7}; Adam and St. Peter, *due radici* (of the Celestial Rose), Par. xxxii. 120.

Il mal seme d'Adamo, i. e. the damned, Inf. iii. 115; *quel d'Adamo*, i. e. human nature, Purg. ix. 10; so *la carne d'Adamo*, Purg. xi. 44; *le figlie d'Adamo*, i.e. womankind, Purg. xxix. 86; *figli d'Adamo, figliuoli d'Adamo*,

i. e. mankind, Conv. iv. 15^{68-70}; *filii Adam*, V. E. i. 6^{10}.

Adam created as a full-grown man, Par. vii. 26; xxvi. 91–2; V. E. i. 6^{5-7}; the most perfect of living things, Par. xiii. 82–3; V. E. i. 5^{14}; the father of the human race, Inf. iii. 115; iv. 55; Purg. ix. 10; xi. 44; xxix. 86; Par. vii. 86, 148; xiii. 111; xxvi. 92; xxxii. 122, 136; Mon. i. 16^{7}; his and Eve's eating of the forbidden fruit the cause of all the woes of mankind, Par. xiii. 37–9; xxxii. 122–3.

Adam is mentioned by Virgil among those released by Christ from Limbo, Inf. iv. 55 [**Limbo**]; his name is murmured by those who accompany the mystical Procession in the Terrestrial Paradise in token of their reprobation of his sin of disobedience, Purg. xxxii. 37; his place in the Celestial Rose, where he is seated on the left hand of the Virgin Mary, as being the first to believe in Christ to come, while St. Peter, the first to believe in Christ come, is seated on her right, is pointed out to D. by St. Bernard, Par. xxxii. 121–6 [**Rosa**]; D. sees his spirit in the Heaven of the Fixed Stars, *quarto lume* (the other three being those of the three Apostles, St. Peter, St. James, and St. John), Par. xxvi. 81; being informed by Beatrice who it is, D. burns with a desire to hear him speak and prays him to gratify it (*vv.* 82–96); Adam complies, and informs D. that he was expelled from Paradise for disobedience and pride (*vv.* 97–117); that the Creation took place 5232 (i. e. 4302+930) years before the Crucifixion (hence 6498, i. e. 5232+1300–34, years before the date of the Vision) (*vv.* 118–20); that he lived 930 years upon earth (*Gen.* v. 5) (*vv.* 121–3); that the language he spoke was extinct before the building of the Tower of Babel (*vv.* 124–6) (*see below*); that speech is natural to man, but the manner of it subject to his will (*vv.* 127–32); that before his death God was called *I* upon earth, but that afterwards man changed the name to *El* (*vv.* 133–8) [**El**]; lastly, that he abode in Paradise rather more than six hours (*vv.* 139–42).

In discussing the nature of nobility D. argues that, if it is merely hereditary and cannot be begot anew in any individual, then, if Adam was noble, all mankind must be noble, and, if Adam was vile, then all mankind must be vile, Conv. iv. 15^{19-34}; Solomon's description (*Eccles.* iii. 21) of mankind, as distinct from beasts, as the sons of Adam, Conv. iv. 15^{65-71}; the sin of Adam not punished in Christ if the Roman Empire did not exist of right, Mon. ii. 13^{1-3}; all mankind sinners through his sin, Mon. i. 16^{6-8}; ii. 13^{6-7}; Adam the first being endowed with speech, V. E. i. 4^{24-6}; his first utterance addressed to God, V. E. i. 5^{3-4}; the absurd pretensions of those who claim that their mother-tongue was the language spoken by Adam, V. E. i. 6^{11-17}; the language spoken by him Hebrew, which survived the confusion of tongues at the building of the Tower of Babel, V. E. i. 6^{49-61} (D. retracts this opinion, Par. xxvi. 124–6). [**Heber.**]

Adamo, Maestro, Master Adam of Brescia, famous coiner, who, at the instigation of the Conti Guidi of Romena, counterfeited the gold florin of Florence, striking coins containing one-eighth of alloy (21 carats of gold instead of 24, the legal standard). The fraud was soon detected, and the Florentines, jealous for the purity of their coinage, which had become a standard throughout Christendom, caused the false coiner to be burned alive (in 1281) at Consuma, on the road between Florence and Romena, in the Casentino.

D. places Maestro Adamo among the Falsifiers in Bolgia 10 of Circle VIII of Hell (Malebolge), Inf. xxx. 61; *mastro A.*, *v.* 104; *un fatto a guisa di liuto*, *v.* 49; *l'idropico*, *v.* 112; *quel ch' avea enfiata l'epa*, *v.* 119; *il monetier*, *v.* 124 [**Falsatori**]; after parting from Gianni Schicchi and Myrrha in Bolgia 10, D. and Virgil come upon a figure distorted with dropsy, Inf. xxx. 46–57; it addresses D. and names itself as Master Adam (*vv.* 58–61); then, after describing the tortures he is suffering from thirst (*vv.* 62–72), he proceeds to narrate the circumstances of his crime and punishment (*vv.* 73–5), and says that if he could see the three brothers Guidi down there in Hell he would not barter the sight for the Fonte Branda (*vv.* 76–8) [**Branda, Fonte**]; he adds that he has been told that one of them (probably Aghinolfo) is already in Hell, and that if he had been able to stir, though only at the rate of an inch in a hundred years, he would ere this have set out to look for him, since it was he and his brothers who had brought himself to this pass (*vv.* 79–90); D. then questions him as to two figures lying prostrate close by (*vv.* 91–3); he replies that they are Potiphar's wife and Sinon the Greek, who were in that position when he arrived and had not stirred since (*vv.* 94–9); Sinon thereupon strikes Master Adam on the paunch with his fist, and the latter returns the blow, smiting S. in the face (*vv.* 100–5); they then indulge in mutual recriminations (*vv.* 106–29), to which D. listens until he is reproved by Virgil (*vv.* 130–2), and they move on [**Sinone**].

The Anonimo Fiorentino says:—

'Questi fu maestro Adamo da Brescia, grandissimo maestro di monete; fu tirato in Casentino nel castello di Romena al tempo che i conti di quello lato stavono male col comune di Firenze. Erono allora signori di Romena, et d'attorno in quello paese, tre fratelli: il conte Aghinolfo, il conte Guido, et il conte Alessandro; il maestro Adamo, riduttosi con loro, costoro il missono in sul salto,

et feciongli battere fiorini sotto il conio del comune di Firenze, ch' erono buoni di peso ma non di lega; però ch' egli erono di XXI carati, dove elli debbono essere di XXIIII; sì che tre carati v'avea dentro di rame o d'altro metallo: venia l'uno a essere peggio il nono o circa. Di questi fiorini se ne spesono assai: ora nel fine, venendo un dì il maestro Adamo a Firenze spendendo di questi fiorini, furono conosciuti essere falsati: fu preso et ivi fu arso.'

Master Adam is said to have been originally employed by the Florentines to coin their gold florins, so that it was an easy matter for him to counterfeit them. Butler suggests that he had been introduced into Florence by his fellow-townsman, Filippo degli Ugoni, who was Podestà in 1252, when the gold florin was first struck, as Villani records:—

'Nel detto tempo . . . la cittade montò molto in istato e in ricchezze e signoria, e in gran tranquillo: per la qual cosa i mercatanti di Firenze per onore del comune, ordinaro col popolo e comune che si battesse moneta d'oro in Firenze; e eglino promisono di fornire la moneta d'oro, che in prima battea moneta d'ariento da danari dodici l'uno. E allora si cominciò la buona moneta d'oro fine di ventiquattro carati, che si chiamano fiorini d'oro, e contavasi l'uno soldi venti. E ciò fu al tempo del detto messer Filippo degli Ugoni di Brescia, del mese di Novembre gli anni di Cristo 1252. I quali fiorini, gli otto pesarono una oncia, e dall' uno lato era la 'mpronta del giglio, e dall' altro il san Giovanni.' (vi. 53.)

According to Troya the fraud upon the Florentines was found out through the accidental burning down of a house belonging to the Anchioni in the Mugello, when a large collection of the counterfeit coins was discovered.

Adice, the Adige, river of Upper Italy, formed by the junction of the Etsch or Adige proper and the Eisach, which rise in the Tyrolese Alps and flow S. as one stream through the Tyrol past Trent and Roveredo; entering Italy the river turns S.E. towards Verona, which it encloses in a loop, and subsequently flows E. past Rovigo and falls into the Adriatic a few miles below Chioggia and about eight to the N. of the most northerly outlet of the Po.

D. mentions it in connexion with the deflection of its course by a great landslip in the neighbourhood of Trent, Inf. xii. 4–5 [**Trento**]; the March of Treviso, with Lombardy and Romagna, is described by Marco Lombardo (in Circle III of Purgatory) as *il paese ch' Adice e Po riga*, Purg. xvi. 115 [**Marca Trivisiana**]; Cunizza (in the Heaven of Venus) refers to the inhabitants of the greater part of the modern province of Venetia, including the towns of Vicenza, Padua, Treviso, Feltro, Belluno (and perhaps Verona and Venice), as *la turba . . . Che Tagliamento ed Adice richiude*, Par. ix. 43–4 [**Tagliamento**].—*Note.* D. uses the article, *l'Adice*, Inf. xii. 5; elsewhere he writes *Adice*, Purg. xvi. 115; Par. ix. 44.

Adimari], powerful Florentine family, alluded to by Cacciaguida (in the Heaven of Mars) as *l'oltracotata schiatta*, Par. xvi. 115; he describes them as overbearing and savage to such as gave way to them, but servile towards those who opposed them or were wealthy (*vv.* 115–17); and adds that in his day they were already coming into importance, but were of such low extraction that Ubertino Donati (who had married a daughter of Bellincione Berti, of the house of Ravignani) was not by any means pleased when his wife's sister married one of them (*vv.* 118–20) [**Bellincion Berti: Donato, Ubertin**].

Villani says of the Adimari:—

'Nel quartiere di porta san Piero erano . . . il legnaggio degli Adimari i quali furono stratti di casa i Cosi, che oggi abitano in Porta rossa, e santa Maria Nipotecosa feciono eglino: e bene che sieno oggi il maggiore legnaggio di quello sesto e di Firenze, non furono però in quelli tempi de' più antichi' (iv. 11).

He says they were Guelfs (v. 39), and as such were expelled from Florence in 1248 (vi. 33); they were among those who took refuge in Lucca after the Ghibelline victory at Montaperti in 1260 (vi. 79); and, when subsequently the Guelf party in Florence split up into Bianchi and Neri, they all joined the former, with the exception of the Cavicciuli branch:—

'I Cerchi furono in Firenze capo della parte bianca, e con loro tennero della casa degli Adimari quasi tutti, se non se il lato de' Cavicciuli.' (viii. 39.)

It appears from Villani (vii. 56) that there was a bitter feud between them and the Donati (who were afterwards leaders of the Neri) long before the split-up of the Guelf party in Florence, and this feud is doubtless hinted at in Cacciaguida's allusion, Par. xvi. 118–20; Benvenuto comments on this passage:—

'Unus nobilis de Donatis nomine Ubertinus moleste tulit quod soror uxoris suae daretur uni de Adimaris. . . . Ad quod sciendum quod dominus Bellincionus fuit socer Ubertini de Donatis, qui filiam suam habuit in uxorem; sed quia tradidit aliam filiam uni de Adimaris Ubertinus valde indignatus fuit, quia reputabat sibi ad verecundiam, quod esset factus affinis et cognatus unius de Adimaris.'

The Adimari, who were divided into three branches, viz. the Argenti, the Aldobrandi, and the Cavicciuli, were D.'s near neighbours in Florence, and were notoriously hostile to him. This was especially the case with the Cavicciuli branch, who, as Villani states (viii. 39), unlike the rest of the family, joined the Neri; one of these, a certain Boccaccio or Boccac-

cino, according to the old commentators, got possession of D.'s property when he was exiled, and always actively opposed his return. Benvenuto says:—

'Est praesciendum, quod isti vocantur Adimari, et alio nomine Caviccioli, ex quibus fuit unus nomine Boccaccinus, quem Dantes offenderet tempore quo erat in statu. Quare ille post exilium autoris impetravit in communi bona ejus, et semper fuit sibi infestus, et totis viribus semper obstitit cum consortibus et amicis ne autor reverteretur ad patriam. Quare autor facit istam vindictam cum penna, quam non potuit facere cum spata.'

According to Dino Compagni (ii. 25) one of the Adimari, one Baldinaccio, was included in the same sentence of banishment in 1302 as D. himself.

Adoardo. [**Edoardo.**]

Adolfo, Adolf of Nassau, Emperor (but never crowned) from 1292 to 1298, in which year he was defeated and slain in a battle near Worms by his successor, Albert I. [**Alberto Tedesco.**] D. mentions him, together with Albert, and his predecessor Rudolf, among the successors of Frederick II, Conv. iv. 3^{41-2}. [**Federigo** [2]**: Ridolfo** [1]**: Table ix.**]

Adrasto, Adrastus, King of Argos, father of Argia and Deiphylē, whom he respectively married to Polynices of Thebes, and Tydeus of Calydon, each of them a fugitive from his native country. His attempt to restore Polynices to the throne of Thebes, which had been usurped by his brother Eteocles, led to the celebrated war of the Seven against Thebes, Adrastus, Polynices, and Tydeus being joined by four other heroes, Amphiarāus, Capaneus, Hippomedon, and Parthenopaeus.

D. mentions A., in illustration of his definitions of 'stupore,' 'pudore,' and 'verecundia,' in connexion with three incidents related by Statius in the *Thebaid*, Conv. iv. $25^{60-4,\ 78-88,\ 107-16}$.—First ('stupore') how he was stupefied when he saw Polynices covered with a lion's skin, and Tydeus with that of a wild-boar, the oracle of Apollo having told him that his daughters should marry a lion and a wild-boar:

'Hic primum lustrare oculis cultusque virorum
Telaque magna vacat: tergo videt hujus inanem
Impexis utrimque jubis horrere leonem . . .
Terribiles contra saetis ac dente recurvo
Tydea per latos umeros ambire laborant
Exuviae, Calydonis honos. Stupet omine tanto
Defixus senior, divina oracula Phoebi
Agnoscens . . .
Sensit manifesto numine ductos
Adfore, quos nexis ambagibus augur Apollo
Portendi generos, vultu fallente ferarum,
Ediderat.' (*Theb.* i. 482 ff.)

Second ('pudore'), how his daughters 'turned pale and red,' and kept their eyes fixed on his face when they were brought by their nurse, Acastē, into the presence of Tydeus and Polynices:

'Tunc rex longaevus Acasten
(Natarum haec altrix . . .)
Imperat acciri tacitaque immurmurat aure.
Nec mora praeceptis, cum protinus utraque virgo
Arcano egressae thalamo: . . .
Nova deinde pudori
Visa virum facies: pariter pallorque ruborque
Purpureas hausere genas, oculique verentes
Ad sanctum rediere patrem.' (*Theb.* i. 529 ff.)

Thirdly ('verecundia'), how Polynices, being questioned by Adrastus as to his parentage, mentions his mother and his country, but out of shame does not mention the name of his father Oedipus [**Edipo**]:

'"Cadmus origo patrum, tellus Mavortia Thebe,
Est genetrix Jocasta mihi." Tum motus Adrastus
Hospitiis (agnovit enim): "Quid nota recondis?"'
(*Theb.* i. 680 ff.)

It was probably this last passage, as is noticed by Benvenuto, that suggested to D. the delicate touch whereby he makes Manfred speak of himself as 'the grandson of the Empress Constance' (Purg. iii. 113), thus avoiding the mention of his mother, he being a natural son. Benvenuto observes:

'Facit Manfredus sicut mulus, qui interrogatus a leone cujus filius esset, dicebat: sum nepos equi, cum ipse esset filius asini. Simile est ei, quod scribit Statius secundo Majoris de Polynice, qui interrogatus ab Adrasto rege Argivorum, nolebat propalare nomen patris sui Oedipi, qui infamis genuerat eum ex matre propria.'

Adria, the Adriatic sea; Ravenna referred to by Tityrus (i. e. D.) as being in the Emilia on the shores of the Adriatic, 'Aemilida qua terminat Adria terram,' Ecl. ii. 68. [**Adriatico: Ravenna.**]

Adriano [1], Adriatic; *il lito Adriano*, i. e. the shores of the Adriatic, the reference being to the situation of the monastery of Sta. Maria in Porto fuori at Ravenna, or, more probably, to that of Sta. Maria in Pomposa near Comacchio, Par. xxi. 122 [**Damiano, Pier**]; *il mare Adriano*, i. e. the Adriatic sea, Conv. iv. 13^{121}. [**Adriatico.**]

Adriano [2], Adrian V (Ottobuono de' Fieschi of Genoa), elected Pope at Rome, in succession to Innocent V, July 11, 1276; died at Viterbo on Aug. 16 following, before he had been crowned. He was nephew of Innocent IV, and had been sent by Clement IV to England as legate in 1268, in which capacity he helped to bring about the restoration of peace after the Barons' War, and preached the Crusade of 1270 which was joined by Prince Edward. D. places him among the Avaricious in Circle V of Purgatory, alluding to him as *successor Petri*, Purg. xix. 99; *l'altro nascosto*, *v.* 84; *quella creatura*, *v.* 89; *Roman Pastore*, *v.* 107 [**Avari**]. When D. and Virgil enter the Circle of the Avaricious, V. prays the spirits to direct them on their upward course (Purg. xix. 70–8); a voice (that of Adrian V) replies, bidding them bear continually to the right (*vv.* 79-81); D., with the approval of V., ap-

proaches the speaker (*vv.* 84–90) and addresses him, asking who he was and what sin he and his companions are expiating (*vv.* 91–6); he replies that he had been a Pope (*vv.* 97–9), of the family of the Counts of Lavagna (*vv.* 100–2) [**Lavagna**], and had only held office a little more than a month (*vv.* 103–5); he then tells D. how during his life he had been avaricious, for which he was now being punished, and how after he became Pope he turned from his evil ways (*vv.* 106–14); and explains that he and his companions are undergoing purgation from the sin of avarice (*vv.* 115–26); becoming aware that D. is kneeling, A. asks the reason (*vv.* 127–30); D. replies that it is out of respect for the papal dignity (*vv.* 131–2); whereupon A. bids him rise, reminding him that earthly distinctions have no place there (*vv.* 133–8); he then dismisses D., after mentioning his niece Alagia as the only one of his kin whose prayers could avail him (*vv.* 139–45) [**Alagia**].

Adrianus, Pope Adrian I (772–795); mentioned by D., who erroneously states that Charlemagne was crowned Emperor by him, in reference to the fact that it was at his invitation that the King of the Franks attacked and crushed the Lombards under Desiderius, and thus saved the Church from destruction, Mon. iii. 11^{1-5} [**Carlo Magno**: **Desiderio**]. D.'s authority for these statements was probably Vincent of Beauvais, who records the events here referred to in the *Speculum Historiale* (xxiii. 168–70).

Adriatico. [**Adriaticum Mare.**]

Adriaticum Mare, the Adriatic Sea; its shores the E. limit of the Italian language, V. E. i. 8^{53-7}; receives the waters of the left side of Italy (if the Apennines be taken as the dividing line from N. to S.), V. E. i. 10^{48-9}; referred to as, *la marina*, Inf. v. 98; Purg. xiv. 92; *il mare*, Par. viii. 63; *il mare Adriano*, Conv. iv. 13^{121}; *Adria*, Ecl. ii. 68. [**Adria**: **Adriano**[1]: **Mare Adriano.**]

Adulatori], Flatterers, placed among the Fraudulent in Bolgia 2 of Circle VIII of Hell (Malebolge), Inf. xviii. 100–36 [**Frodolenti**]; their punishment is to be plunged up to the lips in filthy excrement, while they beat their heads with their fists, *vv.* 104–8, 112–14, 124. *Examples*: Alessio Interminei of Lucca [**Alessio Interminei**]; the harlot Thaïs [**Taide**].

Aeacidae, descendants of Aeacus, king of Aegina; Pyrrhus, king of Epirus (who claimed the title of Aeacides as being descended from Achilles, grandson of Aeacus), described by D. as 'tam moribus Aeacidarum, quam sanguine generosus,' Mon. ii. 10^{57-8}. [**Eaco**: **Pirro**[2].]

Aegyptii, Egyptians; do not concern themselves with the political system of the Scythians, Mon. iii. 3^{12-15} (from *Ethics* iii. 3: 'quomodo Scythae optime administrare rempublicam possint, nullus ex Lacedaemoniis consultat,'—D. having by a slip of memory substituted Egyptians for Spartans); as oppressors of the Israelites they typify the opponents of the Emperor Henry VII, Epist. v. 1.

Aegyptius, Egyptian, Mon. iii. 3^{12}. [**Aegyptii.**]

Aegyptus, Egypt; the exodus of the Israelites from (*Psalm* cxiv. 1), Purg. ii. 46; Epist. x. 7 [**Egitto**]; Vesoges, king of, Mon. ii. 9^{35} [**Vesoges**]; death of Alexander the Great in, Mon. ii. 9^{61-7} [**Alessandro**[2]]; Ptolemy XII, king of, Mon. ii. 9^{69-70} [**Tolommeo**[2]].

Aemilis Terra, the Emilia, province of N. Italy, corresponding roughly (as regards its present boundaries) with the old province of Romagna; mentioned by Tityrus (i. e. D.) in connexion with the situation of Ravenna on the Adriatic coast, 'Aemilida qua terminat Adria terram,' Ecl. ii. 68. [**Ravenna**: **Romagna.**]

Aeneas, the hero of the *Aeneid*, Mon. ii. $3^{30, 46, 51, 54, 71, 113}$, 4^{51}, $7^{69, 80}$, $11^{8, 16}$; Epist. vii. 4. [**Enea.**]

Aeneis, the *Aeneid* of Virgil, epic poem in twelve books, containing an account of the fortunes of Aeneas after the fall of Troy, and of his wanderings until he settled in Italy; quoted as (acc. sing.) *Aeneidem* (var. *Aeneida*), Mon. ii. 3^{29}; (gen. sing.) *Aeneidos*, Mon. ii. 11^{15}; and (according to nearly all the printed edd.), V. E. ii. 8^{22}; (gen. plur.) *Aeneidorum*, V. E. ii. 4^{73}; and (according to Pio Rajna), V. E. ii. 8^{22}; *Eneida*, Purg. xxi. 97; V. N. § $25^{76, 83}$; Conv. i. 3^{75}; ii. 6^{120}; iii. 11^{153}; iv. 4^{115}, 24^{96}, $26^{61, 64}$; D. speaking to Virgil calls it *il tuo volume*, Inf. i. 84; V. himself calls it *la mia rima*, Inf. xiii. 48; *l'alta mia Tragedia*, Inf. xx. 113; Statius calls it *la divina fiamma Onde sono allumati più di mille*, Purg. xxi. 95–6; and says of it, *mamma Fummi, e fummi nutrice poetando, vv.* 97–8.—*Note.* The barbarous gen. plur. *Aeneidorum* (V. E. ii. 4^{73}, 8^{22}), which is doubtless due to the analogy of *Bucolicorum*, *Georgicorum* (from *Bucolica*, *Georgica*), is by no means uncommon in mediaeval MSS. Rajna mentions two well-known MSS. of the *Aeneid*, one of Cent. xi, the other, which belonged to Petrarca, of Cent. xiii or early Cent. xiv, in which this form constantly recurs, especially in the headings to the several books.

D. quotes from, or refers to, the *Aeneid* directly upwards of forty times:—Inf. xx. 112–3 (*Aen.* ii. 114); Purg. xxii. 40–1 (*Aen.*

iii. 56–7); Purg. xxx. 21 (*Aen.* vi. 884); Purg. xxx. 48 (*Aen.* iv. 23); V. N. § 25[76–84] (*Aen.* i. 65, 76–7; iii. 94); Conv. i. 3[76–7] (*Aen.* iv. 174–5); Conv. ii. 6[121–3] (*Aen.* i. 664–5); Conv. iii. 11[159–60] (*Aen.* ii. 281); Conv. iv. 4[117–19] (*Aen.* i. 278–9); Conv. iv. 26[60–141] (*Aen.* iv, v, vi; iv. 272–82; vi. 98 ff.; v. 715–18; v. 545 ff.; vi. 162–84; v. 45 ff.); V. E. ii. 4[73–5] (*Aen.* vi. 129–31); V. E. ii. 8[23] (*Aen.* i. 1); Mon. ii. 3[46–115] (*Aen.* i. 342; i. 544–5; vi. 166–70; iii. 1–2; viii. 134–7; iii. 163–7; iii. 339–40; iv. 171–2; xii. 936–7); Mon. ii. 4[53–7] (*Aen.* viii. 652–6); Mon. ii. 5[97–120] (*Aen.* vi. 844–5; vi. 826; vi. 821–2); Mon. ii. 7[71–85] (*Aen.* vi. 848–54; iv. 227–30); Mon. ii. 8[92–4] (*Aen.* v. 337–8); Mon. ii. 9[84–6] (*Aen.* i. 234–6); Mon. ii. 11[8–21] (*Aen.* xii. 697–765; xii. 938–52); Epist. vi. 5 (*Aen.* ii. 353); Epist. vii. 3 (*Aen.* i. 286–7); Epist. vii. 4 (*Aen.* iv. 272–6).

D. was also indebted to the *Aeneid* for information or details as to the following:—'just' Aeneas (*Aen.* i. 544–5), Inf. i. 73–4 [**Enea**]; 'proud' Ilium (*Aen.* iii. 2–3), Inf. i. 75 (cf. Inf. xxx. 14; Purg. xii. 61–3) [**Ilion**]; 'humble' Italy (*Aen.* iii. 522–3), Inf. i. 106 [**Italia**]; Camilla (*Aen.* xi. 657, 768–831), Inf. i. 107; iv. 124 [**Cammilla**]; Nisus and Euryalus (*Aen.* ix. 176–449), Inf. i. 108 [**Eurialo**: **Niso**]; Turnus (*Aen.* xii. 947–52), Inf. i. 108 [**Turno**]; Silvius (*Aen.* vi. 763), Inf. ii. 13 [**Silvio**]; Charon (*Aen.* vi. 298–301), Inf. iii. 82–109 [**Caron**]; Electra, ancestress of Aeneas (*Aen.* viii. 134 ff.), Inf. iv. 121 [**Elettra**[1]]; Penthesilea (*Aen.* i. 490–3; xi. 662), Inf. iv. 124 [**Pentesilea**]; Latinus and Lavinia (*Aen.* vii. 72), Inf. iv. 125–6 [**Latino**[3]: **Lavinia**]; Minos (*Aen.* vi. 432–3), Inf. v. 4–5 [**Minos**]; Dido and Sychaeus (*Aen.* iv. 68, 101, 552), Inf. v. 62; Par. ix. 97–8 [**Dido**: **Sicheo**]; Cerberus (*Aen.* vi. 395–6, 417–23), Inf. vi. 13–33; ix. 98–9 [**Cerbero**]; Styx (*Aen.* vi. 323, 369), Inf. vii. 106 [**Stige**]; the Furies (*Aen.* vi. 554–5), Inf. ix. 36–42 [**Erine**]; Tisiphonë (*Aen.* x. 761), Inf. ix. 48 [**Tesifone**]; Dis (*Aen.* vi. 127), Inf. viii. 68 [**Dite**]; Pasiphaë (*Aen.* vi. 24–6, 447), Inf. xii. 12–13 [**Pasife**]; the Harpies (*Aen.* iii. 209 ff.), Inf. xiii. 10–15 [**Arpie**]; the trees inhabited by spirits (*Aen.* iii. 26 ff.), Inf. xiii. 31 ff. [**Pier delle Vigne**: **Suicidi**]; Crete and Rhea (*Aen.* iii. 104–5, 111–12), Inf. xiv. 94–102 [**Creta**: **Rea**]; Cocytus (*Aen.* vi. 323), Inf. xiv. 119 [**Cocito**]; Manto (*Aen.* x. 198–200), Inf. xx. 55 ff. [**Manto**]; Cacus (*Aen.* viii. 193–267), Inf. xxv. 17–27 [**Caco**]; Sinon (*Aen.* ii. 183–98; ii. 77 ff.), Inf. xxvi. 58–60; xxx. 98 ff. [**Sinone**]; the Palladium (*Aen.* ii. 163–70), Inf. xxvi. 63 [**Palladio**]; Gaëta (*Aen.* vii. 1–4), Inf. xxvi. 92–3 [**Gaeta**]; Cato (*Aen.* viii. 670), Purg. i. 31 ff. [**Catone**[2]]; Tithonus and Aurora (*Aen.* iv. 584–5; ix. 459–60), Purg. ix. 1–3 [**Aurora**: **Titone**]; the rape of Ganymede (*Aen.* v. 252–7), Purg. ix. 20–4 [**Ganimede**: **Ida**[2]]; Circë (*Aen.* vii. 15, 17–20), Purg. xiv. 40–2 [**Circe**]; Amata (*Aen.* xii. 593–607), Purg. xvii. 34–9; Epist. vii. 7 [**Amata**]; Acestes (*Aen.* v. 711–18), Purg. xviii. 136–8; Conv. iv. 26[94–6] [**Aceste**[1]]; Fabricius (*Aen.* vi. 844–5). Purg. xx. 25–7 [**Fabbrizio**]; Pygmalion (*Aen.* i. 340 ff.), Purg. xx. 103–5 [**Pigmalione**]; Helicon (*Aen.* vii. 641; x. 163), Purg. xxix. 40 [**Elicona**]; the 'bird of Jove,' i.e. the Eagle (*Aen.* i. 394), Purg. xxxii. 112 [**Aquila**]; Pallas, son of Evander (*Aen.* x. 479 ff.; xii. 887–952), Par. vi. 36 [**Pallante**]; Antandros (*Aen.* iii. 1–11), Par. vi. 67 [**Antandro**]; Hector's tomb (*Aen.* v. 371), Par. vi. 68 [**Ettore**]; Cupid and Dido (*Aen.* i. 657–60, 715–19), Par. viii. 9 [**Cupido**: **Dido**]; Dido's love for Aeneas (*Aen.* iv. 2, 68, 101), Par. ix. 97 [**Dido**]; Anchises in the Elysian fields (*Aen.* vi. 676 ff.), Par. xv. 25–7 [**Anchise**: **Elisio**]; the death of Anchises (*Aen.* iii. 707–11), Par. xix. 131–2 [**Anchise**]; Rhipeus (*Aen.* ii. 426–7), Par. xx. 68, 121 [**Rifeo**]; the Sybil (*Aen.* iii. 441–52), Par. xxxiii. 65–6 [**Sibilla**]; the Tarquins (*Aen.* vi. 818), Conv. iv. 5[91] [**Tarquinii**]; the Decii and Drusi (*Aen.* vi. 825), Conv. iv. 5[122–3] [**Decii**: **Drusi**]; Pergama, the citadel of Troy (*Aen.* iv. 344; vii. 322; x. 58), Epist. vi. 4 [**Pergama**]; Sergestus (*Aen.* v. 268–72), Ecl. ii. 31 [**Sergestus**].

D. not infrequently borrows or echoes phrases from the *Aeneid*; e.g. 'ante oculos se offert' (*Aen.* vii. 420), Inf. i. 62; 'Sed si tantus amor casus cognoscere nostros' (*Aen.* ii. 10), Inf. v. 124–5; 'carcere caeco' (*Aen.* vi. 734), Inf. x. 58–9; Purg. xxii. 103; 'Si bene quid de te merui' (*Aen.* iv. 317), Inf. xxvi. 80–1; 'Ter conatus' &c. (*Aen.* vi. 700–1), Purg. ii. 80–1; 'litore rubro' (*Aen.* viii. 686), Par. vi. 79; 'sanguis meus' (*Aen.* vi. 836), Par. xv. 28; 'grates persolvere dignas Non opis est nostrae, . . . nec quicquid ubique est Gentis Dardaniae . . . [si qua est coelo pietas (*Aen.* ii. 536)] . . . Praemia digna ferant' (*Aen.* i. 600–5), Epist. i. 2; 'recidivă Pergama' (*Aen.* iv. 344; vii. 322; x. 58), Epist. vi. 4; 'praesaga mens' (*Aen.* x. 843), Epist. vi. 4; 'malesuada fames' (*Aen.* vi. 276), Epist. vi. 5; 'quae tam sera moratur Segnities?' (*Aen.* ii. 373–4), Epist. vii. 3.

(See Moore, *Studies in Dante*, i. 166–97.)

Aeolus, god of the winds; mentioned in quotation from Virgil (*Aen.* i. 65), V. N. § 25[77]. [**Eolo.**]

Aetna, Mt. Aetna; name under which D. figures Bologna in his correspondence with Giovanni del Virgilio, Ecl. ii. 27; referred to as *Aetnaeum litus*, *v.* 69; *Aetnica saxa*, *v.* 74. [**Etna.**]

Aetnaeus, Aetnaean; *Aetnaeum litus*, i.e. Mt. Aetna, Ecl. ii. 69. [**Aetna.**]

Aetnicus, Aetnaean; *Aetnica saxa*, i.e. Mt. Aetna, Ecl. ii. 74. [**Aetna.**]

Affrica, Africa; the scene of the combat between Hercules and Antaeus, Conv. iii. 3^{64-5} [**Anteo**]; Hannibal's despatch to Carthage of the rings taken from the Romans slain at Cannae, Conv. iv. 5^{160-8} [**Canne**]; the African campaign of Scipio Africanus Major, Conv. iv. 5^{163-71} [**Scipione** 1]; the continent to which belonged Electra, ancestress of Aeneas, and Dido, his second wife, Mon. ii. $3^{68-77, 102-3}$ [**Enea**]; Atlas, the ancestor of Aeneas, of African origin, Mon. ii. 3^{85} [**Atlas** 1]; Mt. Atlas in Africa, as testified by Orosius, Mon. ii. 3^{85-91} [**Atlas** 2]; the scene of Julius Caesar's victory (at Thapsus), and Cato's death (at Utica), Mon. ii. 5^{159-70} [**Cesare** 1 : **Catone**]; alluded to as, *le arene*, Purg. xxvi. 44; *la terra che perde ombra* (since in the torrid zone when the Sun is vertically overhead there is no shadow), Purg. xxx. 89; *la terra di Iarba*, Purg. xxxi. 72 [**Iarba**].

Affricani. [**Africani.**]

Affricano, Scipio Africanus Major, Purg. xxix. 116. [**Scipione** 1.]

Aforismi, the *Aphorisms* of Hippocrates, one of the chief medical authorities in the Middle Ages. Galen wrote a commentary upon them which, with the *Aphorisms* themselves, was translated into Latin from an Arabic version by Constantinus at Monte Cassino in Cent. xi. Benvenuto defines an aphorism as a 'maxim in medicine,' and quotes an example from Hippocrates (this being the first in the collection):—'ars longa, vita brevis, judicium difficile, tempus acutum, experimentum vero fallax.'

D. mentions the *Aphorisms*, Par. xi. 4; couples them with the *Tegni* of Galen as inappropriate gifts from a physician to a knight, Conv. i. 8^{31-3}. [**Ippocrate : Galieno : Taddeo.**]

Afri, Africans, i.e. Carthaginians; their defeat by the Romans, Mon. ii. 11^{61}. [**Cartaginesi.**]

Africa, Africa, Mon. ii. $3^{68, 85, 87, 90, 103}$, 5^{161}. [**Affrica.**]

Africani, Africans; do not admit the claim of the Church to bestow the Imperial authority, Mon. iii. 14^{59}; i.e. Carthaginians, commanded by Hannibal in their war with the Romans, Mon. ii. 11^{59-60}. [**Afri : Cartaginesi.**]

Agábito, Agapetus I, Pope 535–536; mentioned by the Emperor Justinian (in the Heaven of Mercury) as having convinced him of the error of his heretical belief as to there being but one nature in Christ, Par. vi. 14–18 [**Giustiniano**]. It appears, however, as a matter of fact, as Butler observes, to have been not Justinian himself, but his wife Theodora, who held heterodox opinions, she having been attached to the Eutychian or Monophysite heresy. The Emperor's own orthodoxy seems to have been unimpeachable till quite the end of his life (d. 565), when he lapsed into erroneous views concerning not the nature but the person of Christ. Agapetus was Pope at the time when the Gothic power in Italy was being destroyed by Belisarius, and the story is that he was sent by Theodatus, king of the Goths, to make terms with Justinian at Constantinople. He angered the latter by his refusal to acknowledge Anthimus, who had been translated from the see of Trebizond to that of Constantinople, contrary to the canon of the Church. The Emperor, however, overcome by his firmness, consented to listen to the charges against Anthimus, who was convicted of Eutychianism and deposed from his see. Agapetus died at Constantinople, while on his mission to Justinian, in 536.

D.'s authority for his statement as to the conversion of the Emperor by Agapetus may have been Brunetto Latino, who says:—

'Et jà soit ce que cist Justiniens fust au commencement en l'error des hereges, en la fin reconut il son error par le conseil Agapite, qui lors estoit apostoiles.' (*Trésor*, i. 87.)

According to Anastasius Bibliothecarius Agapetus convinced Justinian as to the twofold nature of Christ:—

'Dominum nostrum Jesum Christum deum et hominem esse, hoc est duas naturas esse in uno Christo.'

Agag, king of the Amalekites, who was spared by Saul contrary to God's command, and afterwards slain by Samuel (1 *Sam.* xv); mentioned as type of the opponents of the Emperor Henry VII in Italy, whom D. urges the latter to destroy as Samuel destroyed Agag, Epist. vii. 5.

Agamemnone], Agamemnon, son of Atreus, and brother of Menelaüs, the leader of the Greeks in the Trojan war; alluded to by Beatrice (in the Heaven of the Moon) in connexion with the sacrifice of Iphigenia, as *lo gran duça dei Greci*, Par. v. 69.

When Helen, the wife of Menelaüs, was carried off by Paris, and the Greek chiefs resolved to recover her by force of arms, Agamemnon was chosen as their commander. After two years of preparation, the Greek army and fleet assembled in the port of Aulis in Boeotia. Here, A. having killed a stag which was sacred to Artemis, the goddess sent a pestilence on the Greek army, and produced a calm which prevented them from leaving the port. In order to appease her wrath A., by the advice of Calchas, consented to sacrifice his daughter Iphigenia; but at the moment of the sacrifice she was rescued by Artemis, and another victim was substituted in her place. The calm thereupon ceased, and the Greek

host sailed to the coast of Troy. [**Aulide: Calcanta: Ifigenia.**]

Agápito. [Agábito.]

Agathon, Greek poet, Mon. iii. 6[53]. [**Agatone.**]

Agatone, Agathon, Greek tragic poet, a pupil of Socrates, and friend of Euripides and Plato, born at Athens circ. B.C. 448, died circ. 400; a tragedy of his is mentioned by Aristotle in the *Poetics*, and he himself is several times mentioned in the *Rhetoric*, but none of his works have come down to us.

Agathon is mentioned by Virgil as being among the Greek poets who are with Homer and himself in Limbo, Purg. xxii. 107 [**Limbo**]; his saying (taken from *Ethics* vi. 2) that God cannot cause what is, not to have been, Mon. iii. 6[50–3].

Aggregazione delle Stelle, Libro dell', the alternative title (*Liber de Aggregatione Scientiae Stellarum*) of the *Elementa Astronomica* of Alfraganus; quoted to prove that the motions of the heaven of Venus are threefold, Conv. ii. 6[133–6]. [**Alfergano: Venere, Cielo di.**]

Aghinolfo da Romena], one of the Conti Guidi who persuaded Maestro Adamo of Brescia to counterfeit the Florentine gold florin; referred to by Adamo as brother of Guido and Alessandro da Romena, Inf. xxx. 77; one of them (supposed to be Aghinolfo, who died at the beginning of 1300), he says, is already in Hell, *v.* 79 [**Adamo, Maestro**]. This Aghinolfo was the father of Uberto and Guido da Romena, to whom D. addressed one of his letters, Epist. ii. [**Guidi, Conti: Table xxiv. B**].

Aglauro, Aglauros, daughter of Cecrops, King of Athens, who was changed into a stone by Mercury, because she in jealousy tried to prevent him from visiting her sister Hersë whom he loved; her story is told by Ovid (*Metam.* ii. 737–832). D. introduces her as an instance of envy in Circle II of Purgatory, where her voice is heard proclaiming, 'I am Aglauros who was turned into stone,' Purg. xiv. 139 [**Invidiosi**]; she is mentioned as the type of envy, Canz. xviii. 71.

Agli, Lotto degli], Florentine judge (one of the Guelf sureties in the peace concluded by Cardinal Latino in 1280, prior in 1285, and podestà of Trent in 1287), who after delivering an unjust judgment went home and hanged himself; he is supposed by some of the commentators to be the individual placed among the Suicides in Round 2 of Circle VII of Hell, Inf. xiii. 123–xiv. 3; *cespuglio* xiii. 123, 131; *quegli*, *v.* 139; *colui*, xiv. 3. [**Suicidi.**] Jacomo da Sant' Andrea, one of those punished in this Round for riotous living, being pursued by dogs, takes refuge behind a bush; but the dogs seize him and tear him to pieces, rending the bush at the same time, Inf. xiii. 120–9; D. and Virgil approach the bush, which wails at being torn (*vv.* 130–5); V. addresses it, and inquires who the spirit contained in it was (*vv.* 136–8); the spirit, after begging them to collect the leaves that had been torn from the bush, tells them that he was a Florentine, and had hanged himself in his own house (*vv.* 139–51); D., having collected the scattered leaves, restores them to the bush, and moves on (xiv. 1–4).

The Ottimo Comento says:—

'Alcuni dicono, ch'egli fu un Messer Lotto degli Agli di Firenze, il quale pervenuto in somma povertà, data per danari una falsa sentenza, per fuggire povertà e vergogna s'impiccò.'

The Anonimo Fiorentino:—

'Fu costui . . . uno giudice della famiglia degli Agli, il quale, avendo renduto uno consiglio falso, et essendo stato condennato per questo vituperevolmente, se ne pose tanto dolore a cuore ch' egli, tornato a casa sua, per disperazione s'impiccò per la gola.'

The Agli of Florence, as appears from Villani (v. 39) and Dino Compagni (ii. 36), were Guelfs.

Other commentators think the person intended was one of the Mozzi, who hanged himself in despair at finding himself bankrupt; thus the Anonimo (ed. Selmi) says:—

'Questo cespuglio che piangea si ebbe nome Rucco de' Mozzi da Firenze; e fu molto ricco: e perchè la compagnia loro fallì, venne in tanta povertà che egli s'impiccò egli stesso in casa sua.'

The Ottimo mentions this alternative opinion:—

'Alcuni dicono che questi fu Rucco de' Mozzi di Firenze, il quale di molto ricco divenuto poverissimo, volle finire sua vita anzi l'ultima miseria.'

Buti, Benvenuto, and others, mention both names, but remark that, as many Florentines hanged themselves about this time, they are inclined to think that D. left the reference purposely vague. This is the opinion of Boccaccio:—

'Non è costui dall' autor nominato, credo per l'una delle due cagioni, o per riguardo de' parenti che di questo cotale rimasero, i quali per avventura sono onorevoli uomini, e perciò non gli vuole maculare della infamia di così disonesta morte; ovvero perciocchè in que' tempi, quasi come una maladizione mandata da Dio nella città nostra, più se ne impiccarono; acciocchè ciascun possa apporlo a qual più gli piace di que' molti.'

Casini thinks the mention of 'il passo d'Arno' (*v.* 146), i.e. the Ponte Vecchio, points to Rocco de' Mozzi, whose family, as Villani records (vii. 42), dwelt close to the Ponte Rubaconte on the other side of the Arno, and not far from the Ponte Vecchio.

Agnèl, Agnello, one of five Florentines (Inf. xxvi. 4–5) placed by D. among the Thieves in

Bolgia 7 of Circle VIII of Hell (Malebolge), Inf. xxv. 68; *uno* (*spirito*), *v.* 51 [**Ladri**]; he is one of three spirits seen by D. to undergo transformation, he being blended in form with a serpent (*vv.* 49–78); the latter is identified by the commentators with Cianfa de' Donati [**Cianfa: Puccio Sciancato**].

According to the old commentators he belonged to the Brunelleschi, a Ghibelline family of Florence, who first joined the Bianchi and then went over to the Neri; none of them give any details except the Anonimo (ed. Selmi), who says:—

'Questo Agnello fu de' Brunelleschi di Firenze; e infino picciolo votava la borsa al padre e a la madre, poi votava la cassetta a la bottega, e imbolava. Poi da grande entrava per le case altrui, e vestiasi a modo di povero, e faciasi la barba di vecchio, e però il fa Dante così trasformare per li morsi di quello serpente come fece per furare.'

Agobbio, Gubbio, town of Central Italy on the slopes of the Apennines in N. of Umbria, about thirty miles E. of Arezzo, and about twenty N. of Perugia; mentioned in connexion with Oderisi, the illuminator, whom D. calls *l'onor d'Agobbio*, Purg. xi. 80. [**Oderisi.**]

Agostino [1], Augustine, one of the earliest followers of St. Francis of Assisi, whom he joined in 1210, and eventually (in 1216) head of the Franciscan Order in Terra di Lavoro; placed by D., together with Illuminato of Rieti, among the Spirits who loved wisdom (*Spiriti Sapienti*) in the Heaven of the Sun, where they are named to him by St. Bonaventura, Par. xii. 130–2 [**Sole, Cielo del**].

Agostino [2], St. Augustine (Aurelius Augustinus), the greatest of the four great fathers of the Latin Church (the other three being St. Ambrose, St. Jerome, and St. Gregory the Great); born at Tagaste in Numidia, Nov. 13, 354; died at Hippo, during the siege of the town by the Vandals, Aug. 28, 430. His father, Patricius, was a pagan at the time of his birth, but his mother, Monica, was an earnest Christian, and brought up her child in the Christian faith; he was, however, not baptized, and as he grew up he fell away from his mother's influence, and led a dissolute life, but was devoted at the same time to his studies, which he began at Tagaste, and afterwards pursued at Carthage; at the latter place he joined the Manichaeans, but becoming dissatisfied with their doctrines he abandoned the sect. From Carthage he went to Rome, whence he was invited to Milan, in his thirtieth year, as teacher of rhetoric. Here he came under the influence of St. Ambrose, Bishop of Milan, and in 386 was converted and baptized. After paying a second visit to Rome, he went to Hippo, where he was ordained presbyter, and finally became Bishop in 396; here he died thirty-four years later at the age of seventy-six. St. Augustine was a voluminous writer, his works being directed chiefly against the Manichaeans and the Pelagians; his two most famous books are his *Confessions*, written about 397, shortly after he became bishop, in which he gives a vivid sketch of his early career, and the *City of God*, written between 413 and 426, an apologetic treatise in vindication of Christianity and the Christian Church.

St. A. is mentioned by St. Thomas Aquinas in the Heaven of the Sun in connexion with Orosius, of whose *Historia adversus Paganos* he is said to have availed himself in the *De Civitate Dei*, Par. x. 120 [**Orosio**]; his place in the Celestial Rose, where he is seated below St. Benedict and St. Francis, is pointed out to D. by St. Bernard, Par. xxxii. 35 [**Rosa**]; his *Confessions* the kind of work in which it is allowable for the author to speak of himself, Conv. i. 2^{101-5} [***Confessioni***]; his saying that 'no man is without stain', Conv. i. 4^{67-8} (*Conf.* i. 7: 'nemo mundus a peccato coram te, Deus'); his contention that if men comprehended and practised equity there would be no need of the written law, Conv. iv. 9^{82-6}; his advice that men should acquire the habit of self-control, Conv. iv. 21^{126-8}; a man may lead a religious life without assuming the habit of St. Benedict, or St. Augustine, or St. Francis, or St. Dominic, Conv. iv. 28^{68-74}; his writings undoubtedly inspired, Mon. iii. 3^{87-91}; his *De Civitate Dei* and *De Doctrina Christiana* quoted, Mon. iii. 4^{51-72} [***Civitate Dei, De: Doctrina Christiana, De***]; his works and those of the other Fathers neglected for those of the Decretalists, Epist. viii. 7 [**Decretalistae**]; his treatise *De Quantitate Animae*, Epist. x. 28 [***Quantitate Animae, De***]. Some think St. Augustine is alluded to as one of 'the four in humble guise' in the mystical Procession in the Terrestrial Paradise (the other three being St. Ambrose, St. Gregory, and St. Jerome), Purg. xxix. 142. [**Processione.**]

Agosto [1]. [**Augusto.**]

Agosto [2], month of August; mentioned in connexion with the prevalence of 'vapori accesi' (i.e. meteors and summer lightning) in the twilight of summer evenings, Purg. v. 37–9; referred to as the period *tra il luglio e il settembre*, in connexion with the crowded state of the hospitals of Valdichiana at that time of year, owing to the malaria generated by its swamps ('maxime autem augustus est infirmus mensis etiam in locis sanis,' observes Benvenuto), Inf. xxix. 47 [**Chiana**].

Agubbio. [**Agobbio.**]

Aguglione, castle (now destroyed) formerly called Aquilone, in the Florentine territory in the Val di Pesa to the S. of the city; Cacciaguida (in the Heaven of Mars) laments that

owing to the extension of its boundaries Florence has 'to endure the stink' of *il villan d'Aguglion* (i.e. according to the most general interpretation Baldo d'Aguglione), Par. xvi. 56; this Baldo was concerned in the fraud of Niccola Acciaiuoli alluded to, Purg. xii. 105 [**Acciaiuoli, Niccola**].

Baldo d'Aguglione, who is spoken of by Dino Compagni (i. 19) as 'giudice sagacissimo,' was one of those who drew up the *Ordinamenti di Giustizia* in Florence in 1293 [**Giano della Bella**]. His family were Ghibellines, and as such his father Guglielmo, and his brother Puccio, were exiled from Florence in 1268. Baldo himself, however, took the other side and remained in Florence, where, after playing an important part in the events of 1293, and in the expulsion of Giano della Bella in 1295, he became Prior in 1298. In 1299, in consequence of the discovery of his share in the fraud of Niccola Acciaiuoli, he fled from Florence, and was condemned in his absence to a fine of 2,000 lire and to a year's banishment. In 1302, when through the intervention of Charles of Valois the Bianchi were expelled, he and Bonifazio da Signa (Par. xvi. 56) joined the Neri with certain other renegade Bianchi and Ghibellines. From this time forward he occupied a position of great influence in Florence. In 1311, while he was Prior for the second time, and the city was anxious to present a united front to the Emperor Henry VII, he drew up the decree (dated Sep. 2, 1311) known as the 'Riforma di Messer Baldo d'Aguglione,' whereby the sentences against a number of the Guelf exiles were revoked and cancelled, and a number of others, who are all included under the head of Ghibellines, were expressly excepted, among the latter being Dante Alighieri [**Dante**]. In this proclamation (which is printed *in extenso* by Del Lungo in his *Dell' Esilio di Dante*, pp. 109–44) the Priors and Gonfaloniere and twelve good men by them elected:—

'Attendentes providere fortificationi corroborationi et reconciliationi Populi et Comunis Florentie et Partis Guelfe dicte civitatis et comitatus et districtus Florentie Guelforum, et super rebampniendis Guelfis, et aliis . . . ad hoc ut ipsa civitas et districtus in pace consistat, et Guelforum unio fiat et sit in dicto Populo et Comuni et civitate et comitatu et districtu Florentie, et ad exaltationem Guelfe Partis, Christi nomine invocato, pro fortificatione, custodia, corroboratione et reconciliatione Populi et Comunis Florentie et districtus, et singularium personarum ipsius . . . concorditer proviserunt et ordinaverunt, firmaverunt et stantiaverunt: Quod omnes et singuli vere Guelfi, mares et femine, tam populares quam magnates, natione seu origine de civitate comitatu et districtu Florentie, includendo in districtu Florentie comunia terras populos plebatus et loca que fuerunt districtus Pistorii, ac etiam plebatus terras et populos civitatis et districtus Florentie, condempnati et exbampniti, seu condempnati tantum seu exbampniti tantum, Comunis Florentie, expresse vel tacite, seu pro exbampnitis habiti, vel qui ipso jure exbampniti vel condempnati essent . . . ex nunc intelligantur esse et sint exempti liberi et totaliter liberati cancellati et absoluti, et exemptio libera et totaliter liberata cancellata et absoluta, de predictis et a predictis omnibus et singulis . . . Et salvo et reservato quod omnes et singuli infrascripti nullum benefitium consequantur expresse predictis provisionibus vel aliqua earum, nec de ipsorum condempnationibus et bampnis, vel condempnationibus tantum vel bampnis tantum, liberari cancellari vel absolvi possint vel debeant ullo modo, ymmo exbampniti sint et condempnati sint et remaneant in omnibus sicut erant ante presentem provisionem.

Nomina quorum sunt hec . . .' [here follows a long list of names of families and individuals, numbering between four and five hundred, grouped according to the quarters of the city in which their residences were situated. In the last division but one, *De Sextu Porte Sancti Petri*, occurs the entry 'Filii domini Cionis del Bello et Dante Alleghierii,' in this same division being included 'Omnes de domo de Abbatibus, excepto Ciolo' (this last being perhaps the Ciolus referred to by D., Epist. ix. 3), 'De domo de Eliseis' (to which house the Alighieri are said to have belonged), 'De domo de Portinariis' (the family of Beatrice), and 'Gianus della Bella et filii'].

When, in the next year, the Emperor Henry VII's army was advancing towards Florence, Baldo d'Aguglione fled from the city, and was consequently himself declared an outlaw; he managed, however, to secure a pardon, and returned to Florence, where he died not long after, leaving several sons to succeed him, but the family died out before the end of Cent. xiv. Benvenuto says:—

'Iste, quem vocat autor Rusticum, fuit quidam jurista nomine Ubaldus de Aguglione, villa comitatus Florentiae, qui fuit magnus canis. Dicebat se optime nosse guelphos et ghibellinos, et fecit librum de tam detestanda materia, quem diu florentini sequuti sunt.'

Aiace, Ajax, son of Telamon; his descent from Aeacus, Conv. iv. 27[194]. [**Eaco.**]

Aimeric. [**Hamericus: Namericus.**]

Alagherius. [**Alighieri.**]

Alagia, Alagia de' Fieschi, of Genoa, daughter of Niccolò de' Fieschi, Imperial Vicar in Italy, niece of Pope Adrian V, and wife of Moroello Malaspina, the friend of D., by whom she had three sons [**Malaspina, Moroello**]; she had two sisters, one of whom, Fiesca, married Alberto Malaspina, while the other, Giacomina, married Obizzo II of Este. [**Table xxvi: Table xxiii.**] A. is mentioned by Adrian V (in Circle V of Purgatory) as being still alive, and the only one of his kin who was virtuous, and whose prayers could avail him, Purg. xix. 142–5 [**Adriano [2]**]. Benvenuto says

Alagna

that D. means to imply 'quod mulieres illorum de Flisco fuerunt nobiles meretrices.' Some of the old commentators think that Alagia is the *femmina* of Purg. xxiv. 43 [**Gentucca**].

Alagna, Anagni, town in Latium, situated on a hill about forty miles S.E. of Rome, celebrated as the birthplace of Pope Boniface VIII, and as the scene of his imprisonment by Philip the Fair; mentioned by Hugh Capet (in Circle V of Purgatory) in connexion with Philip's outrage on the Pope, Purg. xx. 86–7; *quel d'Alagna*, i.e. Boniface VIII, Par. xxx. 148 [**Bonifazio**[1]: **Filippo**[2]].

The long struggle between Philip the Fair and Pope Boniface culminated at length in the employment of open violence on the part of the King of France against the Pope's person. Philip accused Boniface of profligacy and heresy, and demanded the convocation of a General Council 'to remove these scandals from the Church.' Boniface retorted by issuing a Bull, in which the King of France was declared excommunicate, while his subjects were released from their allegiance, and the clergy were forbidden to receive benefices at his hands. This Bull was ordered to be suspended in the porch of the Cathedral of Anagni on Sep. 8, 1303; but on the eve of that day Sciarra Colonna, whose house Boniface had so bitterly wronged, and William of Nogaret, the emissary of the King of France, suddenly appeared in Anagni with an armed force, and seizing the person of the Pope, after heaping every indignity upon him, held him a prisoner for three days, while the soldiers plundered his palace. He was at last rescued by the people of Anagni, who expelled the soldiers and forced Sciarra and Nogaret to fly for their lives. Boniface immediately set out for Rome to prepare measures of vengeance against Philip and his accomplices, but the shock he had undergone was too much for him; he became raving mad, and died at Rome, barely a month after his rescue from prison, Oct. 11, 1303. [**Colonna, Sciarra: Guglielmo di Nogaret.**]

Villani gives the following account of the incident of Anagni, and of the death of Boniface:—

'Dopo la discordia nata tra papa Bonifazio e 'l re Filippo di Francia, ciascuno di loro procacciò d'abbattere l'uno l'altro per ogni via e modo che potesse: il papa d'aggravare il re di Francia di scomuniche e altri processi per privarlo del reame ... Lo re di Francia dall' altra parte non dormia, ma con grande sollecitudine, e consiglio di Stefano della Colonna e d'altri savi Italiani e di suo reame, mandò uno messere Guiglielmo di Lunghereto di Proenza, savio cherico e sottile, con messer Musciatto Franzesi in Toscana, forniti di molti danari contanti, e a ricevere dalla compagnia de' Peruzzi (allora suoi mercatanti) quanti danari bisognasse, non sappiendo eglino perchè. E arrivati al castello di Staggia, ch' era del detto messer Musciatto, vi stettono più tempo, mandando ambasciadori, e messi, e lettere, e faccendo venire le genti a loro di segreto, faccendo intendere al palese che v'erano per trattare accordo dal papa al re di Francia, e perciò aveano la detta moneta recata: e sotto questo colore menarono il trattato segreto di fare pigliare in Anagna papa Bonifazio, spendendone molta moneta, corrompendo i baroni del paese e' cittadini d'Anagna; e come fu trattato venne fatto: che essendo papa Bonifazio co' suoi cardinali e con tutta la corte nella città d'Anagna in Campagna, ond' era nato e in casa sua, non pensando nè sentendo questo trattato, nè prendendosi guardia, e se alcuna cosa ne sentì, per suo grande cuore il mise a non calere, o forse come piacque a Dio, per gli suoi grandi peccati, del mese di Settembre 1303, Sciarra della Colonna con genti a cavallo in numero di trecento, e a piè di sua amistà assai, soldata de' danari del re di Francia, colla forza de' signori da Ceccano, e da Supino, e d'altri baroni di Campagna, e de' figliuoli di messer Maffio d'Anagna, e dissesi coll' assento d'alcuno de' cardinali che teneano al trattato, e una mattina per tempo entrò in Anagna colle insegne e bandiere del re di Francia, gridando: muoia papa Bonifazio, et viva il re di Francia; e corsono la terra sanza contesto niuno, anzi quasi tutto l'ingrato popolo d'Anagna seguì le bandiere e la rubellazione; e giunti al palazzo papale, sanza riparo vi saliro e presono il palazzo, perocchè il presente assalto fu improvviso al papa e a' suoi, e non prendeano guardia. Papa Bonifazio sentendo il romore, e veggendosi abbandonato da tutti i cardinali, fuggiti e nascosi per paura o chi da mala parte, e quasi da' più de' suoi famigliari, e veggendo ch' e' suoi nemici aveano presa la terra e 'l palazzo ov' egli era, si cusò morto, ma come magnanimo e valente disse: Dacchè per tradimento, come Gesù Cristo voglio esser preso e mi conviene morire, almeno voglio morire come papa; e di presente si fece parare dell' ammanto di san Piero, e colla corona di Costantino in capo, e colle chiavi e croce in mano, e in su la sedia papale si pose a sedere. E giunto a lui Sciarra e gli altri suoi nimici, con villane parole lo scherniro, e arrestaron lui e la sua famiglia, che con lui erano rimasi: intra gli altri lo schernì messer Guiglielmo di Lunghereto, che per lo re di Francia avea menato il trattato, donde era preso, e minacciolo, dicendo di menarlo legato a Leone sopra Rodano, e quivi in generale concilio il farebbe disporre e condannare. Il magnanimo papa gli rispuose, ch' era contento d'essere condannato e disposto per gli paterini com' era egli, e 'l padre e la madre arsi per paterini; onde messer Guiglielmo rimase confuso e vergognato. Ma poi come piacque a Dio, per conservare la santa dignità papale, niuno ebbe ardire o non piacque loro di porgli mano addosso, ma lasciarlo parato sotto cortese guardia, e intesono a rubare il tesoro del papa e della Chiesa. In questo dolore vergogna e tormento stette il valente papa Bonifazio preso per gli suoi nimici per tre dì, ma come Cristo al terzo dì resuscitò, così piacque a lui che papa Bonifazio fosse dilibero, che sanza priego o altro procaccio, se non per opera divina, il popolo d'Anagna ravveduti del loro errore, e usciti della loro cieca ingratitudine,

subitamente si levaro all'arme, gridando: viva il papa e sua famiglia, e muoiano i traditori; e correndo la terra ne cacciarono Sciarra della Colonna e' suoi seguaci, con danno di loro di presi e di morti, e liberaro il papa e sua famiglia. Papa Bonifazio veggendosi libero e cacciati i suoi nimici, per ciò non si rallegrò niente, perchè avea conceputo e addurato nell' animo il dolore della sua avversità: incontanente si partì d'Anagna con tutta la corte, venne a Roma a santo Pietro per fare concilio, con intendimento di sua offesa e di santa Chiesa fare grandissima vendetta contra il re di Francia, e chi offeso l'avea; ma come piacque a Dio, il dolore impetrato nel cuore di papa Bonifazio per la ingiuria ricevuta, gli surse, giunto in Roma, diversa malattia, che tutto si rodea come rabbioso, e in questo stato passò di questa vita a dì 12 d'Ottobre gli anni di Cristo 1303, e nella chiesa di san Piero all'entrare delle porte, in una ricca cappella fattasi fare a sua vita, onorevolemente fu soppellito.' (viii. 63.)

Alamania, Germany, V. E. i. 18[48]. [**Lamagna.**]

Alamanni, Germans, V. E. i. 8[59]. [**Tedeschi.**]

Alardo, Erard de Valéry, lord of Saint-Valérian and of Marolles, Constable of Champagne, born circ. 1200, died 1277; mentioned in connexion with the battle of Tagliacozzo (Aug. 23, 1268), in which by his aid Charles of Anjou defeated Conradin, the last of the Hohenstaufen, Inf. xxviii. 17–18.

Erard and his brother, Jean de Valéry, accompanied St. Louis on his first expedition to the East in 1248. Joinville records (lix. 295) that Erard rescued his brother from the hands of the Turks, who had made him prisoner in a skirmish; but makes no further mention of him. In 1255 he was in France, and in the same year he was a prisoner in Holland, whence, after a captivity of a few months, he was ransomed by Charles of Anjou. In 1265, according to the continuators of Guillaume-de-Tyr, he went a second time to the East. In 1268, finding himself on account of his advancing years unequal to the fatigues and hardships of oriental warfare, he set out from Palestine to return to France. On his way, as Villani records, he passed through Italy ('il buono messer Alardo di Valleri, cavaliere francesco di grande senno e prodezza, di quegli tempi era arrivato in Puglia tornando d'oltremare dalla terra santa,' vii. 26), where his opportune arrival was hailed with delight by Charles of Anjou, then on the eve of a battle with the young Conradin. The two armies met at Tagliacozzo, and Charles, though inferior in numbers, was enabled, by the superior skill of Erard, to defeat his foe and take him prisoner. The victory was due mainly to the fact that Charles, by Erard's advice, kept his reserves in the background until Conradin's German and Spanish troops, who at the beginning of the day had routed their opponents, were disordered by pursuit and scattered over the field in search of plunder. Charles then suddenly advanced with his fresh troops (consisting of a third of his forces, which Erard had prevailed upon him to hold concealed behind a hill), and, falling upon the enemy, completely routed them. It is in allusion to Charles' victory by means of this stratagem of Erard's that D. speaks of 'Tagliacozzo Ove senz' arme vinse il vecchio Alardo,' Inf. xxviii. 17–18. [**Curradino: Tagliacozzo.**]

Shortly after the battle of Tagliacozzo (his brother having apparently died meanwhile) Erard once more assumed the cross, and accompanied St. Louis on his second voyage (in 1270) to the East. In 1271, after the return of the expedition, in which St. Louis had met his death at Tunis, Erard was again in France, where he appears to have remained, in a position of high importance, until his death in 1277 (see *Academy*, Aug. 4 and 18, 1888).

The Burgundian poet Rustebuef, who was a contemporary of Erard, speaks of him with high praise in his lament for the King of Navarre (i.e. Teobaldo II, who had also accompanied St. Louis in 1270 and had died on his way home), describing him as a peerless knight:—

'Mes sire Erars de Valeri,
A cui onques ne s'aferi
Nus chevaliers de loiauté.'

An amusing story, relating to a deception practised by Erard upon St. Louis at the instance of Charles of Anjou, whereby they obtained permission to hold a tourney which had previously been forbidden by the king, is told in the *Cento Novelle Antiche* (Nov. v, ed. Biagi).

Alba, Alba Longa, the most ancient town in Latium, built according to tradition by Ascanius, son of Aeneas. Rome is supposed to have been founded by the inhabitants of Alba Longa, which was so called from its stretching in a long line down the Alban Mount to the Alban Lake. The town was destroyed by Tullus Hostilius, and was never rebuilt, its inhabitants being removed to Rome.

The Emperor Justinian (in the Heaven of Mercury) mentions Alba in connexion with the Roman Eagle, which he says remained there for three hundred years, until the defeat of the three Alban Curiatii by the three Roman Horatii, Par. vi. 37–9. [**Aquila[1]: Albani: Curiatii.**]

Albani, inhabitants of Alba Longa; their descent from Aeneas and Lavinia, Mon. ii. 3[108–9]; their defeat by the Romans in the combat between the Roman Horatii and the Alban Curiatii, Par. vi. 37–9; Conv. iv. 5[155–60]; Mon. ii. 11[22–36]. [**Alba: Curiatii.**]

Albanus, Alban; *populus A.*, the Albans, their contest with the Romans for supremacy, Mon. ii. 11[22–7]. [**Albani.**]

Alberichi, ancient noble family of Florence, mentioned by Cacciaguida (in the Heaven of Mars) as having been already in decline in his day, Par. xvi. 89. In Dante's time the family was extinct; Villani says :—

'Nel quartiere di porta san Piero erano . . . gli Alberighi, che fu loro la chiesa di santa Maria Alberighi da casa i Donati, e oggi non n'è nullo.' (iv. 11.)

Alberigo, Frate, Friar Alberigo (so called because he was one of the 'Jovial Friars,' which order he joined in or before 1267), a member of the Manfredi family, the Guelf lords of Faenza (to which also belonged Tribaldello, Inf. xxxii. 122), and father of Ugolino Bucciola (V. E. i. 14^{19-20}) [**Buocciola, Ugolino: Frati Godenti**]; placed by Dante in Tolomea, the third division of Circle IX of Hell, among those who betrayed their guests, Inf. xxxiii. 118; *un de' tristi della fredda crosta*, *v.* 109; *lui*, *vv.* 115, 121, 139, 150; *ei*, *v.* 142; *il peggiore spirto di Romagna*, *v.* 154 [**Tolomea: Traditori**]. As Dante and Virgil pass among the traitors in Tolomea, one of them (Alberigo), taking the poets for damned spirits on their way to Giudecca, begs them to remove the crust of ice from his face that he may weep, Inf. xxxiii. 109–14; Dante undertakes to do so if he will reveal his identity, and on hearing who he is expresses surprise that he was already dead (*vv.* 115–21); A. says that he knows not how his body fares upon earth, and then explains to D. the 'privilege' possessed by Tolomea, viz. that of receiving the souls of traitors like himself immediately after the act of treachery, while the body upon earth is tenanted by a fiend until its death (*vv.* 122–33); he then points out the soul of Branca d'Oria of Genoa, who had murdered his father-in-law (*vv.* 134–8); D. does not believe him, saying that he knows Branca to be still alive (*vv.* 139–41); but A. explains that the soul of B. had descended to Hell even before that of his victim, and that its place in his body was occupied by a devil, as was also the case with the soul of his accomplice in the crime (*vv.* 142–7) [**Branca d'Oria**]. A. now claims the fulfilment of D.'s promise to remove the ice from his face, but D. refuses to do so, and with an imprecation on the Genoese parts from him (*vv.* 148–57).

The circumstances of Alberigo's crime, according to Benvenuto, were as follows. In 1286 (more probably in 1284) his younger brother, Manfred, in order to obtain the lordship of Faenza, plotted against him, and in a dispute which occurred in consequence struck Alberigo; the latter, however, pretended to forgive the insult on the ground that it was the act of an impetuous youth, and a reconciliation took place. Later on, when he thought the matter had been forgotten, Alberigo invited Manfred and one of his sons to a banquet (at his house at Cesato, May 2, 1285); the repast over, he called out, 'Bring the fruit,' at which signal some assassins, who had been concealed behind the tapestry, rushed out and despatched father and son before his eyes. Hence 'le male frutta di Frate Alberigo' passed into a proverb. Villani, in recording the murder of a brother of Alberigo by his nephew in 1327, says: 'così mostrò che non volesse tralignare e del nome e del fatto di frate Alberigo suo zio, che diede le male frutta a' suoi consorti, faccendogli tagliare e uccidere al suo convito' (x. 27).

Benvenuto says:—

'Iste vocatus est frater Albericus de Faventia civitate de Manfredis nobilibus et potentibus, qui saepe habuerunt dominium illius civitatis; et fuit de fratibus Gaudentibus . . . Fuerunt autem in dicta domo tres consanguinei eodem tempore, scilicet Albericus praedictus, Alberghettus et Manfredus. Accidit autem, quod in MCCLXXXVI Manfredus, juvenis animosus, cupiditate regnandi, struxit insidias fratri Alberico; et cum increparetur ex hoc a fratre Alberico, et devenissent ad graves contentiones verborum, Manfredus ductus impetu irae, dedit fratri alapam magnam, scilicet fratri Alberico. Sed ipse frater Albericus sagacior aliquandiu rem dissimulanter tulit; et tandem cum credidit injuriam excidisse a memoria illius, finxit velle reconciliare sibi dictum Manfredum dicens, quod parcendum erat calori juvenili. Facta igitur pace, Albericus fecit convivium, cui interfuerunt Manfredus et unus filius ejus. Finita coena, cum magna alacritate dixit Albericus: veniant fructus; et subito eruperunt famuli armati, qui latebant ibi post unam cortinam, qui crudeliter trucidaverunt ad mensam patrem et filium, Alberico videnti et gaudente.'

Albero da Siena, said to be the son or protégé of a bishop of Siena, whom he persuaded to cause the alchemist Griffolino of Arezzo to be burned for pretending that he could teach him to fly; mentioned by Griffolino (in Bolgia 10 of Circle VIII of Hell), Inf. xxix. 109; *lui*, *v.* 112; *quei*, *v.* 114 [**Griffolino**]. The simplicity of a certain Alberto da Siena, supposed to be the same as the individual here mentioned, forms the subject of several of the stories of Sacchetti (*Nov.* xi–xiv). The commentators identify the bishop in question with one Bonfiglio, who was bishop of Siena from 1216 to 1252, and an ardent persecutor of heretics.

Alberti, Alberto degli. [**Alberto** 3.]

Alberti, Alessandro degli. [**Alberto** 3.]

Alberti, Napoleone degli. [**Alberto** 3.]

Alberti, Orso degli. [**Orso, Cont'.**]

Alberto 1, Albertus Magnus, Conv. iii. 7^{27}; iv. 23^{126}. [**Alberto di Cologna.**]

Alberto 2, the Emperor Albert I of Austria, Par. xix. 115; Conv. iv. 3^{42}. [**Alberto Tedesco.**]

Alberto [3], Alberto degli Alberti, Count of Mangona in the Val di Sieve, and of Vernia and Cerbaia in the Val di Bisenzio, a few miles N.W. of Florence; mentioned by Camicione de' Pazzi (in Caina) in connexion with his two sons Alessandro and Napoleone, who killed each other in a dispute about the inheritance, Inf. xxxii. 57. D. places the two brothers in Caina, the first division of Circle IX of Hell, among those who were traitors to their kindred: *i fratei miseri lassi*, Inf. xxxii. 21; *due stretti*, *v.* 41; *quei*, *v.* 44; *ei*, *v.* 50; *cotesti due*, *v.* 55 [**Caina: Traditori**]. On arriving in Caina D. hears a voice warning him not to tread on the heads of the unhappy brothers, Inf. xxxii. 16–21; he looks about him and sees at his feet, plunged up to the neck in ice, two forms in close embrace (*vv.* 22–42); he asks them who they are, whereupon they turn to look at him, and then in fury butt at each other 'like two he-goats' (*vv.* 43–51); a third spirit (that of Camicione de' Pazzi) informs D. that these were two brothers, sons of Alberto of Val di Bisenzio (*vv.* 52–8), and that they were the worst of all the traitors punished in Caina (*vv.* 58–65) [**Camicion de' Pazzi**].

Villani states (vi. 68) that the castle of Mangona belonged of right to Alessandro, the younger of the two brothers, and was unjustly seized by Napoleone, who was a Ghibelline, and to whom his father by his will dated 1250 had left only a tenth part of the inheritance. Thereupon the Florentines (in 1259) expelled N. by force of arms, took possession of Mangona and of Vernia, another castle belonging to the Alberti, and forced the inhabitants to swear allegiance and pay yearly tribute to Florence. When the Guelfs returned to Florence in 1267 A. was reinstated in his possessions, and in gratitude for the protection of the Florentines bequeathed to them the two castles in the event of his sons dying without heirs male. Villani says nothing as to the subsequent fatal quarrel between the two brothers (which took place some time after 1282); Benvenuto, however, says 'venientes ad discordiam propter hereditatem, se invicem interfecerunt.'

A son of Napoleone degli Alberti, viz. Count Orso, is placed in Antepurgatory, Purg. vi. 19 [**Orso, Cont'**].

Alberto da Siena. [**Albero da Siena.**]

Alberto della Magna, Albertus Magnus, Conv. iii. 5^{113}. [**Alberto di Cologna.**]

Alberto della Scala], lord of Verona, *1277*–1301; referred to by the unknown Abbot of San Zeno in Circle V of Purgatory as having 'already (i. e. in 1300, the assumed date of the Vision) one foot in the grave,' Purg. xviii. 121; the Abbot goes on to refer to Alberto's appointment of his illegitimate son, Giuseppe, whom he describes as 'deformed in body and mind, and basely born,' to the abbacy of San Zeno ('quel monistero'), an appointment which he will shortly repent in Hell (*vv.* 122–6). [**Zeno, San.**]

Alberto, who was at that date an old man, died on Sept. 10, 1301. Besides this illegitimate son—whose tenure of the abbacy of San Zeno (1291–1314) coincided in part, as Philalethes points out, with D.'s sojourn at Verona—he had three legitimate sons, who succeeded him one after the other in the lordship of Verona, viz. Bartolommeo (d. March 7, 130$\frac{4}{5}$), Alboino (d. Oct. 24, 1311), and Can Grande, D.'s host at Verona. [**Scala, Della: Table xxviii.**]

Alberto di Cologna, Albert of Cologne, better known as Albertus Magnus, styled 'Doctor Universalis' on account of his vast learning, was born of noble parents at Lavingen on the upper Danube in Swabia in 1193. After studying at Padua and Paris, he joined the Dominican Order in 1222, and under its rules studied theology at Bologna and elsewhere. Subsequently he was appointed to lecture at Cologne, where the Order had a house, and he taught for several years there and at Ratisbon, Freiburg, Strasburg, and Hildesheim. Among his pupils at Cologne was Thomas Aquinas, who in 1245 accompanied him to Paris, where he received his doctorate; after remaining in Paris for three years he returned to Cologne with Aquinas in 1248. In 1254 he was elected Provincial of the Dominican Order at Worms; and in 1260 was made Grand Master of the Palace at Rome, and Bishop of Ratisbon, by Alexander IV. Three years later he retired to Cologne, where he died at the age of eighty-seven, Nov. 15, 1280. He was a most voluminous writer, his collected works (printed at Lyons in 1651) filling twenty-one folio volumes, of which six are devoted to commentaries on Aristotle, five on the Scriptures, two on Dionysius the Areopagite, three on the *Liber Sententiarum* of Peter Lombard, the remaining five containing his *Summa Theologiae*, *Summa de Creaturis*, treatise on the Virgin, and various *opuscula*, one of which is on alchemy. Albertus was the earliest among the Latins, as Avicenna had been among the Arabs, to make known the complete doctrine of Aristotle; he wrote not merely commentaries, but paraphrases and illustrative treatises on each one of Aristotle's works. He appears, says Butler, to have been the first of the Schoolmen who brought the Aristotelian and Christian philosophy into harmony; and it is to him originally that D. owes his doctrine of freewill as the basis of ethics.

Albertus is referred to as *Alberto*, Conv. iii. 7^{27}; iv. 23^{126}; *Alberto di Cologna*, Par. x. 98; *Alberto della Magna*, Conv. iii. 5^{113}; he is placed among the spirits of great theologians and others who loved wisdom (*Spiriti Sapi-*

enti) in the Heaven of the Sun, together with his pupil St. Thomas Aquinas, by whom his spirit is pointed out to D. as having been his 'frate e maestro,' Par. x. 97–9 [**Sole, Cielo del**]; his theory as to the Equator as propounded in the *De Natura Locorum* and the *De Proprietatibus Elementorum*, Conv. iii. 5^{111-16} [***Locorum, De Natura: Proprietatibus Elementorum, De***]; his opinion in the *De Intellectu* as to the distribution of the Sun's light, Conv. iii. 7^{27-45} [***Intellectu, De***]; his theory as to the four ages of life and the several 'qualities' appropriated to them, as set forth in the *De Meteoris* (a misreference of D., the passage in question occurring in the *De Juventute et Senectute*), Conv. iv. 23^{113-26} [***Meteora*** [2]].

D. also refers to the *De Meteoris* for the theory of Albertus as to the nature of comets, his references to Albumazar and Seneca being taken from the same source, Conv. ii. 14^{164-76} [**Albumassar: Seneca**]; from here too he got the account of the various theories as to the nature and origin of the Milky Way, Conv. ii. 15^{45-77} [**Galassia**]; and his account of the incident which happened to Alexander the Great and his army in India, Inf. xiv. 31–6 [**Alessandro Magno**]. From Albertus Magnus (*De Natura et Origine Animae*) comes also the opinion that all potential forms of matter are actually existent in the mind of the Creator, which is wrongly referred to the *De Substantia Orbis* of Averroës, A. T. § 18^{36-9} [**Averrois**]; and (from the *De Caelo et Mundo*) the opinions of Aristotle and Ptolemy as to the number and order of the several heavens, Conv. ii. 3^{30-45} [***Caelo, De*** [2]].

The quotations from the *De Causis*, thought by some to be from the *De Causis et Processu Universitatis* of Albertus, are from the pseudo-Aristotelian treatise *De Causis*, on which the work of Albertus is a commentary [***Causis, De***].

(See Paget Toynbee, *Some obligations of D. to Albertus Magnus*, in *Romania*, xxiv. 400–12.)

Alberto Tedesco, German Albert, i. e. Albert I of Austria, son of Rudolf of Hapsburg, Emperor (but never crowned) 1298–1308 [**Ridolfo** [1]]; he was elected after having defeated and slain his predecessor, Adolf of Nassau, in a battle near Worms, his treason against Adolf having been condoned by Boniface VIII in consideration of the advantages of his alliance against the Pope's mortal enemy, Philip the Fair of France [**Adolfo**].

D. refers to him as *Alberto*, Par. xix. 115; Conv. iv. 3^{42}; *Alberto Tedesco*, Purg. vi. 97; *Cesare*, Purg. vi. 92, 114; he apostrophizes him, reproaching him for his neglect of Italy, and foretells his violent death (which took place on May 1, 1308, when he was assassinated at Königstein, close to the castle of Hapsburg, by his nephew John), Purg. vi. 97–117; rebukes him (by the mouth of the Eagle in the Heaven of Jupiter) for his cruel invasion of Bohemia (in 1304), Par. xix. 115–17 [**Praga**]; mentions him as successor of Rudolf and Adolf, Conv. iv. 3^{38-43} [**Federigo** [2]: **Table ix**].

Albia, the river Elbe, which rises in the Riesen-Gebirge in N. of Bohemia, through which it flows first S., then W., then N.W., being joined by the Moldau some 20 miles N. of Prague; it subsequently flows N.W. through Saxony and Germany into the North Sea.

Sordello (in Antepurgatory) mentions it in connexion with Bohemia, which he describes as the land drained by the Moldau and the Elbe, 'la terra dove l'acqua nasce, Che Molta in Albia, ed Albia in mar ne porta,' Purg. vii. 98–9. [**Buemme: Molta.**]

Albuino della Scala, Alboino, second son of Alberto della Scala, who was lord of Verona, 1277–1301; he succeeded his elder brother, Bartolommeo, in 1304, and held the lordship until his death on Oct. 24, 1311 [**Scala, Della: Table xxviii**]. D. mentions A.—as some think, slightingly—in comparison with Guido da Castello, Conv. iv. 16^{71-2}; he is alluded to, according to some, as *il gran Lombardo*, Par. xxvii. 71 [**Lombardo** [1]].

Albumassar, Albumazar (Jafar ibn Muhammad Al Balkhi, *Abú Mashar*), Arabian astronomer, born at Balkh in Turkestan A. D. 805, died 885. Three of his works are extant in Latin translations, viz. *Introductorium in astronomiam* and *Liber de magnis conjunctionibus* (both printed at Augsburg in 1489), and *Tractatus florum astronomiae* (printed at the same place in 1488).

D. quotes his opinion that meteors, as being under the domination of the planet Mars, portend political catastrophes, such as the death of kings, Conv. ii. 14^{170-4}; this is taken, not direct from Albumazar, but from the *De Meteoris* of Albertus Magnus, who says:—

'Vapor iste . . . aliquando autem vulnerat exurendo multum, vel parum, secundum fortitudinem ignis sui. Si autem secundo modo est, debilem habet ignem, qui parum alterat ea super quae cadit non vulnerando; quia statim extinguitur. Vult tamen Albumasar quod etiam ista aliquando mortem regis et principum significant propter dominium Martis.' (I. iv. 9.)

Brunetto Latino, speaking of a comet which appeared shortly before the death of King Manfred, says:—

'De cele estoile dient li sage astrenomien que quant ele apert el firmament, ele senefie remuemens de regnes ou mort de grans seigneurs.' (*Trésor*, i. 98.)

Alcamo, Ciullo d'. [**Ciullo d'Alcamo.**]

Alchimisti], Alchemists, placed among the

Falsifiers in Bolgia 10 of Circle VIII of Hell (Malebolge), Inf. xxix. 67–139; their punishment is to be afflicted with paralysis and leprosy (*vv.* 71–84) [**Falsatori**]. Tommaseo says:—

'Gli alchimisti per troppo trattare il mercurio e sostanze simili, al dir d'Avicenna, e d'altri, diventavano paralitici.'

Alcide, Alcides, i.e. Hercules, son of Alceus; the troubadour Folquet (in the Heaven of Venus) alludes to the love of A. for Iolë, daughter of Eurytus, King of Oechalia, whom he wished to marry after the completion of his twelve labours, Par. ix. 101–2 [**Folco: Iole**]; D. calls upon the Emperor Henry VII to come and crush his opponents in Italy, as A. did the Hydra, by striking at the 'seat of life' (i.e. Florence), Epist. vii. 6. [**Ercole.**]

Alcides, Hercules, Epist. vii. 6. [**Alcide.**]

Alcimus, the high-priest appointed by Demetrius I, King of Syria, in opposition to Judas Maccabaeus (1 *Maccab.* vii–ix); coupled with Demetrius as typifying respectively Clement V and Philip the Fair of France, Epist. viii. 4. [**Demetrius.**]

Alcithoë], one of the daughters of Minyas of Boeotia; she and her sisters, Arcippë and Leucippë, refused to join in the worship of Bacchus during his festival, and spent the time in weaving instead, whereupon they were changed into bats, and their work into a vine. Ovid's account of their metamorphosis (*Metam.* iv. 1–35, 389–415) is referred to by D., who speaks of them as 'tres sorores contemtrices numinis in semine Semeles,' Epist. iv. 4. [**Semele.**]

Alderotto, Taddeo di. [**Taddeo.**]

Aldighiero. [**Alighieri.**]

Aldobrandeschi, ancient and powerful Ghibelline family, Counts of Santafiora in the Sienese Maremma, where they had been settled since Cent. ix. Villani mentions them among the Ghibellines whose proposal to destroy Florence after the battle of Montaperti was overruled by Farinata degli Uberti (vi. 81); he records that they were active supporters of the Emperor Henry VII (ix. 47), and subsequently of Uguccione della Faggiuola (ix. 71) and Castruccio Castracane (ix. 301).

Benvenuto says they were so powerful in Tuscany at one time that they used to boast that they had as many strongholds as there are days in the year; he adds that they were nearly extinct in his day:—

'In maritima civitatis Senarum fuerunt olim comites nobilissimi de Sancta Flore castello, adeo potentes in Tuscia, quod solebant gloriari quod poterant omni die anni mutare locum et stare in loco tuto, tot castella fortia habebant; sed habuerunt diu bellum cum dicta civitate, per quod jam tempore nostri poetae erant in magna ruina, et hodie sunt quasi omnino exterminati.'

The Ottimo Comento says of them:—

'Li conti da Santa Fiore ebbono, ed hanno, ed aranno quasi sempre guerra con li Sanesi; e la cagione è, perchè li conti vogliono mantenere loro giurisdizione, e li Sanesi la vogliono sciampiare: come in generale delle comunanze italiche.'

D. mentions Santafiora, whence the counts took their title, Purg. vi. 111 [**Santafiora**]; and names two of the counts, viz. Guglielmo Aldobrandesco, Purg. xi. 59; and his son, Omberto, Purg. xi. 67 [**Guglielmo Aldobrandesco: Omberto**].

Casini gives the following account of this family:—

'La famiglia feudale degli Aldobrandeschi, che ebbe signoria su quei territori che costituiscono all'incirca la moderna provincia di Grosseto, aveva raggiunto il colmo della sua potenza col conte palatino Ildebrando morto nel 1208, il quale lasciò i suoi dominî ai figliuoli Ildebrandino maggiore, Bonifazio, Ildebrandino minore, e Guglielmo. Questo Guglielmo fu certo uno dei più potenti e procaccianti signori del tempo suo in Toscana: nel 1221, insieme coi fratelli, sommise i suoi castelli al comune di Siena obbligandosi a pagare il censo, e nel 1224 si obbligò allo stesso comune di ritrarsi a vivere a Grosseto; ma presto si mise in guerra con quella repubblica, e pare infelicemente, se nel 1227 fu per sei mesi in prigione a Siena: ma appena liberato, continuò la guerra, aiutato sottomano dalla Chiesa romana, sino al 1237, in cui strinse società coi senesi: nel 1250 era al bando dell'impero insieme col figlio Ildebrandino, non sappiamo bene per qual ragione: tra il 1253 e il 1256 morì, lasciando i suoi diritti feudali ai figliuoli Ildebrandino e Omberto; il primo dei quali, rimasto presto il solo erede, fece poi nel 1274 con i suoi consorti la divisione dei dominî nelle due contee di Soana e di Santafiora. Omberto, nominato una sola volta in un documento del 1256, ebbe la signoria del castello di Campagnatico, donde scendeva a depredare i viandanti e danneggiare i senesi; tanto che nel 1259 il comune di Siena mandò a lui alcuni sicarî che lo affogarono nel suo letto. Il nome di Guglielmo Aldobrandeschi doveva suonare ancora famoso ai tempi di Dante, almeno in Toscana e tra i Ghibellini, se non altro perchè ei fu l'autore di quel ramo della sua casa che prese il titolo dalla contea di Soana. La famiglia Aldobrandeschi era antichissima tra le case feudali toscane, e il primo di essa di cui ci avanzi memoria fu Alperto, vissuto alla fine dell'ottavo secolo; e antichi appariscono i titoli nobiliari della famiglia, poichè un Ildebrando era messo imperiale al principio del secolo nono, e un altro Ildebrando era già assai potente signore alla fine di quel secolo e accolse nella sua contea di Roselle l'imperatore Guido . . . Gli Aldobrandeschi nel 1300 erano ormai divisi nelle due famiglie di Soana e di Santafiora, alle quali appunto era riuscita funesta la superbia (Purg. xi. 67–9): chè il ramo di Soana finì con Margherita, nipote di Omberto e figlia d'Ildebrandino, la quale per desiderio di alte nozze

sposò Guido di Montfort (Inf. xii. 119) e lasciò solo una figliuola che trasmise quella contea agli Orsini di Pitigliano; e il ramo di Santafiora si trovò involto in lunghi contrasti col comune di Siena, il quale, se non riuscì a domare del tutto la superbia di quei feudatari, molto assottigliò i loro domini ed abbassò la loro potenza.'

Aldobrandi, Tegghiaio, Florentine Guelf of the powerful Adimari family, at one time (in 1256) Podestà of Arezzo [**Adimari**]. Villani describes him as 'cavaliere savio e prode e di grande autoritade' (vi. 77). He is mentioned (as *il Tegghiaio*) together with Farinata degli Uberti (with whom he is coupled), and Jacopo Rusticucci, Arrigo, and Mosca de' Lamberti, Inf. vi. 79; he is one of those *ch' a ben far poser gl' ingegni* (*v.* 81) of whom D. asks Ciacco for news, the reply being *ei son tra le anime più nere* (*v.* 85) [**Ciacco**]. Tegghiaio is one of the three Florentines (the other two being Guido Guerra and Jacopo Rusticucci) seen by D. afterwards among the Sodomites in Round 3 of Circle VII of Hell, Inf. xvi. 41; *ombra*, *v.* 4; *l'altro*, *v.* 40 [**Sodomiti**]; his spirit is pointed out to D. by Jacopo Rusticucci, who alludes (*vv.* 41–2) to the fact of his having attempted to dissuade the Florentines from undertaking the disastrous expedition against Siena in 1260, which resulted in the crushing defeat at Montaperti, and the ruin of the Guelf party in Florence. Villani narrates (vi. 77) that, on the occasion referred to, T. acted as the spokesman of the Guelf nobles, at whose head was Guido Guerra; they, knowing more of the conditions of warfare, and being aware that the banished Ghibellines and their Sienese allies had been reinforced by a body of German mercenaries, looked upon the undertaking with grave misgivings, and counselled delay, until the Germans, who had been engaged for three months only, half of which term had already expired, should be disbanded. In response to this appeal T. was taunted with cowardice, to which he replied by challenging the speaker to adventure himself on the day of battle wherever he should go [**Montaperti**]. According to Villani (vi. 81) T. survived the battle and took refuge with the rest of the Tuscan Guelfs at Lucca. *Note.*—The name *Tegghiaio* must be scanned *Tegghiai'* (dissyllable); cf. *Uccellatoi'*, Par. xv. 110.

Alepri], Florentine family, thought by some to be included among those which received knighthood from the Marquis Hugh of Brandenburg, 'il gran barone,' Par. xvi. 128. [**Ugo di Brandimborgo.**]

Alessandria, Alessandria della Paglia, town on the Tanaro, in the ancient duchy of Milan; mentioned in connexion with the war waged against it by the sons of William, Marquis of Montferrat, to avenge his capture and imprisonment, Purg. vii. 135 [**Guglielmo**[3]]; coupled with Trent and Turin as being near the frontier and consequently incapable of preserving a pure dialect owing to the introduction of foreign elements, V. E. i. 15^{61-4}.

Alessandria was built in 1168 by the Lombard League as a bulwark against the Emperor Frederick Barbarossa. It received the name Alessandria in honour of Pope Alexander III, but it was also called Cesarea for a time. In 1174 it was unsuccessfully besieged by Frederick, who gave it in derision the nickname *della Paglia* (i.e. 'of straw').

Alessandro[1], Alexander, Count of Romena, Inf. xxx. 77. [**Alessandro da Romena**[1].]

Alessandro[2], Alexander the Great, of Macedon, born at Pella in Macedonia, B.C. 356. A. ascended the throne B.C. 336, on the murder of his father Philip; conquered Egypt (where he founded the city of Alexandria at the mouth of the Nile, B.C. 331), Syria, Media, Persia, and India; died at Babylon, B.C. 323, at the age of 32, after a reign of nearly thirteen years. D. speaks of him simply as *Alessandro*, Inf. xii. 107; xiv. 31; Conv. iv. 11^{124}; *Alexander*, V. E. ii. 6^{14}; Mon. ii. 9^{61}; *rex Macedo*, Mon. ii. 9^{62}; his place among the Tyrants in Round 1 of Circle VII of Hell, Inf. xii. 107 (*see below*); his marvellous experiences in India, Inf. xiv. 31 (*see below*); his liberality, Conv. iv. 11^{123-5} (*see below*); contemporary with Aristotle, V. E. ii. 6^{13-14}; more nearly attained universal monarchy than any other sovereign, Mon. ii. 9^{61-7}. In this last passage D. says that A. sent ambassadors to Rome to demand submission, but died in Egypt before the reply of the Romans reached him, 'ut Livius narrat.' The circumstance is not mentioned by Livy, who on the contrary states his belief that the Romans never so much as heard of Alexander—'ne fama quidem illis notum arbitror fuisse' (ix. 18). The story is probably of Greek origin, but it is not known whence D. got it. Otto of Freising, who may possibly have been D.'s authority, seems to refer to the same story in his account of A.'s death:—

'Alexander totius Orientis potitus victoria, dum Romam quoque cum universo Occidente sibi subjugare parat, ab India revertitur in Babylonem, ubi exterarum gentium ex toto pene orbe ac ultimo Occidente, id est ab Hispanis, Gallis, Germania, Affrica, ac ferme omni Italia legati sibi occurrerunt, ut inde venisse cerneres legationem, quo vix tam parvo tempore crederes etiam rumorem pervenisse.' (ii. 25.)

D.'s statement that A. died in Egypt and was buried there, in proof of which he quotes Lucan (*Phars.* viii. 692–4), Mon. ii. 9^{65-74}, is perhaps due to a confusion on his part between Babylon on the Euphrates and Babylon (Old

Cairo) on the Nile, a confusion into which he appears to have fallen elsewhere also [**Babilonia**]. (See *Academy*, Aug. 10, 1895.)

The majority of modern editors, contrary to the opinion of the old commentators, hold that the Alexander who is placed, together with Dionysius of Syracuse, among the Tyrants in Round 1 of Circle VII of Hell ('Quivi è Alessandro e Dionisio fero,' Inf. xii. 107) is not Alexander the Great, but the Thessalian tyrant, Alexander of Pherae [**Alessandro Fereo: Dionisio[1]: Violenti**]. The contention is that D. would not thus condemn the king whom he eulogizes highly in the *Convivio* as an example of munificence (iv. 11^{124}), and in the *De Monarchia* as having nearly attained universal empire (ii. 9^{61-7}). D., however, is by no means always consistent in his estimate of historical personages, his tendency being to regard them as types, rather than as individuals; thus Bertran de Born, who is eulogized equally with Alexander the Great in the *Convivio*, is placed in one of the lowest circles of Hell (Inf. xxviii. 134); and Cato, the suicide, and opponent of Caesar, instead of being in Hell, is placed as warder of Purgatory. Further, it is not in accordance with D.'s principle as enunciated by Cacciaguida, 'ti son mostrate . . . nella valle dolorosa, Pur l'anime che son di fama note' (Par. xvii. 136–8), that the individual mentioned here simply as 'Alessandro,' without any further description, should be the comparatively obscure tyrant of Pherae.

The view that the person intended is Alexander the Great is strongly supported by the fact that Orosius, whose *Historia adversum Paganos* was one of D.'s chief authorities in matters of ancient history, repeatedly brands the Macedonian conqueror as a cruel and bloodthirsty monster; he describes him as 'Alexander Magnus, magnus vere ille gurges miseriarum, atque atrocissimus turbo totius Orientis' (iii. 7); . . . 'humani sanguinis insaturabilis, sive hostium sive etiam sociorum, recentem tamen semper sitiebat cruorem' (iii. 18); '. . . per duodecim annos trementem sub se orbem ferro pressit' (iii. 23); and, after recording that he died at Babylon 'adhuc sanguinem sitiens,' he concludes with a long apostrophe on the ruin and misery which had been inflicted by him upon the whole world. Lucan also, another of D.'s historical authorities, denounces Alexander of Macedon as a robber and the bane of the world:—

'Proles vesana Philippi
Felix praedo . . .
Perque Asiae populos fatis urguentibus actus
Humanâ cum strage ruit, gladiumque per omnes
Exegit gentes . . .
Terrarum fatale malum, fulmenque, quod omnes
Percuteret pariter populos, et sidus iniquum
Gentibus.' (*Phars.* x. 20, 30–2, 34–6.)

Among the early commentators Benvenuto mentions the theory that some other than Alexander the Great is intended, but dismisses it with contempt:—

'Ad sciendum quis fuerit iste Alexander est notandum, quod aliqui, sequentes opinionem vulgi, dixerunt quod autor non loquitur hic de Alexandro Macedone, sed de quodam alio, sed certe istud est omnino falsum, quod potest patere dupliciter: primo, quia cum dicimus Alexander debet intelligi per excellentiam de Alexandro Magno; secundo, quia iste fuit violentissimus hominum.'

He then proceeds to justify this opinion at length from Orosius, Justin, Lucan, and others, and concludes:—

'Ad propositum ergo autor ponit Alexandrum hic tanquam primum et principem violentorum, maxime contra proximum; ita quod punit eum a vitio praedominante, et describit eum simpliciter et nude, quasi dicat: cum nomino Alexandrum intellige quod iste fuit maximus autor violentiarum in terris.'

The fact that Alexander the Great does not appear among the great heroes of antiquity in Limbo is also in favour of the view that he is the Alexander referred to by D. in this passage.

D.'s allusion (Inf. xiv. 31–6) to the incident which happened to A. and his army in India was doubtless derived, directly or indirectly, from the apocryphal *Epistola Alexandri Regis ad Aristotilem praeceptorem suum de Mirabilibus Indiae*; there is, however, a notable discrepancy between the two accounts, for D. says that A. bade his soldiers trample the *flames*, whereas in the *Epistola* it is the *snow* they are bidden to trample:—

'Frigus ingens vespertino tempore saeviebat. Cadere mox in modum vellerum immensae coeperunt nives; quarum aggregatione metuens ne castra cumularentur, calcare militem nivem jubebam, ut quam primum injuria pedum tabesceret.'

A similar account is given in the abridged Latin version (by Leo archipresbyter) of Pseudo-Callisthenes, commonly known as *Historia de Praeliis*, which had been popularized in Italy more than sixty years before the date of D.'s Vision by means of a version in elegiacs, composed in 1236 by Wilkinus de Spoleto.

It has been assumed by the commentators that D.'s version was due to a confused recollection of the details of the story as given in the *Epistola*; the immediate source of his account, however, was almost undoubtedly a passage in the *De Meteoris* of Albertus Magnus (a book with which D. was well acquainted), in which, owing to a misquotation of the *Epistola*, precisely the same confusion occurs, as to the trampling of the flames, as was made by D. Albertus, at the close of a discussion as to the nature and origin of igneous vapours (the same term as that used by D. in speaking of the fiery downpour, *v.* 35), quotes in illustration what happened to Alexander in India:—

'Admirabilem autem impressionem scribit Alex-

ander ad Aristotilem in epistola de mirabilibus Indiae, dicens quemadmodum nivis nubes ignitae de aëre cadebant, quas ipse militibus calcare praecepit' (*Meteor.* i. 4).

This same book of the *De Meteoris* of Albertus was also D.'s authority for the quotations from Albumazar and Seneca in the *Convivio* (ii. 14[170–6]) [***Meteora***[2]].

D. may also have been acquainted with the account of the episode in the O. F. *Roman d'Alixandre* (Cent. xii), which has several features in common with the description in the *D. C.*:—

'Ensement comme nois est fus del ciel pleüs;
Trestout art la contrée ensement comme fus . . .
A negier commença de l'air qui fu enbrons;
Ne demora puis gaires si en vint grans fuisons,
Et les flocel caioient si grans comme toisons . . .
Alixandres commande a trestous ses barons
Que ne remegne en l'ost escuiers ne garçons
Que en mainent les bestes par tous les pavillons,
Et abatent le noif à peus et à bastons.
Por le calor des bestes fu grans remetions;
Li nois qui est remise, canja comme sablons.'
(ed. Michelant, p. 337.)

In the *Convivio* (iv. 11[123–5]) D. quotes Alexander the Great as an example of munificence, of which he was the proverbial type in the Middle Ages, as has been pointed out by Paul Meyer:—

'A partir de la seconde moitié du xii[e] siècle, et jusqu'à la fin du moyen âge, le mérite pour lequel Alexandre est universellement célébré . . . est surtout et par dessus tout sa largesse.' (*Alexandre le Grand dans la litt. franç. du moyen âge*, ii. 372 ff.); see also *Romania* xxvi. 453–60.

Alessandro IV], Pope Alexander IV, thought by some to be included among the Popes referred to, Inf. xix. 73–4 [**Niccolò**[2]]. Rainaldo, of the family of the Counts of Segni and Anagni, Cardinal Bishop of Ostia, nephew of Pope Gregory IX, was elected Pope at Naples, Dec. 12, 1254; died at Viterbo, May 25, 1261.

Alessandro degli Alberti. [**Alberti.**]

Alessandro da Romena[1]], Alexander (I), Count of Romena, who with his brothers Guido and Aghinolfo induced Maestro Adamo to counterfeit the Florentine gold florin, Inf. xxx. 77 [**Adamo**[2]: **Guidi, Conti**]. He is supposed by some to be the Alexander mentioned in the titles of Epist. I, Epist. II.

Alessandro da Romena[2]], Alexander (II), Count of Romena, according to some the nephew of the above, and identical with the Alexander mentioned in the titles of Epist. I, Epist. II. [**Guidi, Conti.**]

Alessandro Fereo], Alexander tyrant of Pherae, B.C. 368–359; defeated at Cynoscephalae by Pelopidas the Theban general, B.C. 364; killed by his own wife, B.C. 359. He was famed for his cruelty, one of his amusements being to dress up men in the skins of wild beasts, and to set dogs to worry them. Many commentators think he is the Alexander placed along with Dionysius of Syracuse among the Tyrants in Round 1 of Circle VII of Hell, Inf. xii. 107. It is worthy of note that these two are coupled both by Cicero (*De Officiis*, ii. 7) and Valerius Maximus (ix. 13), though in neither case as examples of tyranny. It is more probable that the person meant by D. was Alexander the Great. [**Alessandro**[2].]

Alessandro Magno. [**Alessandro**[2].]

Alessandro Novello], a native of Treviso, who was Bishop of Feltre from 1298 to 1320; alluded to by Cunizza (in the Heaven of Venus), in connexion with his treacherous surrender of certain refugees who had sought his protection, as *l'empio pastor di Feltro*, Par. ix. 52–3; *prete cortese*, *v.* 58. [**Feltro**[1].]

Alessio Interminei, a native of Lucca, with whom D. appears to have been acquainted, at any rate by sight, and whom he places among the Flatterers in Bolgia 2 of Circle VIII of Hell (Malebolge), Inf. xviii. 122; *un*, *v.* 116; *quei*, *v.* 118; *lui*, *v.* 120; *egli*, *v.* 124 [**Adulatori**]. As he looks down into this Bolgia D. sees a head so covered with filth that he cannot make out whether it belongs to a layman or to a cleric, Inf. xviii. 115–17; the owner of it asks D. why he stares at him more than at the others (*vv.* 118–19); to which D. replies that, unless he is mistaken, he has seen him before 'with his hair dry,' and that he recognizes him as Alessio Interminei, hence his curiosity (*vv.* 120–3); A. thereupon, beating his head, acknowledges that his flattery has brought him to this pass (*vv.* 124–6).

Of Alessio but little is known beyond the fact that he lived in the latter half of Cent. xiii; it appears from a document dated 1295 that he was alive in that year, and he must have died not long after; he had several sons who survived him. The author of a sonnet (attributed to Cino da Pistoja) addressed to Busone da Gubbio represents D. himself and a Jewish friend of his, Immanuel Ben Salomo (Manoello), as sharing with Alessio the doom of the Flatterers in Hell.

The Interminei or Interminelli were prominent Bianchi of Lucca, whence, as Villani records (viii. 46), they were expelled by the Neri in 1301. To this house belonged the famous Ghibelline leader, Castruccio Castracane, 'on the mother's side' according to Benvenuto, but Villani describes him (x. 122) as bearing the name of Interminelli. Benvenuto says of Alessio, whom he depicts as an abject flatterer:—

'Iste fuit quidam Alexius miles dignitate, nobilis genere, natione lucanus, natura blandissimus. Fuit enim de Interminellis de Luca; de qua stirpe ex linea materna fuit ille strenuus miles Castruccius tyrannus cordatus et multum formidatus in tota

Tuscia, qui fuit magnus malleus Florentiae, dominus Pisarum, Lucae, et Pistorii. . . . Iste ergo Alexius ex prava consuetudine tantum delectabatur adulatione, quod nullum sermonem sciebat facere, quem non condiret oleo adulationis : omnes ungebat, omnes lingebat, etiam vilissimos et mercenarios famulos ; et, ut cito dicam, totus colabat, totus foetebat adulatione.'

Aletto, Alecto, one of the three Furies; she is stationed with Megaera and Tisiphonë to guard the entrance to the City of Dis, Inf. x. 45–8 [**Dite**[2]]. D. represents A. as weeping, probably in imitation of the Virgilian 'luctifica Alecto' (*Aen.* vii. 324) [**Erine**].

Alexander[1], Alexander the Great, Mon. ii. 9^{81}; V. E. ii. 6^{14}. [**Alessandro**[2]].

Alexander[2], Alexander, count of Romena, Epist. I. *tit.*; II. *tit.*, 1. [**Alessandro da Romena**.]

Alexandria, Alessandria della Paglia, V. E. i. 15^{62}. [**Alessandria**.]

Alfa, Alpha, first letter of the Greek alphabet ; mentioned in allusion to *Rev.* i. 8 : 'I am Alpha and Omega, the beginning and the ending,' Par. xxvi. 17 ; *Alpha*, Epist. x. 33.

Alfarabio, Alfarabius (Muhammad ibn Muhammad ibn Turkhán Abu Nasr, *Al-Farabi*), so called from Farab, his birthplace, in Transoxiana, one of the earliest of the Arabian philosophers ; he practised as a physician at Damascus, where he died in 950; in philosophy he was a follower of Aristotle, as interpreted by the neo-Platonic commentators. Latin translations (made in Cent. xii) of two of his opuscula (viz. *De Scientiis* and *De Intellectu et Intellecto*) are contained in *Alpharabii Opera Omnia* (Paris, 1638) ; and two others in *Documenta Philosophiae Arabum* (Bonn, 1836); he also wrote a commentary on the *Rhetoric* of Aristotle, and a treatise *De Bonitate Pura*, which was utilized by the author of the pseudo-Aristotelian *De Causis* ; his works are repeatedly quoted by Guillaume d'Auvergne (Bishop of Paris, 1228–1248), by Roger Bacon (in his *Opus Majus*), and by Albertus Magnus (in his *De Causis*).

D. quotes A. (according to one reading) in support of the theory that every effect partakes of the nature of its cause, Conv. iii. 2^{87}. The correct reading in this passage, however, is almost certainly not *Alfarabio* (which is adopted by Fraticelli and Giuliani after Scolari), but *Alpetragio* (i.e. Alpetraüs or Alpetragius), which is the reading of all the early edd., and consequently, probably, of the MSS. [**Alpetragio**].

Alfergano, Alfraganus (Ahmad ibn Muhammad ibn Kathir, *Al-Farghani*), so called from his birthplace Fergana in Sogdiana (now Samarcand), celebrated Arabian astronomer, who flourished at the beginning of Cent. ix. during the Caliphate of Ma'mún (d. 833). He wrote in Arabic (besides treatises on sundials and on the astrolabe) a work on the elements of astronomy, consisting of thirty chapters, which is based upon the principles of Ptolemy, whom A. frequently quotes. This work was translated from Arabic into Latin, about the year 1142 (as is supposed), by Johannes Hispalensis, under the title of *Alfragani Elementa Astronomica*, for which the alternative title *Liber de Aggregatione Scientiae Stellarum* is sometimes substituted. This version, the popularity of which is attested by the number of MSS. still in existence (there being at least a score in the libraries of Oxford alone), is the one which was in common use in the Middle Ages ; there are three printed editions of it, published respectively at Ferrara (1493), at Nuremberg (1537), and at Paris (1546). There are two other independent Latin versions, one by Christmann, published at Frankfort in 1590, the other by Golius, published at Amsterdam in 1669. According to the latter, Alfraganus was commonly known as 'Computator' on account of his proficiency in mathematics, just as Averroës was known as 'Commentator' from his commentaries upon Aristotle, and as Aristotle himself was styled *par excellence* 'Philosophus.'

D. was evidently familiar with the *Elementa Astronomica* of Alfraganus, and studied it closely, for he was largely indebted to it for astronomical and other *data*, though only on two occasions does he acknowledge his obligations ; he mentions Alfraganus himself as his authority for the dimensions of the Earth and of the planet Mercury, Conv. ii. 14^{95} [**Mercurio**[2] : **Terra**[2]] ; and refers to his *Elementa*, under the title of *Libro dell' Aggregazione delle Stelle* (but without mentioning the name of the author), for the demonstration of the threefold motion of the Heaven of Venus, Conv. ii. 6^{134} [**Venere, Cielo di**] ; he was also indebted to Alfraganus for his information as to the projection of the shadow of the Earth as far as the sphere of Venus, Par. ix. 118–19 [**Terra**[2]] ; the Syrian calendar and the Arabian usage in reckoning the commencement of the day from sunset, V. N. § 30^{1-6} [**Arabia : Tisrin**] ; the poles and equators of the various heavens, Conv. ii. 4^{47-68}, iii. 5^{63-79} ; and the motion of the heaven of the Fixed Stars from W. to E. 1° in 100 years, Conv. ii. 6^{141-3}, 15^{12-14} ; V. N. § 2^{10-12} [**Cielo Stellato**] ; the diameter of the planet Mercury, Conv. ii. 14^{92-8} [**Mercurio**[2]] ; the distance of Venus from the Earth, Conv. ii. 7^{104-8} [**Terra**[2] : **Venere**[2]] ; the diameter of the Earth, Conv. ii. 7^{106-8}, 14^{97-8} ; iv. 8^{59-60} [**Terra**[2]] ; the number of the Fixed Stars, Conv. ii. 15^{18-22} [**Stelle Fisse**] ; the periods of the revolutions of the planets, Conv. ii. 15^{132-57} [**Cielo Cristallino**] ; the circum-

ference of the Earth, Conv. iii. 5^{80-107} [**Terra**[2]]; the difference between 'equal' and 'temporal' hours, Conv. iii. 6^{13-32} (*see below*); the diameter of the Sun, Conv. iv. 8^{76-8} [**Sole**].

D.'s explanation of the difference between 'equal' and 'unequal' or 'temporal' hours is taken from cap. 11 of the *Elementa*:—

'Posuerunt astrologi initium uniuscujusque diei cum nocte sua, ex hora medii diei usque in horam medii sequentis. . . . Omnes vero dies cum nocte sua dividuntur per 24 horas . . . et haec vocantur aequales, quia nulla diversitas est quantitati earum. . . . Horae vero temporariae sive inaequales, cum quibus fit unaquaeque dies ac nox tam in aestate quam in hyeme 12 horarum. Earumque quantitates fiunt diversae, secundum longitudinem diei ac noctis, sive brevitatem. Cum fuerit dies prolixior nocte, erunt horae ejus prolixiores horis noctis. Et similiter, cum fuerit brevior, erunt horae ejus breviores. . . . Et nominantur tempora horarum diei. [Perspicuum itaque est, eas horas dici aequales, quarum quidem numerus pro diei longitudine vel brevitate major vel minor est; tempora verò manent aequalia. Horas autem temporarias vel inaequales dici, quarum tempora sunt inaequalia; at numerus semper aequalis est.]'

(See Paget Toynbee, *Dante's obligations to Alfraganus*, in *Romania*, xxiv. 413–32.)

Alfonso [1], Alphonso III, King of Aragon, 1285–1291, eldest son of Peter III, whom he succeeded in Aragon. D. places him in the valley of flowers in Antepurgatory, among the princes who neglected to repent, and represents him as seated behind his father, referring to him, on account of his having died before he was thirty, as *lo giovinetto*, Purg. vii. 116 [**Antipurgatorio**]. D. implies that he was superior to his brothers, James (who succeeded him in Aragon as James II), and Frederick (who became King of Sicily as Frederick II, 1296–1337) [**Pietro**[3]]. A. is perhaps referred to as *l'onor di Cicilia e d'Aragona*, Purg. iii. 115 [**Aragona: Table i**].

Alfonso [2], Alphonso X, El Sabio, King of Castile and Leon, 1252–1284, the most learned prince of his age, and compiler of the celebrated astronomical tables known as the 'Alphonsine Tables'; thought by some to be alluded to by the Eagle in the Heaven of Jupiter as *quel di Spagna*, Par. xix. 125; but the reference is more probably to his grandson, Fernando IV (1295–1312) [**Castella: Ferdinando: Table iii**]; some suppose also that he is the King of Castile commended for his munificence as *il buon Re di Castella*, Conv. iv. 11^{125-6}; but the reference in this case is almost certainly to his great-grandfather, Alphonso VIII, King of Castile, 1158–1214 [**Alfonso**[3]].

Alfonso [3], Alphonso VIII, King of Castile, 1158–1214; most probably the King of Castile mentioned, together with the Marquis of Montferrat and the Count of Toulouse, on account of his liberality, Conv. iv. 11^{125-8}. This king, whom D. speaks of as 'il buon Re di Castella,' was one of the great patrons and protectors of the troubadours (whence doubtless D.'s reference to him), as were Boniface II of Montferrat, and Raymond V of Toulouse, with whom he is coupled. Bertran de Born speaks of him in one of his poems as 'il valen rei de Castela n'Anfos,' and in the old Provençal life of Folquet of Marseilles he is referred to as 'lo bos reis Anfos de Castela,' a description which D. has adopted. Among his protégés were Peire Rogier, Guiraut de Borneil, Folquet of Marseilles, and Aimeric de Pegulhan, of whom the last three are mentioned by D. in the *De Vulgari Eloquentia* and elsewhere. [**Castella: Table iii.**]

Alfragano. [Alfergano.]

Algazel, Algazali (Muhammad ibn Muhammad, Zain Al-Din Abu Hamid, *Al-Ghazzali*), Moslem theologian, usually described as Arabian philosopher, born 1058, died 1111. After lecturing on theology at Bagdad, he retired to Damascus, returning ten years later to Bagdad, where he resumed his teaching. He spent the close of his life in retirement, absorbed in the contemplative life of the Sufis, who had been his earliest instructors. He wrote a treatise, which is extant, called *Destructio Philosophorum*, against the accepted Aristotelianism of the day, his philosophy being characterized by a reversion from the metaphysical to the theological state of thought. The work called the *Tendencies of the Philosophers*, translated into Latin and published at Venice in 1506 under the title *Logica et Philosophia Algazelis Arabis*, contains neither the logic nor the philosophy of Algazali. It is a mere abstract of the Peripatetic systems, and was made preliminary to the *Destructio* mentioned above. With Algazali Arabian philosophy in the East came to an end; but it revived in the West in Mahometan Spain, where its most distinguished exponent was the great Aristotelian commentator, Averroës (*Encyc. Brit.*).

D. quotes the opinion of Algazali (*Logic. et Philos.* i. 4), which he shared with Plato and Avicenna, that substantial generation is effected by the motive powers of the Heavens, Conv. ii. 14^{31-2}; the theory, held by him (*Logic. et Philos.* ii. 5) and Avicenna, that souls are noble or ignoble of themselves from the beginning, Conv. iv. 21^{15-17}. (See Mazzucchelli, *Autori citati nel Convito.*)

Alì, Ali ibn Abu Taleb, fourth in order of the Caliphs or successors of Mahomet, born at Mecca circ. 597; his father was uncle of the prophet, by whom A. himself was adopted and educated; as a youth he was the first to declare his adhesion to the cause of Mahomet,

who in return made him his vicegerent, and later rewarded him with the hand of his daughter Fatima. When Mahomet died (in 632) without male issue, A. did not press his legitimate claims to succeed him, but allowed three other companions of the prophet successively to become Caliph, viz. Abu-Bekr (632–634), Omar (634–644), and Othman (644–656); it was not until after the murder of Othman in 656 that he assumed the caliphate, which he held until his assassination at Kufa in 661. The question of Ali's right to succeed to the caliphate divided the Mahometans into two great sects, viz. the Sunnites (represented by the modern Turks), who deny his right, and the Shiites or Fatimites (represented by the Persians), who affirm it, and who venerate A. as second only to Mahomet himself.

D. places Ali, together with Mahomet, among the Schismatics in Bolgia 9 of Circle VIII of Hell (Malebolge), Inf. xxviii. 32; he is represented as 'cloven in the face from the chin to the forelock,' while Mahomet is cloven 'from his chin to his fundament' (*vv.* 24, 33) [**Scismatici**]. Benvenuto represents A. as the uncle and teacher of the prophet:—

'Aly fuit patruus Macomethi . . . habet totam faciem per longum divisam, ita quod est parum divisus, sed in parte corporis honestiori et principaliori, quia Macomethum instruxit et juvit ad tantum errorem, licet non tantum deliquerit.'

Alichino, one of the ten demons in Bolgia 5 of Circle VIII of Hell (Malebolge) deputed by Malacoda to escort D. and Virgil, Inf. xxi. 118; xxii. 112; *quei*, *vv.* 125, 129; *compagno*, *v.* 137; *l'altro*, *v.* 139; he and his companions are placed as guardians of the Barrators, whom they rend with their iron prongs whenever the latter venture to appear above the surface of the boiling pitch in which they are immersed [**Barattieri**]. Alichino is the victim of a trick on the part of Ciampolo, one of the Barrators, who eludes him, and in consequence brings down upon A. the wrath of Calcabrina, one of the other demons, Inf. xxii. 112–35; the latter flies at A., and the two fall together into the pitch, whence they are fished out by four of their companions (*vv.* 137–50) [**Calcabrina: Ciampolo**].

Some see in the name *Alichino*, which Philalethes renders 'Bückeschnurbs,' the *Hellequin* (mod. 'Harlequin') who with his *mesnie* is so frequently met with in O.F. literature.

Alighieri], Dante's family name, referred to by Cacciaguida, D.'s great-great-grandfather (in the Heaven of Mars), as *tua cognazione*, Par. xv. 92; *il tuo soprannome*, *v.* 138. Cacciaguida, who is said to have belonged to the Elisei, one of the ancient families of Florence who boasted their descent from the Romans, married one of the Aldighieri or Alighieri, probably of Ferrara, from whom he says D.'s surname was derived, 'Mia donna venne a me di val di Pado, E quindi il soprannome tuo si feo,' Par. xv. 137–8. [**Cacciaguida: Dante.**]

There has been much discussion as to the correct form of D.'s surname, which, as might be expected, is spelt in many various ways in MSS. The name itself appears to be of German origin. Minich, however, attempts to give it a local origin, and derives it from *alga*, the sea-weed with which all the swampy land in the Po valley abounds, referring Cacciaguida's 'quindi' (*v.* 138) not to 'mia donna,' but to 'val di Pado.' The most recent investigations tend to show that in the Latin form the name was probably originally *Alagherii*, and in the Italian *Alighieri* (see M. Scherillo, *Il cognome Alighieri*, in *Alcuni capitoli della Biografia di Dante*, Turin, 1896). The name in its Latin form (spelt variously by different editors) occurs, Epist. ii. *tit.*; v. *tit.*; vi. *tit.*; vii. *tit.*; viii. *tit.*; ix. 3; x. *tit.*, 10; A. T. §§ 1^2, 24^4.

Alighieri, Bello degli. [**Bello.**]

Alighiero], the son of Cacciaguida, and great-grandfather of Dante, whose father, Alighiero II, was the eldest son of Bellincione, the eldest son of Alighiero I; the second son of the last was Bello, father of Geri del Bello (Inf. xxix. 27) [**Table xxii**].

Cacciaguida (in the Heaven of Mars) refers to Alighiero as his own son, and D.'s great-grandfather, and as being the ancestor from whom the poet derived his surname Alighieri, 'Quel da cui si dice Tua cognazione . . . Mio figlio fu, e tuo bisavo fue,' Par. xv. 91–2, 94 [**Alighieri: Dante**]. This Alighiero is mentioned, together with his brother Preitenitto, in a document dated Dec. 9, 1189; and is proved by another document to have been alive on Aug. 14, 1201; it is evident that D. was ignorant of the exact date of his death, for he makes Cacciaguida say (in 1300) that his son had been 'a hundred years and more' among the Proud in Circle I of Purgatory (Par. xv. 92–3) [**Cacciaguida: Superbi**].

Aliotti], noble Florentine family, said to have been a branch of the Visdomini, who, as some think, are alluded to by Cacciaguida (in the Heaven of Mars) as being patrons of the bishopric of Florence, the revenues of which they enjoyed during the vacancy of the See, Par. xvi. 112–14. Benvenuto says:—

'Ista domus Visdominorum tantae dignitatis quasi defecit; tamen ex ea factae sunt duae aliae domus, scilicet illi de la Tosa, et Aliotti.'

The Aliotti are mentioned by Villani (xii. 23) among the noble families who were reduced in 1343 to the rank of 'popolani.' [**Tosinghi: Visdomini.**]

Allagherius. [**Alighieri.**]

Allighieri. [**Alighieri.**]

Almeone, Alcmaeon, son of Amphiaräus the seer and Eriphylë. Amphiaräus, foreseeing that the expedition against Thebes would prove fatal to him, concealed himself in order to avoid joining it; but his wife Eriphylë, bribed by Polynices with the necklace of Harmonia, revealed his hiding-place, so that he went, and met his death [**Armonia**]. Before he died, however, he enjoined Alcmaeon to slay Eriphylë to avenge her betrayal of him; accordingly on his return from Thebes Alcmaeon put his mother to death [**Anfiarao: Erifile**]. The incident of A. slaying Eriphylë is represented among the graven pictures on the ground in Circle I of Purgatory, where E. figures as an example of defeated pride, Purg. xii. 49–51 [**Superbi**]; A. is mentioned again in the same connexion, Par. iv. 103–5, where the line 'Per non perder pietà si fece spietato' (*v.* 105) is a reminiscence of Ovid:—

'ultusque parente parentem
Natus erit facto pius et sceleratus eodem.'
(*Metam.* ix. 407-8.)

Alpe[1], the Alps, Inf. xiv. 30; xx. 62; Purg. xvii. 1; xxxiii. 111; *Alpi*, Canz. xi. 61; alluded to as *alpestre rocce*, in connexion with the source of the Po, Par. vi. 51 [**Po**]; the Tyrolese Alps are described as *l'Alpe, che serra Lamagna Sovra Tiralli*, Inf. xx. 62–3; the Pennine Alps are perhaps referred to, Inf. xx. 65 [**Pennino**].

Alpe[2], the Apennines, Inf. xvi. 101. [**Apennino**[1]: **Benedetto, San.**]

Alpetragio, Alpetragius or Alpetraüs, an Arabian of Morocco, who flourished about the middle of Cent. xii. He was celebrated as the author of a new physical theory of the celestial motions, his idea being that the stars moved in spirals, thus representing or rather combining their proper and diurnal motions.

Jourdain (*Trad. Lat. d'Aristote*, pp. 132–3) identifies Alpetragius with a certain Nour-Eddin Alpetrongi, a Christian of Seville, who became a Mahometan, and wrote a treatise on the Sphere, based upon the new system introduced by Azarchel, which was translated in 1217 at Toledo by Michael Scott, and which had an important influence upon the astronomical studies of Cent. xiii.

D. quotes A. in support of the theory that every effect partakes of the nature of its cause, Conv. iii. 2[37]. Some modern edd. for *Alpetragio* here read *Alfarabio*, Alfarabius, but there is little doubt that the former is the right reading. [**Alfarabio.**]

Alpha, first letter of the Greek alphabet, Epist. x. 33. [**Alfa.**]

Alphesiboeus, name, borrowed from Virgil (*Ecl.* v. 73; viii. 1), under which D. is said to have concealed the identity of a certain Maestro Fiducio de' Milotti, a physician of Certaldo, who was with him at Ravenna, Ecl. ii. 7, 15, 44, 45, 49, 76.

Alpi, the Alps, Canz. xi. 61. [**Alpe**[1].]

Altaforte, Hautefort, castle in the Limousin in the bishopric of Périgord, some twenty miles N.E. of Perigueux (in the modern Department of Dordogne); it belonged to the celebrated troubadour, Bertran de Born, to whom D. refers as *colui che già tenne Altaforte*, Inf. xxix. 29 [**Bertram dal Bornio**].

Although his Provençal biographer gives Bertran the title of Viscount, and says that he was lord of nearly a thousand men ('Bertrans de Born si fo de Lemozi, vescoms d'Autafort, que i avia prop de mil omes'), it is evident from existing documents that Hautefort was neither a viscounty nor the centre of a wealthy lordship. It was a first-class fortress, worthy of its name, lofty and strong (the chronicler Jaufré de Vigeois terms it 'castrum valde inexpugnabile'), but not otherwise a place of importance.

After the death of the 'Young King' (June 11, 1183), eldest surviving son of Henry II of England, Bertran was besieged in Hautefort by Richard Cœur-de-Lion, and Alphonso II, King of Aragon, who appeared with an army before its walls on June 29 in that same year. After holding out for a week, the fortress fell, and was handed over by Richard to Bertran's brother Constantine. In the end, however, it was restored to Bertran, who held it till his death. The story of the taking of Hautefort through the treachery of the King of Aragon, and of how the King of England (who is erroneously represented as taking part in the siege) restored it to Bertran, is told by an anonymous troubadour in the *razo* (argument) to one of Bertran's poems:—

'Lo reis Enrics d'Engleterra si tenia assis en Bertran de Born dedintz Autafort el combatia ab sos edificis, que molt li volia gran mal, quar el crezia que tota la guerra quel reis joves, sos filhz, li avia faita, qu'en Bertrans lalh agués faita far, e per so era vengutz denan Autafort per lui deseretar. El reis d'Arago venc en l'ost del rei Enric denan Autafort. E quan Bertrans o saup, si fo molt alegres quel reis d'Arago era en l'ost, per so qu'el era sos amics especials. El reis d'Arago si mandet sos messatges dintz lo castel, qu'en Bertrans li mandès pa e vi e carn; e el si l'en mandet assatz, e per lo messatge per cui el mandet los presens el li mandet pregan qu'el fezés si qu'el fezés mudar los edificis e far traire en altra part, quel murs on il ferion era totz rotz. E el, per gran aver del rei Enric, el li dis tot so qu'en Bertrans li avia mandat a dire. El reis Enrics si fetz metre dels edificis plus en aquela part on saup quel murs era rotz e fo lo murs adès per terra el castels pres. En Bertrans, ab tota sa gen, fo menatz al pabalho del rei Enric, el reis

lo receup molt mal e silh dis: "Bertrans, Bertrans, vos avetz dit que anc la meitatz del vostre sen nous ac mestier nul temps, mas sapchatz qu' ara vos a el be mestier totz."—"Senher, dis en Bertrans, el es be ver qu'eu o dissi e dissi be vertat." El reis dis: "Eu cre be qu'el vos sia ara falhitz." "Senher, dis en Bertrans, be m'es falhitz."—"E com?" dis lo reis. "Senher, dis Bertrans, lo jorn quel valens joves reis, vostre filhz, morí, eu perdi lo sen el saber e la conoissensa." El reis, quan auzi so qu'en Bertrans li dis en ploran del filh, venc li grans dolors al cor de pietat e als olhz, si que nos poc tener qu'el no pasmès de dolor. E quan el revenc de pasmazo, el crida e ditz en ploran: "En Bertrans, en Bertrans, vos avetz be dreit e es be razos si vos avetz perdut lo sen per mon filh, que el vos volia melhz que ad ome del mon; e eu, per amor de lui, vos quit la persona e l'aver el vostre castel e vos ren la mia amor e la mia gracia e vos don cinc centz marcs d'argen per los dans que vos avetz receubutz." En Bertrans silh cazec als pes, referen li gracias e mercés, el reis ab tota la soa ost s'en anet. En Bertrans, quan saup quel reis d'Arago li avia faita si laida felonia, fo molt iratz ab lo rei n'Anfos.'

Alvernia[1], Auvergne, district in S.-Central France, on the borders of the old Languedoc, whence the troubadour Peire d'Alvernha took his name, V. E. i. 10[24]. [**Petrus de Alvernia.**]

Alvernia[2], La Vernia, mountain (4796 ft.) in the Casentino E. of Florence, near Bibbiena, on the S.W. slope of which St. Francis of Assisi founded a monastery (in 1218), the remains of which are still to be seen; it is here that St. Francis is said to have received the stigmata in 1224 after fasting for forty days. St. Thomas Aquinas (in the Heaven of the Sun), in connexion with this incident, refers to the mountain, which is situated between the sources of the Tiber and the Arno, as *il crudo sasso, intra Tevere ed Arno*, Par. xi. 106-7. [**Francesco**[2].]

Amalech, Amalek, the Amalekites; mentioned as typical of the Emperor Henry VII's opponents in Italy, Epist. vii. 5. [**Agag.**]

Amano], Haman, chief minister of Ahasuerus, from whom he obtained a decree that all the Jews in the Persian empire should be put to death (*Esther* iii. 8-15); after the failure of this attempt to compass the destruction of the Jews, H., through the intervention of Esther and Mordecai, was hanged on the gallows which he had prepared for the latter (*Esther* vii. 7-10). [**Assuero: Ester: Mardoheo.**]

Haman figures among the examples of wrath seen by D. in Circle III of Purgatory, where he is represented as 'crucified,' with Ahasuerus, Esther, and Mordecai grouped around him, Purg. xvii. 25-30 [**Iracondi**]. D.'s use of the term 'crocifisso,' as applied to Haman, is explained by the Vulgate, where the word rendered 'gallows' in A.V. is represented by Lat. *crux* ('jussit excelsam parari crucem'). The same term is employed by Brunetto Latino:—

'Hester fist crucefier Aman, qui voloit destruire le pueple Israel.' (*Trésor*, i. 58.)

Amanti, Spiriti. [**Spiriti Amanti.**]

Amata, wife of Latinus, King of Latium, and mother of Lavinia; she hanged herself rather than live to see her daughter married to Aeneas [**Lavinia**]. D. includes her among the examples of wrath in Circle III of Purgatory, Purg. xvii. 34-9, where in a vision he sees Lavinia weeping and reproaching her mother with her suicide, calling upon her as *regina*, *v.* 35, and *madre*, *v.* 39 [**Iracondi**]. In his letter to the Emperor Henry VII, D. compares the city of Florence to Amata (Epist. vii. 7):—

'Haec Amata illa impatiens, quae, repulso fatali connubio, quem fata negabant generum sibi adscire non timuit, sed in bella furialiter provocavit, et demum, male ausa luendo, laqueo se suspendit.'

The episode is narrated by Virgil, but D. supplies the words to which Virgil only alludes:—

'Accidit haec fessis etiam fortuna Latinis,
Quae totam luctu concussit funditus urbem.
Regina ut tectis venientem prospicit hostem,
Incensi muros, ignes ad tecta volare,
Nusquam acies contra Rutulas, nulla agmina Turni:
Infelix pugnae juvenem in certamine credit
Exstinctum, et, subito mentem turbata dolore,
Se caussam clamat, crimenque caputque malorum,
Multaque per maestum demens effata furorem,
Purpureos moritura manu discindit amictus,
Et nodum informis leti trabe nectit ab\alta.
Quam cladem miserae postquam accepere Latinae,
Filia prima manu flavos Lavinia crines
Et roseas laniata genas, tum cetera circum
Turba furit; resonant late plangoribus aedes.'
(*Aen.* xii. 593-607.)

Ambrogio, Sant'. [**Ambrosius.**]

Ambrosius, St. Ambrose, celebrated Father of the Church, born 334, died 397. St. A. was educated at Rome, studied law, practised as a pleader at Milan, and in 369 was appointed governor of Luguria and Aemilia (N. Italy). In 374 he was nominated Bishop of Milan, though not yet baptized. He at first refused the dignity, but accepted it under persuasion. As Bishop he became the unswerving opponent of the Arian heresy [**Arrio**], which had the support of Justina, mother of Valentinian II, and, for a time, of the young Emperor himself. In 390, on account of the ruthless massacre at Thessalonica ordered by the Emperor Theodosius, St. A. refused him entrance into the church at Milan for eight months. St. Augustine was among those who received baptism at his hands [**Agostino**[2]]. St. A. was a voluminous writer, but many of his works are little more than reproductions of the writings of Origen and other Greek Fathers. His exegetical works include an exposition of

the Gospel of St. Luke, and commentaries on certain of the Psalms. He was also the author of many hymns, designed to combat the errors of Arianism, some of which have been adopted in the liturgies of the Western Church. The beginning of one of these, 'Te lucis ante,' is quoted by D., who represents the spirits in the valley of flowers in Antepurgatory as chanting it, Purg. viii. 13–14. The hymn is as follows:—

'Te lucis ante terminum,
Rerum Creator, poscimus,
Ut tua pro clementia,
Sis praesul et custodia.
Procul recedant somnia
Et noctium phantasmata:
Hostemque nostrum comprime,
Ne polluantur corpora.
Praesta, Pater piissime,
Patrique compar Unice,
Cum spiritu Paraclito
Regnans per omne saeculum.'

D. reproaches the Italian cardinals with their neglect of the works of St. A., and of the other Fathers of the Church: 'Jacet Gregorius tuus in telis aranearum; jacet Ambrosius in neglectis clericorum latibulis; jacet Augustinus; abjectus Dionysius, Damascenus, et Beda,' Epist. viii. 7. Some think that St. A. is alluded to as one of the four elders 'in humble guise' in the mystic Procession in the Terrestrial Paradise (the other three being St. Augustine, St. Gregory, and St. Jerome), Purg. xxix. 142. The reference, however, is more probably to the four writers of the canonical Epistles. [**Processione.**]

Several of the old commentators think St. A. is referred to as *Quel avvocato dei tempi Cristiani*, Par. x. 119. Benvenuto hesitates between St. A. and Paulus Orosius, the historian:—

'Ad evidentiam istius literae est notandum quod litera ista potest verificari tam de Ambrosio quam de Orosio. De Ambrosio quidem quia fuit magnus advocatus temporum christianorum, quia tempore suo pullulaverunt multi et magni haeretici; contra quos Ambrosius defensavit ecclesiam Dei, immo et contra Theodosium imperatorem fuit audacissimus; et ad ejus praedicationem Augustinus conversus fuit ad fidem, qui fuit validissimus malleus haereticorum. Potest etiam intelligi de Paulo Orosio, qui fuit defensor temporum christianorum reprobando tempora pagana, sicut evidenter apparet ex ejus opere quod intitulatur Ormesta mundi, quem librum fecit ad petitionem beati Augustini, sicut ipse Orosius testatur in prohemio dicti libri. . . . Et hic nota quod quamvis istud possit intelligi tam de Orosio quam de Ambrosio, et licet forte autor intellexerit de Orosio, cui fuit satis familiaris, ut perpendi ex multis dictis ejus, tamen melius est quod intelligatur de Ambrosio, quia licet Orosius fuerit vir valens et utilis, non tamen bene cadit in ista corona inter tam egregios doctores.'

In spite of Benvenuto's arguments, however, there can be scarcely a doubt that Orosius is intended. [**Orosio.**]

Amerigo. [**Hamericus.**]

Amfione. [**Anfione.**]

Amicitia, De, Cicero's treatise *On Friendship*, written in the form of a dialogue, the chief speaker being Laelius, to commemorate the friendship of the latter with Scipio Africanus the younger [**Lelio**]; quoted as *D'Amicizia*, Conv. i. 12^{19}; *Dell' Amistà*, Conv. ii. 13^{19}; one of the books with which D. consoled himself after the death of Beatrice, Conv. ii. 13^{17-22}; Cicero's opinion, in agreement with that of Aristotle, that love is begot by proximity and goodness, and increased by advantage, study, and habit, Conv. i. 12^{18-25}:—

Amic. § 5: 'Hoc praestat amicitia propinquitati, quod ex propinquitate benivolentia tolli potest, ex amicitia non potest; sublata enim benivolentia, amicitiae nomen tollitur, propinquitatis manet.'—§ 9: 'confirmatur amor et beneficio accepto, et studio perspecto, et consuetudine adjuncta.'

D. was indebted to the *De Amicitia* (§ 26) for the quotation (from the *Eunuchus* of Terence) which he puts into the mouth of Thais (the words attributed to her by D. being really those of Gnatho), Inf. xviii. 133–5 [**Taide**]. D. probably also got from the same work (§ 7) the story of Pylades and Orestes, alluded to, Purg. xiii. 32 [**Oreste**].

Amicizia, D'. [***Amicitia, De.***]

Amiclas, Amyclas, Conv. iv. 13^{120}. [**Amiclate.**]

Amiclate, Amyclas, a poor fisherman who 'Caesar and his fortune bare at once' in his boat from Epirus into Italy. Julius Caesar, being anxious to reach Italy, went secretly at night to the cottage of A., who, secure in his poverty, admitted him, and consented to convey him across the Adriatic.

A. is mentioned, in allusion to this incident, by St. Thomas Aquinas (in the Heaven of the Sun) in connexion with St. Francis, and his devotion to poverty, Par. xi. 67–9; Lucan's account of the incident quoted in a discussion as to the harmfulness of riches, Conv. iv. 13^{110-21}.

D. has closely followed Lucan's narrative of the episode (Par. xi. 67–9), the last four lines of which he translates in the *Convivio* (iv. 13^{112-18}):—

'Haud procul inde domus non ullo robore fulta,
Sed sterili junco, cannaque intexta palustri,
Et latus inversa nudum munita phaselo.
Haec Caesar bis terque manu quassantia tectum
Limina commovit; molli consurgit Amyclas
Quem dabat alga toro: Quisnam mea naufragus, inquit,
Tecta petit? aut quem nostrae fortuna coëgit
Auxilium sperare casae? Sic fatus ab alto
Aggere jam tepidae sublato fune favillae
Scintillam tenuem commotos pavit in ignes;
Securus belli, praedam civilibus armis
Scit non esse casam. O vitae tuta facultas
Pauperis, angustique lares! O munera nondum

Intellecta deûm! Quibus hoc contingere templis
Aut potuit maris, nullo trepidare tumultu
Caesarea pulsante manu?' (*Phars.* v. 515-31.)

The following account of the incident is given by the Anonimo Fiorentino:—

'Essendo rebellati gli romani senatori a Cesare, et essendo fuori di Roma costui con grande seguito ch'avea, sì degli Romani estrinseci come d'altri popoli, faceva viva guerra ad essi, et a quelle cittadi che a loro ubidiano; e fra l'altre sì era una terra al principio di Romania, appellata Durazo, molto forte e ben murata, e teneasi per gli romani sanatori.... Cesare con sua gente andò ad assedio al detto Durazo; e vigorosamente facea sua guerra. In processo di tempo avvenne che vittuaglia mancava all'oste di Cesare. Questi per le circustanze pigliavano ogni castello e fortezza e rubavano e toglievano tutta quella vittuaglia ch'egli trovavono; abbreviando, egli disciporono e miseno in fuga tutte quelle pertinenze d'intorno, salvo che suso la marina era uno nocchiero, vel tragittatore, lo quale solamente avea una sua barca e un remo, e in terra non avea se non uno capannuccio, dov'era un poco di paglia; e quivi posava quando dormia, o s'ello era fuori d'opera. Avea nome Amiclas, lo quale perch'era così povero, non temea rubagione, perchè avea poco, vel quasi nulla sustanzia temporale, non temea invidia d'esser morto; sì che, dove tutta la contrada, vel paese, fugía dall'oste di Cesare, costui, per la sua povertade, stava sicuro, e non brigava di trovare altra stanzia.... Or dice che, veggendo Cesare pure mancargli vittuaglia, mandò navilj nelle parti d'Italia, così forniti come bisogno era, et agli rettori di quegli commise suo affare. Passato quello termine che costoro doveano esser venuti colla vittuaglia, e non eran tornati, misesi Cesare una sera in via disconosciutamente, e nol seppe alcuna persona dell'oste. Venne a casa d'Amiclate, e tanto venne effettuosamente che diede delle mani nell'uscio dello medale, e fecelo tutto crollare, e disse: O della casa! vieni, ch'io voglio che tu mi tragietti con tua navicella oltre questo braccio di mare. Amiclas, udito la boce di Cesare, e sentito lo bussamento di suo ostello, s'avvide bene che questo era grande fatto; ma pensossi: Io son povero, io non ho nulla, che costui possa affrettare di vedere, sì che, sia di che condizione vuole, o vuol grande o vuol minore, el non mi può offendere: io odo lo mare esser turbato, e see la etade della luna e gli altri aspetti de' pianeti, gli quali hanno a muover lo tempo ad esser mal disposto: io non voglio servire a costui. Pensato questo, rispuose: Amico mio, io non voglio; lo tempo non è disposto: io non ne voglio far nulla. Fatta da costui questa risposta, Cesare si maravigliò molto; ma pensossi di fare persuasioni, acciò ch'egli lo servisse, e disse: Frate, io ti voglio fare assapere ch'io son Cesare, lo quale, come tu puoi avere inteso, io sono temuto; chè, non solo a una mia parola si moverebbe uno uomo, ma la metade di quegli del mondo; s'egli pensassono ch'io lo pensassi, correrebbono a riducere in atto mio pensiero. Costui rispuose: Questo può esser ch'egli farebbono per paura d'esser disfatti di suo dominio et avere; ma io non temo di perdere alcuna cosa, ch'io sono in estrema povertade. Rispuose Cesare: Se tu mi farai questo servigio, io ti provvedrò sì che tu non avrai bisogno d'andare a tale servizio; e trarrotti di questa povertade. Ad Amiclas piacque tale profferta; ma, conoscendo lo tempo male adatto a navicare, mal volentieri si mettea in mare, e cominciò a ragionare a Cesare d'astrología, mostrando la costellazione disposta a producere fortuna in mare. Abbreviando, Cesare volea pur passare per quelle parti, onde dovea venire la vittuaglia; e disse ad Amiclas: Non temere, ch'i' ho gli Dii a mia posta: noi non possiamo perire. Persuaso Amiclate, misesi in mare.'

Amidei], noble Florentine family, whose murder of Buondelmonte, in revenge for a slight to a lady of their house, gave rise to the bloody factions of Guelfs and Ghibellines in Florence. Villani, who records the incident, speaks of them as 'onorevoli e nobili cittadini' (v. 38); he says they lived in the Sesto di san Piero Scheraggio, and sided with the Ghibellines, the Buondelmonti being Guelfs (v. 39).

Cacciaguida, addressing D. (in the Heaven of Mars), refers to them as 'La casa di che nacque il vostro fleto' (i.e. the house which caused so much lamentation in Florence), and says that in his day they and their 'consorti' (i.e., according to the old commentators, the Uccellini and Gherardini) were held in high honour, Par. xvi. 136–9. [**Buondelmonte.**]

Amistà, Dell'. [***Amicitia, De.***]

Amore, Love, i.e. Cupid, the son of Venus, as is testified by Virgil (*Aen.* i. 664–5) and Ovid (*Metam.* v. 363), Conv. ii. 6^{117-26}. [**Cupído.**]

Amore, Rimedio d'. [***Remedia Amoris.***]

Amos, Amoz, father of the prophet Isaiah, who is hence spoken of as *Amos filius*, Epist. vii. 2 (ref. to 2 *Kings* xix). [**Isaía.**]

Amphitritĕ, daughter of Oceanus and wife of Neptune, goddess of the sea; mentioned to indicate the sea, Epist. vii. 3; the ocean as distinct from inland seas, A. T. § 15^{6}.

Anacreonte, Anacreon, celebrated Greek lyric poet, born at Teos, an Ionian city in Asia Minor; he lived in Athens circ. B.C. 522, and died circ. 478 at the age of 85. His poems, only a few genuine fragments of which have been preserved, are chiefly in celebration of love and wine. According to the reading of Aldus and others, A. is mentioned as being among the ancient poets in Limbo, Purg. xxii. 106 [**Limbo**]. The correct reading, however, is almost certainly, not *Anacreonte*, but *Antifonte* [**Antifonte**].

Anagna. [**Alagna.**]

Analytica Priora, the *Prior Analytics*, logical treatise of Aristotle; quoted, as *Priora*, in illustration of the use of hypothesis in argument, A. T. § 19^{19}; the first book, which deals with the form of the syllogism, is quoted

(apparently) as *De Syllogismo*, to show that in a syllogism containing four terms the form of the syllogism is not kept, 'ut patet ex iis quae de Syllogismo simpliciter,' Mon. iii. 7^{16-20}. Aristotle says (*Anal. Priora*, i. 25): 'Manifestum est quod omnis demonstratio erit per tres terminos et non plures.' Witte thinks the reference is rather to the *Summulae Logicales* of Petrus Hispanus.

Anania[1], Ananias, 'the disciple at Damascus,' who healed St. Paul's blindness by laying his hands upon him (*Acts* ix. 10–18); the virtue of the glance of Beatrice compared to that of the hand of A., Par. xxvi. 12.

Anania[2], Ananias, husband of Sapphira; the two are included among the examples of lust of wealth proclaimed by the Avaricious in Circle V of Purgatory, *col marito Safira*, Purg. xx. 112. [**Avari: Safira.**]

Anassagora, Anaxagoras, celebrated Greek philosopher of the Ionian school; born at Clazomenae in Ionia, B.C. 500; died, at the age of 72, at Lampsacus in Mysia, B.C. 428. While at Athens, where he lived as the friend and teacher of Euripides and Pericles, he was accused of impiety, and sentenced to pay a fine of five talents and to quit the city. He taught that a supreme intelligence was the cause of all things.

D., whose knowledge of A. was probably derived from Cicero (*Acad.* i. 13; ii. 31, 37; *Tusc.* i. 43; iii. 13; v. 39; &c.), places him, together with Thales (with whom he is coupled by Aristotle in the *Ethics*, vi. 7), in Limbo among the great philosophers of antiquity, Inf. iv. 137 [**Limbo**]; his opinion as to the nature and origin of the Milky Way, Conv. ii. 15^{55-9} [**Galassia**].

Anastagi, noble Ghibelline family of Ravenna, next in importance to the Polentani and Traversari (Purg. xiv. 107), with the latter of whom, as well as with the Counts of Bagnacavallo (Purg. xiv. 115), they were in close alliance. Guido del Duca (in Circle II of Purgatory) mentions them among the ancient worthy families of Romagna, and speaks of them and of the Traversari as being without heirs, and consequently on the eve of extinction, Purg. xiv. 107–8. [**Traversara, Casa.**]

The Anastagi for a time played an important part in the politics of Romagna. In 1249, while Alberto Caccianimico of Bologna was Podestà of Ravenna, the Anastagi and their friends rose upon the Polentani and their Guelf adherents and expelled them from the city, after deposing the Podestà, who was the nominee of the Church. Soon after, however, the exiled Guelfs returned to Ravenna, replaced the Podestà in his office, and in their turn expelled the Ghibellines, who were, moreover, threatened with excommunication by the famous Cardinal, Ottaviano degli Ubaldini (Inf. x. 120), unless within a given time they submitted themselves to the Church. Eight or nine years later the Anastagi made peace with their adversaries, and were allowed to return to Ravenna, probably through the mediation of their allies, the Counts of Bagnacavallo, one of whom was at this time (1258) Podestà of Ravenna. From about this period the family of the Anastagi appears to have fallen rapidly into decay, and by the year 1300, the date of the Vision, hardly a trace of them remained in Ravenna. (See Casini, *Dante e la Romagna*.)

According to the Ottimo Comento, both the Anastagi and the Traversari were expelled from Ravenna by the Guelf Polentani:—

'Perocchè per loro cortesia i Traversari erano molto amati da' gentili e dal popolo, quelli da Polenta, occupatori della repubblica, come sospetti e buoni li cacciarono fuori. . . . Li Anastagi furono antichissimi uomini di Ravenna, ed ebbero grandi parentadi con quelli da Polenta; ma, perocchè discordavano in vita ed in costumi, li Polentesi, come lupi, cacciarono costoro come agnelli, dicendo che avevano loro intorbidata l'acqua.'

Benvenuto mentions that one of the gates of Ravenna (the present Porta Serrata) was in his day named after the Anastagi:—

'Isti fuerunt magni nobiles et potentes, a quibus una porta in Ravenna usque hodie denominatur porta Anastasia. De ista domo fuit nobilis miles dominus Guido de Anastasiis, qui mortuus est per impatientiam amoris cujusdam honestissimae dominae, quam nunquam potuit flectere ad ejus amorem.'

Benvenuto alludes to the story (adapted by Dryden as 'Theodore and Honoria') told by Boccaccio, 'curiosus inquisitor omnium delectabilium historiarum,' in the *Decamerone* (v. 8), of how a youth named Nastagio degli Honesti fell in love with the daughter of Messer Paolo Traversaro, and of how he encountered the ghost of Messer Guido degli Anastagi.

Anastagio. [**Anastasio.**]

Anastasio, Pope Anastasius II (496–498), placed by D. among the Heretics in Circle VI of Hell, where he is enclosed in a tomb bearing the inscription, 'I hold Pope Anastasius, who was drawn from the right way by Photinus,' Inf. xi. 8–9 [**Eretici**]. D. appears to have confused Pope Anastasius II with his namesake and contemporary, the Emperor Anastasius I (491–518), who is said to have been led by Photinus, a deacon of Thessalonica (not to be confounded with the better-known Photinus, Bishop of Sirmium, who died in 376, and was, like his namesake, condemned as a heretic), into the heresy of Acacius, bishop of Constantinople (d. 488), who denied the divine origin of Christ, holding that he was naturally begotten and conceived in the same way as the rest of mankind [**Fotino**].

The tradition followed by D. is thus related by the Anonimo Fiorentino, whose account is taken from the chronicle of Martinus Polonus (d. 1278), a history of the Popes and Emperors from the beginning of the Christian era down to the accession of Nicholas III :—

'Fu costui papa Anastagio secondo, nato di Fortunato cittadino Romano, che sedette nella sedia apostolica anni due et mesi undici et dì ventitrè. Questi constituì che niuno cherico, nè per ira nè per rancore nè per simile accidente, pretermettesse o lasciasse di dire l'ufficio suo. Scomunicò Anastagio imperadore; et però che in quel tempo molti cherici si levorono contro a lui, però ch'egli tenea amicizia et singulare fratellanza et conversazione con Fortino diacono di Tessaglia, che poi fu vescovo . . . et questo Fortino fu famigliare et maculato d'uno medesimo errore d'eresia con Acazio dannato per la chiesa cattolica; et perchè Anastagio volea ricomunicare questo Acazio, avegna iddio ch'egli non potessi, fu percosso dal giudicio di Dio; però che, essendo raunato il concilio, volendo egli andare a sgravare il ventre ne' luoghi segreti, per volere et giudicio divino, sedendo et sforzandosi, le interiora gli uscirono di sotto, et ivi finì miserabilmente sua vita.'

Butler says :—

'In 482 the Emperor Zeno had put forth his *Henotikon*, designed to calm the dissensions which had prevailed ever since the Council of Chalcedon in 451. The Roman pontiffs did not approve this, and excommunicated the Byzantine patriarchs who supported it, including Acacius. In the pontificate of Anastasius, his namesake the Emperor was desirous of restoring the name of Acacius to the *diptych* or roll of patriarchs deceased in the orthodox faith; and Photinus, a deacon of Thessalonica, was sent to treat with Pope Anastasius on the subject, and persuaded him to allow it. Ultimately the belief grew up that Anastasius had been tainted with the Nestorian heresy. Gratian (Par. x. 104) seems to have been the authority for this misrepresentation.'

Ancella, handmaiden; title by which D. refers to Aurora, 'ancella del Sole,' Par. xxx. 7 [**Aurora**]; Iris, 'ancella di Junone,' Par xii. 12 [**Iri**]; the hours, 'ancelle del giorno,' Purg. xii. 81; xxii. 118.

Anchise, Anchises, son of Capys and Themis, daughter of Ilus; he was beloved by Venus, by whom he became the father of Aeneas. On the capture of Troy by the Greeks Aeneas carried A. on his shoulders from the burning city. A. did not live to reach Italy; he died soon after the arrival of Aeneas in Sicily, where he was buried on Mt. Eryx. When Aeneas descended to Hades he saw the shade of A., which conversed with him and foretold the future greatness of Rome.

Aeneas referred to as *figliuol d'Anchise*, Inf. i. 74; Purg. xviii. 137; the meeting between D. and Cacciaguida in the Heaven of Mars compared to that of Aeneas and A. in Hades, Par. xv. 25–7; the death of A. in Sicily, 'l'isola del foco, Dove Anchise finì la lunga etate,' Par. xix. 131–2; the fortitude of Aeneas in braving the terrors of Hades in order to seek the shade of A., as related by Virgil (*Aen.* vi. 236 ff.), Conv. iv. 26^{70-6}; the prophecy of A. to Aeneas when they met in Hades (*Aen.* vi. 847–53), Mon. ii. 7^{67-77}. [**Enea.**]

Anchises, the father of Aeneas, Mon. ii. 7^{68}. [**Anchise.**]

Anco, Ancus Marcius, fourth King of Rome, B.C. 640–616; he succeeded Tullus Hostilius, and was succeeded by Tarquinius Priscus, Conv. iv. 5^{90}; he and the other six Kings of Rome are referred to, Par. vi. 41.

Anconitana, Marca. [**Marca Anconitana.**]

Anconitanei, inhabitants of the March of Ancona, V. E. i. 10^{66-7}; *incolae Anconitanae Marchiae*, V. E. i. 11^{18}; *Marchiani*, V. E. i. 12^{58}; coupled with the Trevisans as *utriusque Marchiae viri*, V. E. i. 19^{19} [**Marca Anconitana**]; their dialect distinct from those of the inhabitants of Calabria and Romagna, V. E. i. 10^{66-7}; the ugliest of the Italian dialects after that of the Romans, V. E. i. 11^{18-20}; rejected by D., with those of the Romans and Spoletans, as unworthy to be the Italian vulgar tongue, V. E. i. 11^{20-1}; the Apulian dialect infected by its barbarisms, and by those of the Roman dialect, V. E. i. 12^{56-9}; their dialect abandoned by their most illustrious poets in favour of the Italian vulgar tongue, V. E. i. 19^{16-19}.

Andalò, Loderingo degli. [**Loderingo.**]

Andrea de' Mozzi], member of the noble Florentine family (who were Guelfs and Bianchi) of that name, Bishop of Florence, 1287–1295. After having been chaplain to Popes Alexander IV and Gregory IX, Andrea accompanied Cardinal Latino into Tuscany (in 1278) when the latter was sent by Nicholas III to mediate between the Guelfs and Ghibellines. In 1272 he was a canon of Florence, and in 1287 he was appointed bishop. During his bishopric the Church of Santa Croce and the great Hospital of Santa Maria were founded in Florence, the latter being endowed (in 1287, it is said at Andrea's suggestion) by Folco Portinari, the father of Beatrice. In Sept., 1295, on account of his unseemly living, he was (at the request of his brother Tommaso de' Mozzi, say Boccaccio and Benvenuto) transferred by Boniface VIII to the see of Vicenza, where he died a few months later (Feb. 1296). His body, in accordance with his own directions, was sent back to Florence and buried in the church of San Gregorio (which had been founded by the Mozzi family), where a monument was erected to him with the inscription

'Sepulcrum venerabilis patris domini Andreae de Mozzis Dei gratia episcopi Florentini et Vicentini.'

Andrea is referred to by Brunetto Latino as *Colui . . . che dal servo de' servi Fu trasmutato d'Arno in Bacchiglione Ove lasciò li mal protesi nervi* (i. e. the one who was transferred by the Pope from Florence to Vicenza), and included by him among those who are with himself in Round 3 of Circle VII of Hell, where those guilty of unnatural offences are punished (his malpractices, according to the old commentators, being alluded to in *v.* 114), Inf. xv. 112–14 [**Bacchiglione: Violenti**].

Philalethes remarks that, considering the honourable burial accorded to Andrea by his family, there is some reason to doubt the story told by the old commentators as to the cause of his removal from Florence. Some think his translation to Vicenza may have been due to the disturbances caused by the proceedings of Giano della Bella [**Giano**].

Benvenuto describes Andrea as a simpleton and buffoon, and gives several instances of his ridiculous *naïveté* in preaching. On one occasion, he says, he compared the Providence of God to a mouse sitting on a beam; on another he illustrated the immensity of the divine power by contrasting the insignificance of a grain of turnip-seed with the magnificence of the full-grown turnip, of which he produced a large specimen from beneath his cloak:—

'Volo te scire cum non modico risu, quod iste spiritus fuit civis florentinus, natus de Modiis, episcopus Florentiae, qui vocatus est Andreas. Iste quidem vir simplex et fatuus, saepe publice praedicabat populo dicens multa ridiculosa; inter alia dicebat, quod providentia Dei erat similis muri, qui stans super trabe videt quaecumque geruntur sub se in domo, et nemo videt eum. Dicebat etiam, quod gratia Dei erat sicut stercus caprarum, quod cadens ab alto ruit in diversas partes dispersum. Similiter dicebat, quod potentia divina erat immensa; quod volens demonstrare exemplo manifesto, tenebat granum rapae in manu et dicebat: bene videtis, quam parvulum sit istud granulum et minutum; deinde extrahebat de sub cappa maximam rapam, dicens: ecce quam mirabilis potentia Dei, qui ex tantillo semine facit tantum fructum.'

Andrea di Ungaria], Andrew III, King of Hungary, 1290–1301, the last of the line of St. Stephen; he was succeeded by Wenceslas of Bohemia (1301–1305) and Otho of Bavaria (1305–1308); on the death of the latter the crown passed to the House of Anjou in the person of Charles Robert (1308–1342), eldest son of Charles Martel, who had been titular king. [**Carlo Martello: Table xii.**]

Andrew is referred to by the Eagle in the Heaven of Jupiter, who expresses the hope (perhaps ironically) that Hungary may no more be ill-treated at the hands of her kings, Par. xix. 142–3 [**Ungaria**].

Andrea, Jacomo da sant'. [**Jacomo³.**]

Andromache, daughter of Eëtion, King of Thebes in Cilicia, and wife of Hector, by whom she had a son Scamandrius or Astyanax. On the capture of Troy her son was killed, and she herself was taken prisoner by Neoptolemus, son of Achilles, who carried her to Epirus; she subsequently married Hector's brother, Helenus, King of Chaonia.

D. mentions A. in connexion with Virgil's account of her meeting with Aeneas at Buthrotum in Epirus, and her enquiry (*Aen.* iii. 339–40) after Ascanius, Mon. ii. 3^{97-101} [**Ascanio**].

Anfiarao, Amphiaräus, son of Oicles and Hypermnestra, great prophet and hero of Argos. By his wife Eriphylë, sister of Adrastus, he was the father of Alcmaeon. He was one of the seven kings who joined in the expedition against Thebes (Inf. xiv. 68) [**Tebe**]; foreseeing that the issue would be fatal to himself, he concealed himself to avoid going to the war, but his hiding-place was revealed by his wife Eriphylë, who had been bribed by Polynices with the necklace of Harmonia (Purg. xii. 50–1) [**Armonia**]. A., as had been foreseen, met his death at Thebes, being swallowed up by the earth, but before he died he enjoined his son Alcmaeon to put Eriphylë to death on his return from Thebes, in punishment of her betrayal of him (Purg. xii. 50–1; Par. iv. 103–5). [**Almeone: Erifile.**]

D. places A. among the Soothsayers in Bolgia 4 of Circle VIII of Hell (Malebolge), and alludes to the manner of his death, Inf. xx. 31–9 [**Indovini**]. The incident is related by Statius (*Theb.* vii. 789–823; viii. 1 ff.), whence D. borrowed it, *vv.* 33–4 being a reminiscence of Pluto's words to Amphiaräus:—

'At tibi quos, inquit, Manes, qui limite praeceps
Non licito per inane ruis?' (*Theb.* viii. 84–5.)

Anfione, Amphion, son of Zeus and Antiopë; by the help of the Muses he built the walls of Thebes, the stones coming down from Mt. Cithaeron and placing themselves of their own accord, charmed by the magic skill with which he played on the lyre. D. mentions A. in connexion with the Muses and the assistance they gave him at Thebes, Inf. xxxii. 10–11 [**Muse**]. Horace refers to the story in the *Ars Poëtica*:—

'Dictus et Amphion, Thebanae conditor arcis,
Saxa movere sono testudinis et prece blanda
Ducere quo vellet.' (*vv.* 394–6.)

Angeli, Angels, the lowest Order in the Celestial Hierarchies, ranking last in the third Hierarchy, Conv. ii. 6^{44}; they preside over the Heaven of the Moon, Conv. ii. 6^{106-7} [**Paradiso**]; they are referred to by Beatrice (in the Crystalline Heaven) in her exposition of the Angelic Orders as *angelici ludi*, Par. xxviii. 126. [**Gerarchia.**]

Angelo, Castello sant'. [**Castello sant' Angelo.**]

Angiolello, Angiolello da Carignáno, nobleman of Fano, who together with Guido del Cassero was invited by Malatestino, lord of Rimini, to a conference at La Cattolica on the Adriatic coast; as they were on their way to the rendezvous they were surprised in their boat, and thrown overboard and drowned off the promontory of Focara, by Malatestino's orders. The event took place soon after 1312, the year in which Malatestino succeeded his father as lord of Rimini.

This crime is foretold to D. by Pier da Medicina (in Bolgia 9 of Circle VIII of Hell), who bids him warn Angiolello and Guido, 'i due miglior di Fano,' of the fate which is in store for them, Inf. xxviii. 76–90. [**Cattolica, La: Focara: Malatestino: Pier da Medicina.**] According to the Anonimo Fiorentino the object of this crime ('enorme facinus,' Benvenuto calls it) on the part of Malatestino was to prepare the way for his seizure of the lordship of Fano:—

'Messer Guido da Fano et Agnolello erano i maggiori uomini di Fano, onde messer Malatestino de' Malatesti, era signore di Rimino, vennegli in pensiero d'essere signore di Fano: mostrandosi amico di questi messer Guido et Agnolello pensò, avendo tentato più volte: s' io uccido costoro, che sono i maggiori, io ne sarò poi signore; et così gli avvenne. Scrisse loro ch' egli volea loro parlare, et ch' egliono venissono alla Cattolica, et egli sarebbe ivi, ch' è uno luogo in quel mezzo tra Rimino et Fano. Questi due, fidandosi, si missono in una barchetta per mare per venire alla Cattolica: messer Malatestino fece i suoi stare in quello mezzo con una altra barchetta; et come messer Malatestino avea loro comandato, presono messer Guido et Agnolo et gettorongli in mare; onde seguì che la parte che aveano in Fano, perdendo i loro capi, furono cacciati di Fano: onde ultimamente seguì che messer Malatesta ne fu signore.'

Anglia, England, V. E. i. 8[27]. [**Inghilterra.**]

Anglici, the English, V. E. i. 8[31]. [**Inglesi.**]

Anglicus, English; *Anglicum mare*, the English Channel, one of the limits of the *langue d'oïl*, V. E. i. 8[61]. [***Lingua Oil.***]

Anima, De, Aristotle's treatise (in three books) *On Soul*, quoted as *Dell' Anima*, Conv. ii. 9[84], 10[68], 14[241]; iii. 2[83, 125], 6[111], 9[54]; iv. 7[111, 139], 13[68], 15[116], 20[59]; *De Anima*, Mon. i. 3[78]; iii. 16[27]; the comment of Averroës on, Conv. iv. 13[68]; Mon. i. 3[77–8]; Aristotle's opinion that the soul is immortal, Conv. ii. 9[62–4] (*An.* ii. 2); that the influence of the agent affects the passive nature disposed to receive it, Conv. ii. 10[66–8] (*An.* ii. 2); that science is of high nobility because of the nobleness of its subject and its certainty, Conv. ii. 14[240–3] (*An.* i. 1); that the principal faculties of the soul are three in number, viz. vegetative, sensitive, and intellectual, and that it is further endued with scientific, deliberative, inventive, and judicatory faculties, Conv. iii. 2[2–6, 122–31] (*An.* ii. 2; iii. 9); that the soul is the active principle of the body and hence its cause, Conv. iii. 6[110–13] (*An.* ii. 1); that, strictly speaking, light and colour alone are visible, Conv. iii. 9[51–4] (*An.* ii. 7); that life is the existence of the living, and that the several faculties of the soul stand one above the other, just as do the pentagon, quadrangle, and triangle, Conv. iv. 7[110–12, 139–45] (*An.* ii. 2; ii. 3); that the mind is healthy when it knows things as they are, Conv. iv. 15[111–16] (*An.* iii. 3); that things should be adapted to the powers acting upon them, in order to receive their influence, Conv. iv. 20[58–61] (*An.* ii. 2); that the soul, being eternal, is alone incorruptible, Mon. iii. 16[25–9] (*An.* ii. 2). [**Aristotile.**]

Animae, De Quantitate, St. Augustine's treatise *On the Capacity of the Soul*; cited in support of the contention that memory is powerless to retain the most exalted impressions of the human intellect, Epist. x. 28. [**Agostino 2.**] Witte quotes the following passage:—

'Jam vero in ipsa visione veritatis, quae septimus atque ultimus animae gradus est, neque jam gradus, sed quaedam mansio, quo illis gradibus pervenitur, quae sint gaudia, quae perfruitio summi et veri boni, cujus serenitatis atque aeternitatis afflatus, quid ego dicam?' (Cap. 76.)

Animalibus, De, Aristotle's books *On Animals*, quoted as *Degli Animali*, Conv. ii. 3[14], 9[79]. Under this title D. apparently quotes two different works of Aristotle, viz. the *De Historia Animalium* (in ten books) and the *De Partibus Animalium* (in four books), since of the two passages referred to by him one comes from the former work and one from the latter; further, he speaks (Conv. ii. 9[79]) of the *twelfth* book *On Animals*, from which it is evident that two or more of Aristotle's works on this subject were regarded in his time as forming one collection. Jourdain states (*Trad. Lat. d'Aristote*, p. 172) that in the Arabic versions, upon which the Latin translation of Michael Scott was based, the ten books of the *De Historia Animalium*, the four of the *De Partibus Animalium*, and the five of the *De Generatione Animalium*, were grouped together in a single collection of nineteen books. Since D. quotes the last of these works separately (A. T. § 13[42]), and the passage he refers to as occurring in the twelfth book *On Animals* comes from the eighth book of the *De Historia Animalium*, it is probable, as Mazzucchelli suggests, that the *De Animalibus*, as known to him, consisted of the four books *De Partibus Animalium* and the ten *De Historia Animalium*, in that order; this would satisfactorily account for his speaking of the eighth book of the latter as 'il duodecimo degli Animali.'

D. quotes Aristotle's opinion that the pleasures of the intellect transcend those of the senses, Conv. ii. 3^{10-15} (*Part. Anim.* i. 5); that man is the most perfect of all animals, Conv. ii. 9^{78-80} (*Hist. Anim.* viii. 1). [**Aristotile.**]

Animallum, De Generatione, Aristotle's treatise (in five books) *On the Generation of Animals*; his saying that God and Nature always work for the best, A. T. § 13^{39-42} (*Gen. Anim.* ii. 6). [**Aristotile.**]

Anna[1], St. Anne, mother of the Virgin Mary; placed in the Celestial Rose, where St. Bernard points out to D. her seat on the right hand of John the Baptist, opposite to St. Peter, St. Lucy being on the left hand of the Baptist, opposite to Adam, Par. xxxii. 133-7 [**Rosa**]; mentioned as the mother of the Virgin and wife of Joachim, Conv. ii. 6^{13-14} [**Gioachino**[2]: **Maria Salome**]. Brunetto Latino says of her:—

'Anne ot .iii. maris, Joachim, Cleophas, et Salomé, et de chascun ot une Marie. Et ainsi furent .iii. Maries, dont la premiere fu mere Jhesu Crist; la seconde fu mere Jaque et Joseph; la tierce fu mere de l'autre Jaque et de Jehan l'evangeliste.' (*Trésor*, i. 64.)

Anna[2], Annas, father-in-law of Caiaphas the high-priest; he is referred to (by Catalano) as 'il suocero' of Caiaphas (in allusion to *John* xviii. 13: 'they led him away to Annas first; for he was father-in-law to Caiaphas, which was high priest that same year'), and represented as being crucified on the ground, together with the latter and the Pharisees who condemned Christ, among the Hypocrites in Bolgia 6 of Circle VIII of Hell (Malebolge), Inf. xxiii. 115-23. [**Ipocriti.**]

Annibale, Hannibal, the great Carthaginian general, son of Hamilcar Barca, born B.C. 247, died circ. B.C. 183. After overrunning Spain, H. carried the war against the Romans into Italy, and in the course of the second Punic war defeated them at the Lacus Trasimenus B.C. 217, and at Cannae in the next year. The defeat and death of his brother Hasdrubal at the Metaurus (B.C. 207) compelled H. to assume the defensive, and after four years' fighting he crossed over to Africa, where he was completely defeated by Publius Scipio Africanus at Zama, B.C. 202 [**Scipione**[1]]. Some years later he poisoned himself in order to avoid falling into the hands of the Romans.

D. mentions Hannibal in connexion with his defeat at Zama, Inf. xxxi. 117 [**Zama**]; his passage of the Alps and the victories of the Roman Eagle, Par. vi. 50 [**Aquila**[1]: **Arabi**: **Po**]; his victory over the Romans at Cannae, Inf. xxviii. 11; Conv. iv. 5^{166} [**Canne**]; his threatened assault on Rome, Mon. ii. 4^{58-64}; his final overthrow by Scipio, Mon. ii. 11^{59-61}; the condition of Rome in D.'s day such as to merit even the pity of Hannibal, Epist. viii. 10.

Ansalone. [**Absalone.**]

Anselmo, Anselm, Archbishop of Canterbury, 1093-1109; he was born at Aosta in Piedmont in 1033, and in 1060, at the age of 27, became a monk in the abbey of Bec in Normandy, whither he had been attracted by the fame of Lanfranc, at that time prior; in 1063, on the promotion of Lanfranc to the abbacy of Caen, he succeeded him as prior; 15 years later, in 1078, on the death of Herluin, the founder of the monastery, he was made abbot, which office he held till 1093; in that year he was appointed Archbishop of Canterbury by William Rufus, in succession to Lanfranc, after the see had been vacant for four years; in 1097, in consequence of disputes with William on matters of ecclesiastical jurisdiction, he left England for Rome to consult the Pope, and remained on the Continent until William's death in 1100, when he was recalled by Henry I; he died at Canterbury, April 21, 1109. A. was the author of several theological works, the most important of which are the *Monologion* (an attempt to prove inductively the existence of God by pure reason without the aid of Scripture or authority), the *Proslogion* (an attempt to prove the same by the deductive method), and the *Cur Deus Homo* (a treatise on the Atonement intended to prove the necessity of the Incarnation).

A. is placed among the doctors of the Church (*Spiriti Sapienti*) in the Heaven of the Sun, where he is named to D. by St. Bonaventura, Par. xii. 137. [**Sole, Cielo del.**]

Anselmuccio, one of the grandsons of Count Ugolino della Gherardesca of Pisa, whose imprisonment and death he shared in 1288 in the Tower of Famine at Pisa, Inf. xxxiii. 50; he and his uncle Uguccione, and his elder brother Nino, are referred to by Ugolino (in Antenora) as *li tre*, *v.* 71; and he and his uncle Gaddo as *gli altri due*, *v.* 90 [**Ugolino, Conte**]. A. was the younger brother of Nino il Brigata (*v.* 89), they being the sons of Guelfo, eldest son of Ugolino, and Elena, daughter of Enzio, King of Sardinia, natural son of Frederick II. [**Table xxx.**] A. appears to have been born subsequently to 1272 (his name being omitted from a document of that date in which the other sons of Guelfo are mentioned as having claims in Sardinia in their mother's right), and consequently must have been about fifteen at the time of his death. [**Brigata, II.**]

Antaeus, the Giant, Mon. ii. 8^{80}, 10^{83}. [**Anteo.**]

Antandro, Antandros, city of Great Mysia, on the Adramyttian Gulf, at the foot of Mt. Ida, whence Aeneas sailed for Italy after the fall of Troy (*Aen.* iii. 1-11). The Emperor Justinian (in the Heaven of Mercury) mentions it, to-

gether with the Simoïs (*Aen.* v. 634) and the tomb of Hector (*Aen.* v. 371), to indicate the Troad, which he says was revisited by the Roman Eagle after the battle of Pharsalia, Par. vi. 67 [**Aquila**[1]]. The reference is probably to the visit of Julius Caesar to Troy while in pursuit of Pompey, which is recorded by Lucan :—

'Sigaeasque petit famae mirator arenas,
Et Simoentis aquas, et Graio nobile busto
Rhaetion, et multum debentes vatibus umbras.
Circuit exustae nomen memorabile Trojae . . .
. . . securus in alto
Gramine ponebat gressus, Phryx incola manes
Hectoreos calcare vetat . . .
Hectoreas, monstrator ait, non respicis aras?'
(*Phars.* ix. 961 ff.)

Antenora, name given by D. to the second of the four divisions of Circle IX of Hell (used elsewhere as a name for Hell generally, Canz. xviii. 28), where Traitors are punished, Inf. xxxii. 88 [**Inferno**]; here are placed those who have been traitors to their country, their city, or their party, Inf. xxxii. 70–xxxiii. 90 [**Traditori**]. *Examples*: Bocca degli Abati [**Bocca**]; Buoso da Duera [**Buoso**[2]]; Tesauro de' Beccheria [**Beccheria**]; Gianni de' Soldanieri [**Gianni**[1]]; Tebaldello de' Zambrasi [**Tebaldello**]; Ganalon [**Ganellone**]; Ugolino della Gherardesca [**Ugolino, Conte**]; Archbishop Ruggieri degli Ubaldini [**Ruggieri, Arcivescovo**].

The name of this division is derived from the Trojan Antenor, who was universally, in the Middle Ages, held to have betrayed Troy to the Greeks—thus in Benoît de Sainte-Maure's *Roman de Troie* (written circ. 1160) he is spoken of as 'Anthenorz li cuverz Judas,' 'li vielz Judas,' &c. The Homeric account, that he tried to save his country by advising the surrender of Helen, was apparently lost sight of at that time. There is no hint of Antenor's treachery in Virgil. Servius (Cent. v) makes mention of it in his note on *Aen.* i. 246, and refers for confirmation to Livy :—

'Jam primum omnium satis constat Troja capta in ceteros saevitum esse Trojanos; duobus, Aeneae Antenorique, et vetusti jure hospitii et quia pacis reddendaeque Helenae semper auctores fuerant, omne jus belli Achivos abstinuisse.' (i. 1.)

The mediaeval belief was no doubt derived from the histories of the so-called Dictys Cretensis and Dares Phrygius, which, through the medium of Latin translations, were widely read in the Middle Ages. Thus Villani, in his account of the founding of Padua, says :—

'Antinoro fu uno de' maggiori signori di Troia, e fu fratello di Priamo, e figliuolo del re Laomedonte, il quale fu incolpato molto del tradimento di Troia, e Enea il sentì, secondo che scrive Dario; ma Virgilio al tutto di ciò lo scolpa.' (i. 17.)

Dictys in his account describes how the Trojans, finding themselves hard-pressed, mutiny against Priam, and determine to give up Helen and her belongings to the Greeks. Antenor is sent with proposals of peace, and he takes the opportunity to arrange with the Greek chiefs for the betrayal of the city, his reward being half Priam's possessions and the appointment of one of his sons as king :—

'Trojani, ubi hostis muris infestus, magis magisque saevit, neque jam resistendi moenibus spes ulterius est, aut vires valent, cuncti proceres seditionem adversus Priamum extollunt, atque ejus regulos: denique accito Aenea* filiisque Antenoris, decernunt inter se, uti Helena cum his quae ablata erant, ad Menelaum duceretur . . . Ceterum ingressus consilium Priamus, ubi multa ab Aenea contumeliosa ingesta sunt, ad postremum consilii sententia jubet ad Graecos cum mandatis belli deponendi ire Antenorem . . . [After making a long speech to the Greeks Antenor asks them to appoint representatives with whom he may treat.] . . . Postquam finem loquendi fecit, postulat uti quoniam a senibus legatus pacis missus est, darent ex suo numero cum queis super tali negotio disceptaret; electique Agamemnon, Idomeneus, Ulysses atque Diomedes, qui secreto ab aliis proditionem componunt. Praeterea placet, uti Aeneae, si permanere in fide vellet, pars praedae et domus universa ejus incolumis maneret. Ipsi autem Antenori dimidium bonorum Priami, regnumque uni filiorum ejus quem elegisset, concederetur. Ubi satis tractatum visum est, Antenor ad civitatem dimittitur, referens ad suos composita inter se longe alia.' (*De Bello Trojano*, iv. 22.) [In the sequel the wooden horse is introduced into Troy, and the city is captured and handed over to Aeneas and Antenor. Finally Antenor expels Aeneas and remains in sole possession of the kingdom.]

Dares Phrygius gives a more circumstantial account :—

'Conveniunt clam Antenor, Polydamas, Ucalegon . . . dicunt se mirari pertinaciam regis [sc. Priami] qui clausus cum patria et comitibus perire mallet, quam pacem facere. Antenor ait se invenisse quid faciendum sit, quod sibi et illis in commune proficiat, dum sibi et illis foret fides. Omnes se in fide adstringunt. Antenor ut vidit se obstrictum, mittit ad Aeneam, dicens, prodendam esse patriam, et sibi suisque cavendum esse: ad Agamemnonem de his aliquem mittendum esse . . . [A messenger is sent to Agamemnon and it is arranged that Antenor and Aeneas should open one of the gates of the city at night and admit the Greek army, on the understanding that their own lives and property and those of their wives and relatives should be respected.] . . . Antenor et Aeneas noctu ad portam praesto fuerunt, Neoptolemum susceperunt, exercitui portam reseraverunt, lumen ostenderunt, fugae praesidium sibi et suis omnibus ut esset postulaverunt. Neoptolemus irruptionem facit, Trojanos caedit, persequitur Priamum, quem ante Aram Jovis obtruncat . . . Tota die et nocte Argivi non cessant vastare, praedam asportare. Postquam dies illuxit, Agamemnon . . . exercitum consulit, an placeat Antenori et Aeneae, cum his qui una patriam

* From this account it is evident that Aeneas was no less guilty than Antenor—a fact which D. of course had to ignore.

prodiderant, servari, quam illis clam confirmaverant. Exercitus totus conclamat, placere sibi . . . [During the sack of the city Polyxena, daughter of Priam and Hecuba, had been confided by the latter to Aeneas, who concealed her. Neoptolemus demands that she shall be delivered up, and slays her at the tomb of his father, Achilles, of whose death she had been the cause (**Achille**). Agamemnon, angry with Aeneas for concealing Polyxena, bids him depart from Troy, and hands the kingdom over to Antenor.] (*De Excidio Trojae Historia*, §§ xxxix–xliii.)

Among his other acts of treachery Antenor discovered to the Greeks the secret of the Palladium, which he delivered over to them (Inf. xxvi. 63) [**Diomede**: **Palladio**].

Antenori, descendants of the Trojan Antenor, who is said to have betrayed Troy to the Greeks; name applied by Jacopo del Cassero (in Antepurgatory) to the inhabitants of Padua (perhaps in allusion to their treacherous understanding with Azzo of Este), which is supposed to have been founded by Antenor, Purg. v. 75. [**Antenora**: **Azzo**.]

The migration of Antenor to the Adriatic after the fall of Troy, and his founding of Padua, are recorded by Livy (i. 1) and Virgil (*Aen.* i. 242 ff.):—

'Antenor potuit, mediis elapsus Achivis,
Illyricos penetrare sinus, atque intima tutus
Regna Liburnorum, et fontem superare Timavi . . .
Hic tamen ille urbem Patavi sedesque locavit
Teucrorum.'

Brunetto Latino says:—

'Quant la cité de Troie fu destruite et que li un s'enfoïrent çà et li autre là, selonc ce que fortune les conduisoit, il avint que Prians li juenes, qui fu filz de la seror au roi Prian de Troie, entre lui et Antenor s'en alerent par mer o tout .xiiii^{m}. homes à armes tant que il arriverent là ou est ore la cité de Venise, que il commencerent premierement et fonderent dedanz la mer, porce que il ne voleient habiter en terre qui fust à seignor. Puis s'en parti Antenor et Prians, à grant compaignie de gent, et s'en alerent en la marche de Trevise, non mie loing de Venise, et là firent une autre cité qui est apelée Padoe, ou gist li cors Antenor, et encore i est sa sepolture.' (*Trésor*, i. 39.)

Villani:—

'Il detto Antinoro . . . venne ad abitare in terra ferma ov'è oggi Padova la grande città, ed egli ne fu il primo abitatore e edificatore . . . Il detto Antinoro morì e rimase in Padova, e infino al presente nostro tempo si ritrovò il corpo e la sepoltura sua con lettere intagliate, che faceano testimonianza com'era il corpo d'Antinoro, e da' Padovani fu rinnovata sua sepoltura, e ancora oggi si vede in Padova.' (i. 17.)

Anteo, Antaeus, son of Neptune and Earth, mighty giant and wrestler of Libya, whose strength was invincible so long as he remained in contact with his mother earth. Hercules discovered the source of his strength, lifted him from the ground, and crushed him in the air.

D. places A., along with Nimrod, Ephialtes, and Briareus, to keep ward at the mouth of Circle IX of Hell, Inf. xxxi. 100, 113, 139; *quegli*, *v.* 130; *il gigante*, xxxii. 17 [**Briareo**: **Fialte**: **Nembrotto**: **Giganti**]. D. having expressed a desire to see Briareus, Virgil tells him that B. is a long way off, but that close by he shall see Antaeus, who (unlike Nimrod) can talk intelligibly, and (unlike the other giants) is unbound, and will put them down into the next Circle (Inf. xxxi. 97–105); presently they come to A., who projects five ells, not counting his head, out of the pit in which he is standing (*vv.* 112–114); D. addresses him, and after alluding to his slaying lions for prey in the neighbourhood of Zama (*vv.* 115–118), and to his having refrained from helping the other giants in their attack upon Olympus (*vv.* 119–121), begs him to put them down on to the ice of Cocytus (*vv.* 122–123), hinting that it is worth his while, as D. is alive and can render him famous in the world above (*vv.* 124–129); A. in response bends down and takes hold of V. (who tells D. to take hold of himself), and deposits the two in *Caina* (*vv.* 130–143); he then raises himself erect again, leaving D. and V. at some distance below his feet (*vv.* 144–145, xxxii. 16–18). In thus helping them on their way A. plays the same part among the Giants as Chiron had done among the Centaurs [**Chirone**].

D. represents A. as being unbound ('disciolto,' *v.* 101), since, unlike the other giants, who are in chains (*vv.* 87, 88, 104), he did not join in the war against the gods (*vv.* 119–121). The fight between Hercules and A. (*v.* 132) is described by Lucan (*Phars.* iv. 593–660), from whom D. got the details (*vv.* 115–117) as to the locality of the event (viz. in the valley of the Bagrada in the neighbourhood of Carthage, not far distant from the scene of Scipio's defeat of Hannibal at the battle of Zama):—

'Inter semirutas magnae Carthaginis arces . . .
. . . qua se
Bagrada lentus agit siccae sulcator arenae . . .
. . . exesas undique rupes,
Antaei quae regna vocat non vana vetustas.'
(*vv.* 585 ff.)

Also the account of the lions slain for prey by A. (*v.* 118):—

'Haec illi spelunca domus, latuisse sub alta
Rupe ferunt, epulas raptos habuisse leones.'
(*vv.* 601–2.)

And the opinion that if A. had helped the other giants in the war against Olympus the gods would have been worsted:—

'Nec tam justa fuit terrarum gloria Typhon,
Aut Tityos Briareusque ferox, caeloque pepercit (sc. Tellus)
Quod non Phlegraeis Antaeum sustulit arvis.'
(*vv.* 595–7.)

D. describes the contest between Hercules and Antaeus, referring to Ovid (*Metam.* ix. 183–4) and Lucan as his authorities, Conv. iii. 3$^{50–66}$; and refers to it as an instance of

a single combat, Mon. ii. 8^{78-83}, 10^{87-9}. [**Atalanta.**]

Antepraedicamenta, name by which D. quotes the first part of the *Praedicamenta* or *Categories* of Aristotle, which forms an introduction to the rest of the work, as is explained in the comment of Averroës:—

'Primus tractatus se habet veluti praefatio ad ea quae vult A. tractare in hoc libro; nam in eo continentur ea quae sunt veluti praenotiones, et definitiones ad ea quae vult tractare in hoc libro.'

D. says: 'diversitas rationis cum identitate nominis equivocationem facit, ut patet per Philosophum in *Antepraedicamentis*,' A.T. § 12^{56}; the passage referred to is the opening sentence of the *Praedicamenta*:—

'Aequivoca dicuntur, quorum nomen solum commune est, secundum nomen vero substantiae ratio diversa.'

The *Categories* are twice elsewhere quoted under the title of *Praedicamenta*, Mon. iii. 15^{58}; A.T. § 2^{6}. [***Praedicamenta.***]

Anthaeus. [**Antaeus.**]

Antictona, Antichthon (Gk. *ἀντίχθων*), i.e. 'counter-Earth,' name given by Pythagoras (according to Aristotle, *De Caelo*, ii. 13) to a supposed sphere, opposite to, and corresponding with, the Earth, Conv. iii. 5^{29-32}. [**Antipodi.**]

Antifonte, Antiphon, Greek tragic poet, mentioned by Aristotle (*Rhet.* ii. 2, 6, 23), and by Plutarch, who includes him among the greatest of the tragic authors; he appears to have written three tragedies (viz. *Meleager*, *Andromache*, and *Jason*) which have not been preserved.

Virgil names him, together with Simonides and Agathon (both of whom are also several times mentioned by Aristotle in the *Rhetoric*), among the poets of antiquity who are with Homer and himself in Limbo, Purg. xxii. 106 [**Limbo**].

For *Antifonte* many edd. read *Anacreonte* (which is an old variant, occurring in the Ottimo Comento), but the MS. authority is almost entirely in favour of the former.

Antigone, daughter of Oedipus, King of Thebes, by his mother Jocasta, and sister of Ismenë, Eteocles, and Polynices; when Oedipus had put out his eyes, and was compelled to leave Thebes, she accompanied him and remained with him until he died at Colonus; she then returned to Thebes, and, after her two brothers had killed each other, in defiance of Creon, King of Thebes, she buried the body of Polynices; Creon thereupon had her shut up in a cave, where she put an end to her life. [**Edipo: Eteocle.**]

Virgil, addressing Statius (in Purgatory), mentions A., together with Deiphylë, Argia, Ismenë, Hypsipylë, Manto, and Thetis, and Deidamia and her sisters, as being 'delle genti tue' (i.e. mentioned in the *Thebaid* or *Achilleid*), among the great women of antiquity in Limbo, Purg. xxii. 109–14. [**Limbo.**]

Antinferno], Ante-hell, a division of Hell, outside the river of Acheron, where are the souls of those who did neither good nor evil, and were not qualified to enter Hell itself; these are naked and are tormented by gadflies and wasps, so that their faces stream with blood, Inf. iii. 1–69 [**Inferno**]; among them D. sees the shade of Pope Celestine V, *vv.* 58–60 [**Celestino**].

Antioco], Antiochus Epiphanes, King of Syria (d. B.C. 164), youngest son of Antiochus the Great. Together with the high-priest Jason he endeavoured to root out the Jewish religion and to introduce Greek customs and the worship of Greek divinities (2 *Maccab.* iv. 13–16). This attempt led to a rising of the Jewish people under Mattathias and his sons the Maccabees, which resulted in the preservation of the name and faith of Israel. In B.C. 164 A. attempted to plunder a temple in Elymais, but was repulsed, and died soon after (1 *Maccab.* vi. 1–16).

Pope Nicholas III (in Bolgia 3 of Circle VIII of Hell), speaking of Jason, alludes to A. as 'suo re,' and, referring to the Book of Maccabees, draws a parallel between their machinations and those of Clement V and Philip the Fair of France, Inf. xix. 82–7 [**Clemente^{2}: Filippo^{2}: Jasone^{2}**].

Antipodi], Antipodes; of the inhabited world and the Mt. of Purgatory, Inf. xxxiv. 113; Par. i. 43; more precisely, of Jerusalem and the Mt. of Purgatory, Purg. ii. 1–6; iv. 66–87; the Pythagorean Antichthon or Counter-Earth, Conv. iii. 5^{29-37} [**Antictona**].

Antipurgatorio], Ante-purgatory, region outside the actual gate of Purgatory, answering somewhat to the Limbo of Hell; referred to by Forese Donati (in Circle VI of Purgatory) as *la costa ove s'aspetta*, Purg. xxiii. 89 [**Purgatorio**]. Here are located the spirits of those who died without having availed themselves of the means of penitence offered by the Church. They are divided into four classes:—1. Those who died in contumacy of the Church, and only repented at the last moment; these have to remain in Ante-purgatory for a period thirty-fold that during which they had been contumacious, unless the period is shortened by the prayers of others on their behalf (Purg. iii. 136–41). *Examples*: Casella the musician [**Casella**]; King Manfred [**Manfredi**].—2. Those who in indolence and indifference put off their repentance until just before their death; these are detained outside Purgatory for a period equal to that of their lives upon

earth, unless it be shortened by prayers on their behalf (Purg. iv. 130–5). *Example*: Belacqua of Florence [**Belacqua**].—3. Those who died a violent death, without absolution, but repented at the last moment; these are detained under the same conditions as the last class; during their detention they move round and round, chanting the *Miserere* (Purg. v. 22–4, 52–7). *Examples*: Jacopo del Cassero [**Cassero, Jacopo del**]; Buonconte da Montefeltro [**Buonconte**]; La Pia of Siena [**Pia, La**]; Benincasa of Arezzo [**Benincasa**]; Cione de' Tarlati [**Cione**]; Federico Novello of Battifolle [**Federico Novello**]; Farinata degli Scornigiani [**Farinata**^{2}]; Count Orso [**Orso, Conte**]; Pierre de la Brosse [**Broccia, Pier dalla**]; and Sordello, who is stationed apart (Purg. vi. 58) [**Sordello**].—4. Kings and princes who deferred their repentance owing to the pressure of temporal interests; these are detained for the same period as the last two classes; they are placed in a valley full of flowers, and are guarded at night by two angels against the attacks of a serpent (Purg. vii. 64–84; viii. 22–39). *Examples*: Emperor Rudolf [**Ridolfo**]; Ottocar of Bohemia [**Ottachero**]; Philip III of France [**Filippo**^{1}]; Henry I of Navarre [**Arrigo**^{7}]; Peter III of Aragon [**Pietro**^{3}]; Charles I of Naples [**Carlo**^{1}]; Alphonso III of Aragon [**Alfonso**^{1}]; Henry III of England [**Arrigo**^{9}]; William of Montferrat [**Guglielmo**^{3}]; Nino Visconti of Pisa [**Nino**^{2}]; and Conrad Malaspina the younger [**Malaspina, Currado**^{2}].

Antistes, Bishop; title applied by D. to the Pope, Mon. iii. 6^{11}, 12^{9}; Epist. viii. 10. [**Papa.**]

Antonio, Sant', St. Anthony the Egyptian hermit (not to be confounded with his namesake of Padua), born at Coma in Upper Egypt in 251, died at the age of 105 in 356. He is regarded as the founder of monastic institutions, his disciples who followed him in his retirement to the desert having formed, as it were, the first community of monks. His symbol is a hog (perhaps as a type of the temptations of the devil, or possibly as a token of the power ascribed to him of warding off disease from cattle), which is generally represented lying at his feet. His remains were miraculously discovered long after his death, and transported to Constantinople, whence in Cent. xi a portion of them was transferred to Vienne in Provence. The monks of the order of St. Anthony are said to have kept herds of swine, which they fattened with the proceeds of their alms, and which were regarded by the common folk with superstitious reverence, a fact which the monks turned to account when collecting alms. A story of the evil fate which befell a Florentine who tried to kill one of these hogs of St. Anthony forms the subject of one of Sacchetti's novels (*Nov.* cx).

Beatrice (in the Crystalline Heaven) mentions St. A. and his hog in the course of her denunciation of the Preaching Friars, who practised upon the credulity of the common people, Par. xxix. 124–6.

Anubis, Egyptian divinity, worshipped in the shape of a human being with a dog's head ('latrator Anubis,' *Aen.* viii. 698), which was identified by the Romans with Mercury; according to the reading of some edd., D. attributes to Anubis the words (*Aen.* iv. 272–6) of Mercury to Aeneas. Epist. vii. 4; other edd. read not *Anubis* but *a nubibus*.

Aonius, Boeotian (from the Aones, an ancient race of Boeotia); *montes Aonii*, the range of Mt. Helicon in Boeotia, Ecl. i. 28 [**Elicona**].

Apennino^{1}, the Apennine range, which forms the backbone of Italy, branching off from the Alps at the head of the Gulf of Genoa; mentioned in connexion with the source of the Acquaqueta, Inf. xvi. 96 [**Acquaqueta**], and of the Archiano, Purg. v. 96 [**Archiano**]; one of the S. limits of the *langue d'oïl*, V. E. i. 8^{62-3}; taken by D. as the dividing line (from N. to S.) of Italy in his examination of the various local dialects, V. E. i. 10^{41-7}, 14^{1-2}; crossed by the Roman Eagle in company with the Emperor Henry VII, Epist. vii. 1; alluded to as *alpe*, Inf. xvi. 101 [**Benedetto, San**]; *il giogo di che il Tever si disserra*, Inf. xxvii. 30 [**Tevere**]; *il gran giogo*, Purg. v. 116 [**Casentino**]; *l'alpestro monte*, Purg. xiv. 32 [**Peloro**]; *il monte*, Purg. xiv. 92 [**Romagna**]; *lo dosso d'Italia*, Purg. xxx. 86; *sassi*, the peaks of the Apennines being described as rising between the shores of the Adriatic and the Mediterranean, Par. xxi. 106 [**Catria**].

Some think the Apennines are the mountains referred to as *Apennino* (var. *Pennino*), Inf. xx. 65; the reference is more probably to the Pennine Alps [**Apennino**^{2}: **Pennino**].

Apennino^{2}, a spur of the Rhaetian Alps, situated above Gargnano, N.W. of the Lago di Garda; thought by Witte to be the *Apennino* (var. *Pennino*) mentioned Inf. xx. 65 [**Pennino: Val Camonica**].

Apenninus. [**Appenninus.**]

Apocalypsis], the *Apocalypse* or *Revelation of St. John*; quoted as *Johannis Visio*, Epist. x. 33 (*Rev.* i. 8); referred to, Inf. xix. 106–10 (ref. to *Rev.* xvii. 1–3); Purg. xxix. 105 (ref. to *Rev.* iv. 8); Par. xxv. 94–6 (ref. to *Rev.* vii. 9); Par. xxvi. 17 (ref. to *Rev.* i. 8). The Apocalypse is supposed to be symbolized by the solitary elder, who walks sleeping with undimmed countenance behind all the rest, in the mystical Procession in the Terrestrial Paradise, Purg. xxix. 143–4. [**Giovanni**^{2}: **Processione.**]

Apollo, son of Jupiter and Latona, who gave birth to him and his twin-sister Diana on the island of Delos [**Delo: Diana: Latona**]. A. was god of the Sun, Diana of the Moon, hence D. speaks of them together as *li due occhi del cielo*, Purg. xx. 132; and of the Sun and Moon as *ambedue i figli di Latona*, Par. xxix. 1; similarly he speaks of the Sun as *Phoebae frater*, Mon. i. 11^{35}; *Phoebus*, Mon. ii. 9^{15}; *Delius*, Epist. vi. 2 [**Sole**].

D. invokes A. as god of music and song, Par. i. 13 [**Calliope: Parnaso**]; Par. ii. 8; Epist. x. 18, 31; calls him *Timbreo* (from Thymbra, where he had a celebrated temple), Purg. xii. 31 [**Timbreo**]; *divina virtù*, Par. i. 22; *la Delfica deità* (from his famous oracle at Delphi), Par. i. 32; refers to his worship, Par. xiii. 25 [**Peana**]; the prophecy of his oracle that the two daughters of Adrastus would marry a lion and a wild-boar, Conv. iv. 25^{66} [**Adrasto**].

Apostoli, the twelve Apostles; only three of them (St. Peter, St. James, and St. John) present at the Transfiguration, Conv. ii. 1^{46-8}; Par. xxv. 33; the saying of Christ to Peter (*Matt.* xvi. 19; *John* xx, 23) addressed equally to the rest of the Apostles, Mon. iii. 8^{1-8}; all present with Christ at the Last Supper, Mon. iii. 9^{33-4}; the Pope not entitled to receive temporal goods, save for the purpose of dispensing them to the poor, as did the Apostles, Mon. iii. 10^{128-32}; the *Acts of the Apostles*, Mon. ii. 8^{70}; iii. 13^{42} [***Actus Apostolorum***].

Apostolo[1], St. Paul, Conv. ii. 6^{7}; iv. 21^{56}, 22^{56}, 24^{172}; *Apostolus*, Mon. ii. 11^{68}, $13^{7,15}$; iii. 10^{50}; Epist. x. 27; A. T. § 22^{15}. [**Paolo.**]

Apostolo[2], St. James, Conv. iv. 20^{51}. [**Jacopo.**]

Apostolorum, Actus. [***Actus Apostolorum.***]

Apostolus. [**Apostolo**[1].]

Appenninus, the Apennine range, V. E. i. 8^{63}, 10^{42}, 14^{2}; Epist. vii. 1. [**Apennino**[1].]

Apuli, the Apulians; their dialect differs from those of the Romans and Sicilians, V. E. i. 10^{61-3}; condemned as harsh, V. E. i. 12^{56}; rejected by some of their poets in favour of the 'curial' language, V. E. i. 12^{61-9}; their best writers, like those of Sicily, Tuscany, Romagna, Lombardy, and the two Marches, wrote in the Italian vulgar tongue, V. E. i. 19^{16-19}.

Apulia, province of S. Italy, which formed part of the old Kingdom of Naples; divided in two by the Apennines, V. E. i. 10^{49-52}. [**Puglia.**]

Apulus, Apulian; *Apulum Vulgare*, the Apulian dialect, neither that nor the Sicilian the most beautiful in Italy, V. E. i. 12^{71-3}. [**Fugliese.**]

Aqua et Terra, Quaestio de. [***Quaestio de Aqua et Terra.***]

Aquario, Aquarius ('the Water-bearer'), constellation and eleventh sign of the Zodiac, which the Sun enters about Jan. 20 (equivalent to Jan. 10 in D.'s day); so called from the rains which prevail at that season in Italy and the East. D. speaks of the time of the young year 'when the Sun is tempering (i. e. warming) his rays beneath Aquarius,' the period indicated being the latter half of January or the beginning of February, Inf. xxiv. 1–2. [**Zodiaco.**]

Aquila[1], the Imperial Eagle, the Roman standard, Purg. x. 80; Par. vi. 1; *l'uccel di Giove*, Purg. xxxii. 112; *l'uccel di Dio*, Par. vi. 4; *il sacrosanto segno*, Par. vi. 32; *il pubblico segno*, Par. vi. 100; *il segno Che fe' i Romani al mondo riverendi*, Par. xix. 101; *il segno del mondo*, Par. xx. 8; *lo benedetto segno*, Par. xx. 86; hence, as symbol of the Roman Emperors, Purg. xxxii. 125; xxxiii. 38; Mon. ii. 11^{25}, 13^{55}; Epist. v. 4; vi. 3; *signa Tarpeia*, Epist. vii. 1.

In the Heaven of Mercury the Emperor Justinian traces the course of the Imperial Eagle from the time when it was carried westward from Troy by Aeneas (the founder of the Roman Empire), down to the time when the Guelfs opposed it, and the Ghibellines made a party ensign of it, Par. vi. 1–111; after referring to the transference of the seat of Empire eastward to Byzantium (A. D. 324) by Constantine, two hundred years and more before he himself became Emperor (A. D. 527) (*vv.* 1–10) [**Costantino: Giustiniano**], J. relates to D. how Aeneas planted the Eagle in Italy, and Pallas died to make way for it (*vv.* 35–6) [**Pallante**]; how it flourished at Alba for three hundred years and more, and how the Horatii fought for it (*vv.* 37–9) [**Alba: Orazii**]; he then refers to the period of the seven kings at Rome, from the rape of the Sabine women to that of Lucretia, and the expulsion of the Tarquins from Rome (*vv.* 40–2) [**Sabine: Lucrezia: Tarquinii**]; and recalls the wars of Rome against Brennus and the Gauls, and against Pyrrhus, King of Epirus, and others (*vv.* 43–5) [**Brenno: Pirro**[2]]; the noble deeds of Manlius Torquatus, Quintius Cincinnatus, the Decii, and the Fabii (*vv.* 46–8) [**Torquato: Cincinnato: Deci: Fabi**]; the war against the Carthaginians under Hannibal, and the victories of Scipio Africanus Major and of Pompey (*vv.* 49–53) [**Annibale: Arabi: Scipione**[1]**: Pompeo**]; the destruction of Fiesole by the Romans after the defeat of Catiline (*vv.* 53–4) [**Fiesole**]; he then recounts the exploits of Julius Caesar, viz. his victorious campaigns in Gaul (*vv.* 55–60) [**Cesare**[1]**: Era**];

his crossing of the Rubicon (*vv.* 61–3) [**Rubicone**]; his wars in Spain and Epirus against Pompey, his victory at Pharsalia, his pursuit of Pompey into Egypt and defeat of Ptolemy (*vv.* 64–6) [**Spagna**: **Durazzo**: **Farsaglia**: **Nilo**: **Tolommeo**^{2}]; his visit to the Troad, and his defeat of Juba, King of Numidia, and of the sons of Pompey at Munda (*vv.* 67–72) [**Antandro**: **Giuba**: **Munda**]; J. next relates the victories of Augustus over Brutus and Cassius at Philippi, over Mark Antony at Mutina, and over Lucius and Fulvia at Perusia (*vv.* 73–5) [**Filippi**^{3}: **Modena**: **Perugia**]; the death of Cleopatra, and the long peace under Augustus (*vv.* 76–81) [**Augusto**^{2}: **Cleopatra**: **Jano**]; the crucifixion of Christ under Tiberius, and the siege of Jerusalem by Titus (*vv.* 82–93) [**Tiberio**: **Tito**]; then, passing over seven centuries, he comes down to Charlemagne and the destruction of the Lombard kingdom (*vv.* 94–6) [**Carlo Magno**: **Desiderio**]; and finally, passing over another five centuries, concludes with the mention of the wars of the Guelfs and Ghibellines in D.'s own day (*vv.* 97–111) [**Guelfi**: **Ghibellini**].

D. gives similar summaries of periods of Roman history in the *Convivio* (iv. 5^{88-176}) and *De Monarchia* (ii. 4^{27-70}, 11^{8-63}).

Aquila^{2}, the Eagle in the Heaven of Jupiter; the spirits of the Just (*Spiriti Giudicanti*), having formed successively the letters of the



Figures illustrating the successive changes of the shape assumed by the Spirits of the Just, from M to the Florentine lily and Imperial Eagle.
(From the design of the Duke of Sermoneta.)

sentence 'Diligite justitiam qui judicatis terram' (Par. xviii. 70–93), remain for a time in the shape of M, the final letter (fig. *a*) (*vv.* 94–6); then gradually other spirits join them, and the M is by degrees metamorphosed, first into the lily of Florence or fleur-de-lys (fig. *b*), and then into the Imperial Eagle (fig. *c*) (*vv.* 97–114); *aquila*, Par. xviii. 107; *imprenta*, *v.* 114; *bella image*, Par. xix. 2, 21; *quel segno*, *v.* 37; *benedetta imagine*, *v.* 95; *il segno Che fe'i Romani al mondo riverendi*, *vv.* 101–2; *il segno del mondo*, Par. xx. 8; *aquila*, *v.* 26; *l'image della imprenta Dell'eterno piacere*, *vv.* 76–7; *benedetto segno*, *v.* 86; *imagine divina*, *v.* 139. [**Aquila**^{1}: **Giove, Cielo di.**]

After an apostrophe from D. on Papal avarice (Par. xviii. 115–136), the Eagle begins to speak, using the first person as representing the spirits of which it is composed (Par. xix. 10–13); having stated that it owes its place in Heaven to the righteousness of the spirits while on earth (*vv.* 13–18), in response to 'a doubt of old standing' (viz. that, since faith in Christ and baptism are essential to salvation, millions who have never heard of Christ must necessarily, through no fault of their own, be eternally damned,—a result which it is hard to reconcile with the idea of divine justice) expressed by D. (*vv.* 22–32), it proceeds to show that God's justice is not as man's justice (*vv.* 40–99); then, after insisting that faith without works is of no avail (*vv.* 103–14), it goes on to reprehend the evil deeds of certain princes, referring in particular to the invasion of Bohemia by Albert of Austria (*vv.* 115–17) [**Alberto**^{2}: **Buemme**]; the debasement of his coinage by Philip IV of France, and his coming death (*vv.* 118–20) [**Filippo**^{2}]; the wars between England and Scotland (*vv.* 121–3) [**Inghilese**]; the luxury and effeminacy of Ferdinand IV of Castile and of Wenceslas IV of Bohemia (*vv.* 124–6) [**Spagna**: **Buemme**]; the depravity of Charles II of Naples (*vv.* 127–9) [**Carlo**^{2}]; the avarice and baseness of Frederick II of Sicily (*vv.* 130–5) [**Federico**^{3}]; the 'filthy works' of Don Jaime of Majorca and of James II of Aragon (*vv.* 136–8) [**Jacomo**^{1}: **Jacomo**^{2}]; the misdoings of Dionysius of Portugal and Hakon Longshanks of Norway, and the false coining of Stephen Ouros of Rascia (*vv.* 139–41) [**Dionisio**^{3}: **Acone**^{2}: **Rascia**]; the misfortunes of Hungary, and the union of Navarre with France (*vv.* 142–4) [**Ungaria**: **Navarra**]; and finally the miseries of Cyprus under Henry II of Lusignan (*vv.* 145–8) [**Arrigo**^{8}: **Cipri**]. After a pause, during which the voices of the spirits are heard chanting (Par. xx. 1–15), the Eagle resumes, explaining to D. that the spirits which form its eye and eyebrow (the head being in profile, only one eye is visible—see engraving below) are the most exalted (*vv.* 31–6); it then proceeds to name these, pointing out that the pupil of the eye is formed by David (*vv.* 37–42), while the eyebrow, beginning from the



Eye and eye-brow of the Eagle formed by—1. David; 2. Trajan; 3. Hezekiah; 4. Constantine; 5. William of Sicily; 6. Rhipeus.

side nearest the beak, is formed by five others, viz. Trajan (*vv.* 43–8), Hezekiah (*vv.* 49–54), Constantine (*vv.* 56–60); William the Good of Sicily (*vv.* 61–6), and Rhipeus (*vv.* 67–72) [**David**: **Ezechia**: **Costantino**: **Gugli-**

elmo²]; after another pause, in response to certain inward questionings of D. as to the presence of the pagans Trajan and Rhipeus in Heaven (*vv.* 73–83), the Eagle concludes with the explanation that they were saved by faith, Rhipeus in Christ to come, Trajan in Christ already come (*vv.* 88–138) [**Rifeo**: **Traiano**].

Aquilegienses. [**Aquileienses.**]

Aquileienses, inhabitants of Aquileia, ancient city in the Venetian territory, at the head of the Adriatic; their dialect distinct from those of the Trevisans, Venetians, and Istrians, V. E. i. 10$^{69-70}$; condemned, with that of the Istrians, as harsh and unpleasant, V. E. i. 11$^{36-8}$. For *Aquileienses* Rajna restores the MS. reading *Aquilegienses*.

Aquilone, Aquilo, the N. wind, Purg. xxxii. 99 [**Austro**]; hence the North, Purg. iv. 60; Conv. iv. 20^{76} [**Borea**].

Aquino, Rinaldo d'. [**Renaldus de Aquino.**]

Aquino, Tommaso d'. [**Tommaso².**]

Arabi, Arabs; term applied by an anachronism to the Carthaginians (whose territory in D.'s day was occupied by the Arabs), the reference being to their passage of the Alps under Hannibal, and their subsequent defeat by Scipio, Par. vi. 49–51. [**Cartaginesi.**] By similar anachronisms D. speaks of Virgil's parents as *Lombardi*, Inf. i. 68; and of the Gauls as *Franceschi*, Conv. iv. 5^{161}.

Arabia, Arabia; alluded to (according to some, others thinking that Egypt is intended) as *ciò che di sopra il mar rosso è*, i. e. the country above the Red Sea, Inf. xxiv. 90; mentioned (according to the better reading, for which many edd. substitute the 'facilior lectio' *Italia*) in connexion with the Arabian usage of reckoning the commencement of the day from sunset, instead of from sunrise, V. N. § 30². D. here, in speaking of the death of Beatrice, says 'secondo l'usanza d'Arabia, l'anima sua nobilissima si partì nella prima ora del nono giorno del mese,' i. e. B. died not on June 9, as has been usually supposed, but on the evening of June 8, which according to the Arabian usage would be the beginning of June 9. D.'s object in introducing the Arabian usage is plain. He wishes to bring in the number *nine* in connexion with the day, month, and year of B.'s death. The year, he says, was that in which the number ten had been nine times completed in Cent. xiii, i. e. 1290; the month, June, the sixth according to our usage, but the ninth according to the Syrian usage; and the day, the eighth according to our usage, but the ninth according to the Arabian usage. The information as to the Arabian reckoning D. got from the *Elementa Astronomica* of Alfraganus, who says: 'Dies Arabum . . . initium capit ab occasu Solis, . . . finem verò ab ejusdem occasu . . . Auspicantur enim Arabes diem quemque cum sua nocte . . . ab eo momento, quo Sol occidit.' (Cap. i.) (See *Romania*, xxiv. 418–20.) [**Alfergano**: **Tisrin.**]

Aragne, Arachne (i. e. 'spider'), Lydian maiden, daughter of Idmon of Colophon, a famous dyer in purple. A. excelled in the art of weaving, and, proud of her skill, ventured to challenge Minerva to compete with her. A. produced a piece of cloth in which the amours of the gods were woven; and Minerva, unable to find fault with it, tore it in pieces. In despair A. hanged herself, but the goddess loosened the rope and saved her life, the rope being changed into a cobweb, and A. herself into a spider. D. mentions her on account of her skill in weaving, Inf. xvii. 18; and includes her amongst the examples of defeated pride in Circle I of Purgatory, Purg. xii. 43–45 [**Superbi**]. Her story is told by Ovid (*Metam.* vi. 1–145).

Aragona, Aragon, one of the old kingdoms of Spain, of which (with Catalonia) it forms the N.E. corner; Manfred (in Antepurgatory) mentions it in connexion with his daughter Constance, the wife of Peter III of Aragon, whom he speaks of as 'genitrice Dell'onor di Cicilia e d'Aragona,' Purg. iii. 115–16; some think that by the 'honour of Sicily and Aragon' Alphonso III, eldest son of Constance and Peter, is meant, he having succeeded his father in Aragon (1285), and having been entitled also, in right of his mother, in virtue of which Peter had assumed it, to the crown of Sicily, though he abandoned his rights to his brother James; the allusion is more probably to the second and third sons of Constance and Peter, viz. James, King of Aragon (1291–1327), and Frederick, King of Sicily (1296–1337). [**Alfonso¹**; **Federico³**; **Jacomo¹**; **Table i.**] The objection that D. elsewhere (Purg. vii. 119–20) speaks severely of these two princes, especially of Frederick (Par. xix. 130; xx. 63; Conv. iv. 6^{182}; V. E. i. 12^{37}), is not a valid one, as the praise of them in the present passage is put into the mouth of their grandfather, Manfred, who would naturally be inclined to judge them favourably, especially in view of the fact that, by holding the island of Sicily, they had to a certain extent avenged the wrongs inflicted on the house of Swabia by that of Anjou.

D. mentions the mountains of Aragon, i. e. the Pyrenees, as the S. limit of the *langue d'oïl*, V. E. i. 8^{62}. [**Lingua** *Oïl.*]

Aragones, inhabitants of Aragon, which is bounded on the E. by Catalonia, on the S. and W. by Castile, and on the N.W. by Navarre; their king an instance of a prince whose jurisdiction is limited by the confines of the neigh-

bouring kingdoms, while that of the Emperor is bounded by the ocean alone, Mon. i. 11[82–7].

Aragonia, Aragon; *montes Aragoniae*, i.e. the Pyrenees, V. E. i. 8[62]. [**Aragona: Pireneo.**]

Arbia, small stream of Tuscany, which rises a few miles S. of Siena and runs into the Ombrone at Buonconvento; on its left bank is the hill of Montaperti, where was fought (Sept. 4, 1260) the great battle between the Ghibellines and Guelfs of Florence, referred to by D. as *Lo strazio e il grande scempio Che fece l'Arbia colorata in rosso*, Inf. x. 85–6. [**Montaperti.**]

The Guelfs, who since the beginning of Cent. xiii had been predominant in Florence, were expelled in 1248 by the Ghibellines with the assistance of the Emperor Frederick II. After the death of the latter (1250) they were recalled, and the Ghibelline leaders in their turn were driven into exile, to be followed in 1258 by the rest of their party [**Guelfo**]. The Ghibellines, however, soon found a powerful ally in Manfred, natural son of the Emperor Frederick, and in 1260, with his help and that of the Sienese, they inflicted a crushing defeat on the Florentine Guelfs at Montaperti, which left them masters of Tuscany [**Manfredi**]. The Sienese and exiled Ghibellines had spared no effort to ensure their victory. In the previous year they had sent envoys, among whom was Farinata degli Uberti, to Manfred asking for assistance against Florence and its allies. Manfred declared himself willing to spare them a hundred of his German cavalry. This meagre offer the envoys in disgust determined to decline, but they were overruled by Farinata, and the deputation returned to Siena under the escort of the German horsemen. Shortly after, however, the latter were cut to pieces in a skirmish with the Florentines, who captured Manfred's banner, and dragged it in the dirt through the streets of Florence. Enraged at this insult, Manfred at once despatched to Siena eight hundred more of his German cavalry, under the command of Conte Giordano. Farinata now, with the connivance of the Sienese, entered into secret negotiations with the Florentines, pretending that the exiled Ghibellines were weary of the Sienese and were anxious for peace; he therefore proposed that the Florentines, under pretext of relieving Montalcino, which was being besieged by the Sienese, should despatch a force to the Arbia, in readiness for an attack on Siena, one of the gates of which he promised to open to them. Completely deceived, the Florentines, in spite of the remonstrances of their leaders, closed with the offer [**Aldobrandi**]. On Tuesday, Sept. 4, 1260, supported by allies from all parts of Tuscany, as well as from Genoa, Bologna, Perugia, and Orvieto, in all over 30,000 strong, they marched out with the Carroccio and the big bell Martinella, and encamped in the valley of the Arbia. In reliance on the false information that one of the gates of Siena would be opened to them, they were awaiting certain intelligence of the fact, when to their surprise they saw the Ghibelline army advancing to the attack. Though numerically weaker, the Sienese were skilfully ordered and well commanded by Provenzano Salvani, Farinata, and others, and they were besides supported by Manfred's eight hundred German horsemen under Conte Giordano. Taken by surprise the Guelfs were thrown into disorder, which in a short time became a panic, when, at the moment of the charge of the German cavalry, Bocca degli Abati, a traitor in their own ranks, struck off the hand of Jacopo de' Pazzi, who was carrying the standard of the Florentines [**Bocca**]. Seeing the standard down, the Guelfs gave up all for lost, and the Sienese, falling upon them before they could recover from their confusion, routed them completely with terrible slaughter. The Carroccio and Martinella were taken (the two flagstaffs of the former are still to be seen in the Cathedral of Siena), and some 3,000 dead of the Florentines alone are said to have been left upon the field. On receipt of the fatal news the Guelfs fled from Florence, and the Ghibellines were with difficulty dissuaded by Farinata from razing the city to the ground [**Farinata**[1]].

The Guelf Villani concludes his account of the disaster with the exclamation:—

'E così s'adonò la rabbia dell' ingrato e superbo popolo di Firenze . . . e allora fu rotto e annullato il popolo vecchio di Firenze, ch' era durato in tante vittorie e grande signoria e stato per dieci anni!' (vi. 79.)

Arca, Dell', ancient noble family of Florence, extinct in D.'s day; mentioned by Cacciaguida (in the Heaven of Mars) as having been of importance in his lifetime, Par. xvi. 92. Villani says:—

'Nel quartiere della porta di san Brancazio . . . molti antichi furono quelli dell' Arca, e oggi son spenti.' (iv. 12.)

The Ottimo Comento:—

'Questi furono nobili e arroganti, e fecero di famose opere; de' quali è oggi piccola fama: sono pochi in persone, e pochi in avere.'

Arcangeli, Archangels, the lowest Order but one in the Celestial Hierarchies, ranking next above the Angels, Conv. ii. 6[44–5]; they preside over the Heaven of Mercury, Conv. ii. 6[108] [**Gerarchia: Paradiso**]; Beatrice (in the Crystalline Heaven) mentions them as forming, together with Principalities and Angels, the third Celestial Hierarchy, Par. xxviii. 124–6 [**Gabbriello: Michele: Raffaelle.**]

Archemoro, Archemorus or Opheltes, son of Lycurgus, King of Nemea; while under the

charge of the captive Hypsipylë he was killed by the bite of a serpent, whereupon Lycurgus would have put H. to death had she not been rescued by her two sons. D. quotes from Statius (*Theb.* v. 609–10) the apostrophe of Hypsipylë to A., Conv. iii. 11^{165-9}; the death of A. is referred to as *la tristizia di Licurgo*, Purg. xxvi. 94. [**Isifile : Licurgo**[1].]

Archiano, now Archiana, torrent in Tuscany, which rises in the Apennines above Camaldoli and falls into the Arno just above Bibbiena in the Casentino, Purg. v. 95, 125. Buonconte da Montefeltro, who fought on the side of Arezzo and the Ghibellines at the battle of Campaldino and was slain, relates to D. (in Antepurgatory), in reply to the inquiry of the latter as to what became of his body, how it was washed by the floods into the Archiano, and carried down by that stream into the Arno, Purg. v. 94–129. [**Buonconte : Campaldino.**]

Archimandrita, Archimandrite, title given in the Greek Church to an abbot in charge of several convents; applied by D. to St. Francis, Par. xi. 99 [**Francesco**[2]]; St. Peter, Mon. iii. 9^{123} [**Pietro**[1]]; the Pope, Epist. viii. 6 [**Papa**].

Arcippe], daughter of Minyas of Boeotia; referred to, with her sisters Alcithoë and Leucippë, Epist. iv. 4. [**Alcithoë.**]

Arcivescovo Ruggieri. [**Ruggieri, Arcivescovo.**]

Ardinghi, ancient noble family of Florence, in low estate in D.'s day; mentioned by Cacciaguida (in the Heaven of Mars) among the great families existing in his time, Par. xvi. 93. Villani says of them:—

'Nel quartiere di porta san Piero erano . . . gli Ardinghi che abitavano in orto san Michele, erano molto antichi.' (iv. 11.)

The Ottimo Comento:—

'Questi sono al presente in bassissimo stato, e pochi.'

Aretini, Aretines, inhabitants of Arezzo; mentioned, as some think, with a special allusion to the battle of Campaldino, at which D. himself is supposed to have been present, Inf. xxii. 5 [**Dante : Campaldino**]; such incidents, however, as D. describes in the text must have been common enough during the hostilities between Florence and Arezzo after the expulsion of the Guelfs from the latter city in June 1287. In describing the course of the Arno, Guido del Duca (in Circle II of Purgatory) refers to the Aretines, who were in a state of almost constant feud with Florence, as *Botoli . . . Ringhiosi più che non chiede lor possa*, 'curs who snarl more than their power demands,' Purg. xiv. 46–7 [**Arno**]. Their dialect distinct from that of the Sienese, V. E. i. 10^{75-6}; condemned with the rest of the Tuscan dialects, a specimen of it being given, V. E. i. 13^{27-8}. [**Arezzo.**]

Aretino, inhabitant of Arezzo; of Griffolino the alchemist, Inf. xxx. 31 [**Griffolino**]; Benincasa da Laterina, Purg. vi. 13 [**Benincasa**]; Cione de' Tarlati, Purg. vi. 15 [**Cione**]; Guittone the poet, V. E. i. 13^{7}; ii. 6^{87} [**Guittone**].

Aretinus. [**Aretino.**]

Aretinus, Guido. [**Guittone.**]

Aretinus, Guitto. [**Guittone.**]

Aretusa, Arethusa, one of the Nereids, nymph of the fountain of Arethusa in the island of Ortygia near Syracuse; while bathing she was perceived by the river-god Alpheus, who pursued her; on appealing to Artemis she was changed into the fountain of the same name, but Alpheus continued to pursue her under the sea, and attempted to mingle his stream with the waters of the fountain. D. alludes to Ovid's account (*Metam.* v. 587 ff.) of the metamorphosis, Inf. xxv. 97–8.

Arezzo, city in S.E. of Tuscany, about midway between Florence and Perugia; it was a staunch adherent of the Ghibelline cause, and was in consequence in a state of almost constant feud with the Florentines, whose repeated attempts to get possession of it were successfully resisted by the Aretines, until at last in 1336 the city and neighbouring territory fell into their hands (Vill. xi. 60); it is mentioned as his native place by the alchemist Griffolino (in Bolgia 10 of Circle VIII of Hell), Inf. xxix. 109 [**Griffolino**]; and alluded to by Guido del Duca (in Circle II of Purgatory) in his description of the course of the Arno, which flows S.E. through the Casentino to within four or five miles of the city, and then makes a great bend and flows N.W. towards Florence, Purg. xiv. 46–8. [**Aretini : Arno.**]

Argenti, Filippo, one of the Cavicciuli branch of the Adimari family of Florence, placed by D. among the Wrathful in Circle V of Hell, Inf. viii. 61; *un pien di fango*, *v.* 32; *persona orgogliosa*, *v.* 46; *il fiorentino spirito bizarro*, *v.* 62. [**Iracondi.**] As D. and Virgil are being ferried across the marsh of Styx, a form covered with mud rises up in front of them and asks D. who he is that comes alive into Hell, Inf. viii. 31–3; D. replies that he has not come to remain, and inquires in turn who the other is (*vv.* 34–5); the figure gives an evasive reply, whereupon D., recognizing that it is Filippo Argenti, curses him (*vv.* 36–9); F. A. then makes as though to seize the boat, but is thrust off by V. (*vv.* 40–2), who commends D. and describes the overbearing character of

F. A. (*vv.* 43–8); D. expresses a desire to see the latter smothered in the marsh (*vv.* 52–4); V. approves his wish, which is shortly after gratified, F. A. being attacked by his companions, who call out his name (*vv.* 55–61); in fury he rends himself with his teeth, and beyond a shriek of pain D. hears no more of him (*vv.* 62–5).

The old commentators say that Filippo got his name Argenti from the fact that on one occasion he had his horse shod with silver. They all agree in saying that he had a very savage temper. Boccaccio says:—

'Fu questo Filippo Argenti . . . de' Cavicciuli, cavaliere ricchissimo, tanto che esso alcuna volta fece il cavallo, il quale usava di cavalcare, ferrare d'ariento, e da questo trasse il soprannome. Fu uomo di persona grande, bruno e nerboruto e di maravigliosa forza, e più che alcuno altro iracundo, eziandio per qualunque menoma cagione.'

In the *Decamerone* (ix. 8) is a characteristic story of how Filippo fell foul of a certain Biondello, who at the instigation of Ciacco had ventured to trifle with him:—

Messer Philippo Argenti huom grande et nerboruto, et forte, sdegnoso, iracundo, et bizarro più che altro . . . presolo per gli capelli, et stracciatagli la cuffia in capo, et gittato il cappuccio per terra, et dandogli tuttavia forte, diceva: Traditore . . . paioti io fanciullo da dovere essere uccellato? Et cosi dicendo, con le pugna, lequali haveva che parevan di ferro, tutto il viso gli ruppe, ne gli lasciò in capo capello, che ben gli volesse, et convoltolo per lo fango tutti i panni in dosso gli stracciò . . . Alla fine havendol Messer Philippo ben battuto, et essendogli molti dintorno, alla maggior fatica del mondo gliele trasser di mano cosi rabbuffato, et mal concio, come era.'

Benvenuto, who copies the above story without acknowledgement, tells another of how Filippo had a horse, which he called 'the Florentine people's horse,' because he placed it at the disposal of the first comer who should ask for it; and of how he used to amuse himself by jeering at the disappointment of those who came when the horse had already been requisitioned. According to Benvenuto this was the horse which was on occasion shod with silver.

D.'s special bitterness against Filippo ('Bontà non è che sua memoria fregi,' *v.* 47) may be partially explained by the fact that the Adimari, and especially the Cavicciuli branch to which F. belonged, were notoriously hostile to himself. [**Adimari.**]

Argi, Argos; the hospitality of the Argives abused by the Trojans (allusion to the rape of Helen from Sparta by Paris), Epist. v. 8.

Argía, daughter of Adrastus, King of Argos, sister of Deiphylë, and wife of Polynices of Thebes, from whom at her marriage she received the fatal necklace of Harmonia, with which Eriphylë was bribed to betray the hiding-place of Amphiaräus [**Anfiarao**]. Virgil, addressing Statius (in Purgatory), mentions her as being 'delle genti tue' (i.e. mentioned in the *Thebaid* or *Achilleid*) among the great women of antiquity in Limbo, Purg. xxii. 110 [**Antigone: Limbo**]; she and Deiphylë are mentioned as examples of modesty, Conv. iv. 25^{78-88}. [**Adrasto.**]

Argivi, the Argives; Adrastus, King of, Conv. iv. 25^{62}. [**Adrasto.**]

Argo[1], the ship Argo, built by Argus, son of Phrixus, in which the Argonauts sailed to Colchis in search of the golden fleece, Par. xxxiii. 96. [**Argonauti: Jasone**[1].]

Argo[2], Argus, son of Arestor, surnamed Panoptes ('all-seeing') because he had a hundred eyes. Juno, jealous of Jupiter's love for Io, set A. to watch over her after she had been metamorphosed into a cow; but Jupiter commanded Mercury to slay him. Mercury therefore descended to earth in the guise of a shepherd, and, having beguiled A. to sleep with the story of the metamorphosis of Syrinx, cut off his head. Juno thereupon transplanted his eyes into the tail of her favourite bird, the peacock.

A. is mentioned in connexion with his eyes, which are compared to those on the wings of the four beasts in the mystical Procession in the Terrestrial Paradise, Purg. xxix. 95–6 [**Processione**]; his being set to sleep by the story of Syrinx and his death are referred to, Purg. xxxii. 64–6 [**Siringa**]. D. got the story from Ovid:—

[Jupiter having transformed Io into a cow, Juno asks for her as a gift, and then places her under the guardianship of Argus.]

'Pellice donata, non protinus exuit omnem
Diva metum; timuitque Jovem, et fuit anxia furti;
Donec Arestoridae servandam tradidit Argo.
Centum luminibus cinctum caput Argus habebat:
Inde suis vicibus capiebant bina quietem,
Cetera servabant, atque in statione manebant.
Constiterit quocumque modo, spectabat ad Io,
Ante oculos Io, quamvis aversus, habebat.'

[Mercury, despatched by Jupiter, seats himself by the side of Argus and begins to tell him the story of Syrinx.]

'Sedit Atlantiades, et euntem multa loquendo
Detinuit sermone diem; junctisque canendo
Vincere arundinibus servantia lumina tentat.
Ille tamen pugnat molles evincere somnos;
Et quamvis sopor est oculorum parte receptus,
Parte tamen vigilat: quaerit quoque, namque reperta
Fistula nuper erat, qua sit ratione reperta.
Tum deus: Arcadiae gelidis sub montibus, inquit,
Inter Hamadryadas celeberrima Nonacrinas
Naïas una fuit; Nymphae Syringa vocabant.
Non semel et Satyros eluserat illa sequentes,
Et quoscumque deos umbrosaque silva, feraxque
Rus habet . . .
. . . redeuntem colle Lycaeo
Pan videt hanc, pinuque caput praecinctus acuta
Talia verba refert—'

[Argus falls asleep; the sequel of the story of Syrinx which Mercury was about to tell.]

'Restabat verba referre;
Et precibus spretis fugisse per avia Nympham,
Donec arenosi placidum Ladonis ad amnem
Venerit; hic illi cursum impedientibus undis,
Ut se mutarent, liquidas orasse sorores;
Panaque, quum prensam sibi jam Syringa putaret,
Corpore pro Nymphae calamos tenuisse palustres.
Dumque ibi suspirat, motos in arundine ventos
Effecisse sonum tenuem, similemque querenti:
Arte nova, vocisque deum dulcedine captum,
Hoc mihi concilium tecum, dixisse, manebit.—
Atque ita disparibus calamis compagine cerae
Inter se junctis nomen tenuisse puellae.
Talia dicturus vidit Cyllenius omnes
Succubuisse oculos, adopertaque lumina somno.'

[Seeing that Argus has fallen asleep, Mercury stops the narrative and cuts off his head.]

'Supprimit extemplo vocem; firmatque soporem,
Languida permulcens medicata lumina virga.
Nec mora: falcato nutantem vulnerat ense,
Qua collo confine caput; saxoque cruentum
Dejicit, et maculat praeruptam sanguine cautem.
Arge, jaces; quodque in tot lumina lumen habebas,
Exstinctum est; centumque oculos nox occupat una.
Excipit hos, volucrisque suae Saturnia pennis
Collocat et gemmis caudam stellantibus implet.'
(*Metam.* i. 622–9, 682 ff.)

Argolico, belonging to Argolis or Argos; *gente Argolica*, i. e. the Greeks, mentioned by Pier da Medicina (in Bolgia 9 of Circle VIII of Hell), perhaps with an allusion to the Argonauts, Inf. xxviii. 84. [**Argonauti**: **Greci.**]

Argonauti], Argonauts, 'sailors of the Argo' who sailed to Colchis in search of the golden fleece. Jason, who commanded the expedition, was accompanied by fifty heroes, including Hercules, Castor and Pollux, Theseus, and all the famous men of the age. D. speaks of them as *Quei gloriosi che passaro a Colco*, Par. ii. 16; and alludes to them (perhaps) as *gente Argolica*, Inf. xxviii. 84; and to their expedition, Inf. xviii. 86–7. [**Argo**[1]: **Jasone**[1].]

Arianna], Ariadne, daughter of Minos and Pasiphaë, and sister of the Minotaur [**Minos**: **Pasife**: **Minotauro**]. She fell in love with Theseus when he came to Crete to bring the tribute of the Athenians to the Minotaur, and gave him the sword with which he slew the monster, and the clue of thread by means of which he found his way out of the Labyrinth [**Dedalo**]. Theseus in return promised to marry her, and took her away with him from Crete, but deserted her in Naxos; here she was found by Bacchus, who made her his wife and at her death placed among the stars, as the constellation of the Crown, the garland she had worn at her marriage (Par. xiii. 13–14) [**Bacco**].

Virgil (in Round 1 of Circle VII of Hell) refers to A. as the sister of the Minotaur, with an allusion to her love for Theseus, Inf. xii. 19–20 [**Teseo**]; she is referred to, in connexion with the constellation of the Crown, as *la figliuola di Minoi*, Par. xiii. 14 [**Corona**]. Her story is told by Ovid: the Minotaur, having been enclosed by Minos in the Labyrinth of Daedalus, is slain by Theseus with the aid of Ariadne; the latter, abandoned by Theseus, is rescued by Bacchus, who weds her and places her crown in the sky:—

'Creverat opprobrium generis; foedumque patebat
Matris adulterium, monstri novitate biformis.
Destinat hunc Minos thalamis removere pudorem,
Multiplicique domo, caecisque includere tectis.
Daedalus, ingenio fabrae celeberrimus artis,
Ponit opus; turbatque notas, et lumina flexum
Ducit in errorem variarum ambage viarum . . .
. . . implet
Innumeras errore vias; vixque ipse reverti
Ad limen potuit: tanta est fallacia tecti!
Quo postquam tauri geminam juvenisque figuram
Clausit, et Actaeo bis pastum sanguine monstrum
Tertia sors annis domuit repetita novenis;
Utque ope virginea, nullis iterata priorum,
Janua difficilis filo est inventa relecto;
Protinus Aegides, rapta Minoïde, Dian
Vela dedit; comitemque suam crudelis in illo
Litore deseruit: desertae, et multa querenti,
Amplexus et opem Liber tulit: utque perenni
Sidere clara foret, sumptam de fronte coronam
Immisit caelo: tenues volat illa per auras;
Dumque volat, gemmae subitos vertuntur in ignes;
Consistuntque loco, specie remanente Coronae,
Qui medius nixique genu est, anguemque tenentis.'
(*Metam.* viii. 156–61, 166 ff.)

Ariéte, Aries ('the Ram'), constellation and the first of the twelve signs of the Zodiac, which the Sun enters at the vernal equinox (about March 21), Par. xxviii. 117; Conv. iii. 5[134, 143]; Canz. xv. 41; *il Montone*, Purg. viii. 134; Par. xxix. 2; alluded to as *quella luce Che raggia dietro alla celeste Lasca*, 'the light which beams behind the heavenly Carp' (since Aries comes next to Pisces in the zodiacal circle), Purg. xxxii. 53–4 [**Pesci**]; *migliore stella* (since, according to the old belief, the Sun was in Aries at the time of the Creation and of the Incarnation), Par. i. 40; hence, *quelle stelle*, Inf. i. 38, where D. indicates the time of the Creation, are also those of Aries (Benvenuto says: 'dicunt enim astrologi et theologi quod Deus ab initio saeculi posuit solem in ariete, in quo signo facit nobis ver').

The vernal equinox is described, Purg. viii. 133–5 [**Montone**[1]]; Canz. xv. 41; the rising of the Sun at the vernal equinox, Par. i. 37–41 (Butler comments: 'the equator, the ecliptic, and the equinoctial colure, or great circle through the equinoxes and the pole of the equator, intersect on the first point of Aries; at sunrise about the spring equinox this point is therefore on the horizon, which makes the fourth circle: the three crosses being made by the others with it'); *notturno Ariete*, 'the Ram seen by night' (i. e. when the Sun is in Libra, after the autumnal equinox), Par. xxviii. 117; *ambedue li figli di Latona Coperti del Montone e della Libra*, 'both the children of Latona brooded over by the Ram and the Scales' (i. e. the Sun and Moon opposite to each other at the equinox, the one being in Aries, the other in Libra), Par. xxix. 1–2 [**Libra**]; Aries and Libra opposite signs at opposite points of the zodiacal circle, being entered by the Sun at the vernal and autumnal equinoxes respectively, Conv. iii. 5[130–42] [**Zodiaco**].

Aristotele, Aristotle, Purg. iii. 43. [**Aristotile.**]

Aristoteles, Aristotle, V. E. ii. 6^{13}; Mon. i. 1^{21}, 11^{71}; A. T. § 12^{37}. [**Aristotile.**]

Aristotile, Aristotle, the Greek philosopher, born at Stagíra (whence he is sometimes called 'the Stagirite'), a town in Chalcidice in Macedonia, B.C. 384. In 367 he went to Athens to pursue his studies, and he there became the pupil of Plato, who called him 'the intellect of his school.' After the death of Plato he quitted Athens and returned to Macedonia, where at the request of Philip of Macedon he became the instructor of his son Alexander (afterwards Alexander the Great). A. remained in Macedonia seven years, and then went back to Athens, where he founded the Peripatetic school of philosophy. He presided over his school for thirteen years (335–323), during which period he composed the greater part of his works. After the death of Alexander (323) he was looked upon with suspicion in Athens as a friend of Macedonia, and he had to leave that city to avoid being tried on a charge of impiety. He retired to Chalcis in Euboea, where he died in 322 at the age of sixty-three. His numerous works, which treated of almost all the subjects of human knowledge cultivated in his time, have always exercised a powerful influence upon learning, especially in the Middle Ages.

D. places A. in Limbo together with Plato, Socrates, and other great philosophers of antiquity, Inf. iv. 131 [**Limbo**].

In the *D.C.* he is mentioned by name once, *Aristotele*, Purg. iii. 43; referred to as *il maestro di color che sanno*, Inf. iv. 131; (by Charles Martel addressing D.), *il maestro vostro*, Par. viii. 120 (ref. to *Pol.* ii. 2). He is probably also alluded to as *più savio di te*, Purg. xxv. 63, where Statius tells D. that a wiser than he went astray with regard to the nature of the soul, by teaching that the active intellect ('intellectus agens') was separate from the soul, a doctrine inconsistent with personal immortality. Butler points out that the reference appears to be to *De Anima*, iii. 4, 5; but many think that the allusion is to Averroës. It is probably to A. too that D. alludes as *Colui, che mi dimostra il primo amore*, Par. xxvi. 38; some, however, take the allusion to be to Plato, or to Dionysius the Areopagite.

In the *Vita Nuova* A. is referred to twice by the title of *il Filosofo*, the Philosopher (as he was commonly called *par excellence* in the Middle Ages), V. N. §§ 25^{15}, 42^{30}.

In the *Convivio* he is mentioned by name upwards of fifty times, *Aristotile*, Conv. i. 9; ii. 3, 4, 5, 9, 10, 14, 15; iii. 2, 5, 7, 9, 11, 14, 15; iv. 2, 6, 7, 8, 11, 13, 15, 17, 20, 21, 22, 23, 25, 27, 28; referred to as *il Filosofo* upwards of forty times, Conv. i. 1, 12; ii. 1, 3, 5, 10, 14, 15, 16; iii. 1, 2, 3, 4, 5, 6, 8, 9, 10, 11, 14, 15; iv. 3, 4, 8, 10, 12, 15, 16, 17, 19, 20, 22, 27. D. also speaks of him as *il mio maestro*, Conv. i. 9^{61}; *quello glorioso filosofo al quale la natura più aperse li suoi segreti*, Conv. iii. 5^{54-6}; *maestro della umana ragione*, Conv. iv. 2^{138}; *maestro e duca della gente umana, . . . il maestro e l'artefice che ne dimostra il fine della umana vita*, Conv. iv. 6^{66-72}; *maestro de' filosofi*, Conv. iv. 8^{141}; *maestro della nostra vita*, Conv. iv. 23^{81}; he alludes to A.'s surname 'the Stagirite,' mentions him as the founder of the Peripatetic School, and describes his genius as 'quasi divino,' his opinion as 'somma e altissima autoritade,' and himself as 'degnissimo di fede e d'obbedienza,' Conv. iv. $6^{150-152}$.

In D.'s Latin works A. is mentioned by name four times, *Aristoteles*, V. E. ii. 6^{13}; Mon. i. 1^{21}, 11^{71}; A. T. § 12^{37}; referred to by the title of *Philosophus* forty times, Mon. i. 3, 5, 10, 11, 12, 13, 14, 15; ii. 2, 3, 6, 7, 8, 12; iii. 1, 4, 10, 16; Epist. viii. 5; x. 5, 16, 18, 27; A. T. §§ 2, 6, 12, 13, 21, 23; he is also referred to as *Magister*, Mon. iii. 7^{36}; *magister sapientum*, V. E. ii. 10^{8}; *praeceptor morum*, Mon. iii. 1^{17}; *praeceptor*, Epist. viii. 5.

With the exception of the Bible, Aristotle's works are quoted by D. more frequently than those of any other author, the direct quotations or references to them numbering about 150. The following are quoted by name:—

Prior Analytics, quoted as *Priora*, A. T. § 19^{19}; and (perhaps) as *De Syllogismo*, Mon. iii. 7^{19} [***Analytica Priora***].

On Sophistical Refutations, quoted as *De Sophisticis Elenchis*, Mon. iii. 4^{28} [***Sophisticis Elenchis, De***].

Categories, quoted as *Praedicamenta*, Mon. iii. 15^{58}; A. T. § 2^{5}; the first book, being introductory, is quoted as *Antepraedicamenta*, A. T. § 12^{56} [***Praedicamenta***].

Art of Rhetoric, quoted as *Rettorica*, Conv. iii. 8^{85}; *Rhetorica*, Epist. x. 18 [***Rhetorica*** 1].

Nicomachean Ethics, quoted as *Etica*, Inf. xi. 80; Conv. i. 9^{62}, 10^{71}, $12^{21, 76}$; ii. 5^{91}, 14^{43}, $15^{126, 128}$; iii. 1^{57}, 3^{90}, 4^{54}, 7^{89}, 8^{169}, $11^{75, 92, 144}$, 15^{130}; iv. $8^{84, 142}$, 12^{127}, $13^{70, 74}$, 15^{147}, 16^{59}, $17^{9, 11, 18, 75, 94}$, 19^{83}, 20^{37}, 21^{127}, 22^{15}, 25^{8}, $27^{47, 110}$; Canz. viii. 85; *Ethica*, A. T. §§ 18^{68}, 20^{18}; *Ad Nicomachum*, Mon. i. 3^{4}, 11^{72}, 13^{26}, 14^{37}, 15^{72}; ii. 2^{63}, 3^{56}, 8^{17}, 12^{40}; iii. 10^{101}, 12^{67}; A. T. § 11^{14} [***Ethica***].

Politics, quoted as *Politica*, Conv. iv. 4^{46}; Mon. i. 3^{91}, 5^{15}, 12^{68}; ii. 3^{17}, 7^{56}, 8^{14} [***Politica***].

Physics or *Physical Discourse*, quoted as *Fisica*, Inf. xi. 101; Conv. ii. 1^{103}; iii. 11^{10}; iv. 2^{48}, 9^{26}, 10^{91}, 15^{162}, 16^{78}; *Physica*, V. E. ii. 10^{9}; Epist. x. 25; A. T. §§ 11^{11}, 20^{23}; *De Naturali Auditu*, Mon. i. 9^{7}; ii. 7^{41}; iii. 15^{14} [***Physica***].

On the Heavens, quoted as *Di Cielo e Mondo*, Conv. ii. $3^{29, 61}$, 4^{34}, 5^{13}; iii. 5^{54}, 9^{111};

iv. 9[26]; *De Caelo et Mundo*, A. T. §§ 12[44], 13[41]; *De Caelo*, Epist. x. 27; A. T. § 21[56] [***Caelo, De***].

On Generation and Corruption, quoted as *Di Generazione*, Conv. iii. 10[16]; iv. 10[91] [***Generatione et Corruptione, De***].

Meteorologics, quoted as *Meteora*, A. T. §§ 6[12], 23[47] [***Meteora***[1]].

History of Animals (more correctly *Researches about Animals*), and *On Parts of Animals*, both quoted as *Degli Animali*; the former, Conv. ii. 9[79]; the latter, Conv. ii. 3[15] [***Animalibus, De***].

On Soul, quoted as *Dell'Anima*, Conv. ii. 9[64], 10[68], 14[241]; iii. 2[83], [125], 6[111], 9[54]; iv. 7[111], [139], 13[68], 15[116], 20[59]; *De Anima*, Mon. i. 3[78]; iii. 16[47] [***Anima, De***].

On Sense and Sensible Things, quoted as *Di Senso e Sensato*, Conv. iii. 9[54], [103] [***Sensu et Sensibili, De***].

On Youth and Old Age, quoted as *Di Gioventute e Senettute*, Conv. iv. 28[32] [***Juventute et Senectute, De***].

On Generation of Animals, quoted as *De Generatione Animalium*, A. T. § 13[42] [***Generatione Animalium, De***].

First Philosophy or *Metaphysics*, quoted as *Prima Filosofia*, Conv. i. 1[2]; *Prima Philosophia*, Mon. iii. 12[3]; *Metafisica*, V. N. § 42[30]; Conv. ii. 3[32], 5[12], [118], 14[145], 16[90]; iii. 11[12], 14[98]; iv. 10[83]; *Metaphysica*, Epist. x. 5, 16, 20; *De Simpliciter Ente*, Mon. i. 12[51], 13[15], 15[12], [19]; iii. 14[19] [***Metaphysica***].

On Causes, pseudo-Aristotelian work, quoted as *Di Cagioni*, Conv. iii. 2[27]; *Delle Cagioni*, Conv. iii. 6[41], [114], 7[17]; iv. 21[89]; *De Causis*, Mon. i. 11[132]; Epist. x. 20, 21 [***Causis, De***].

(On D.'s obligations to Aristotle see Moore, *Studies in Dante*, i. 92–156, whence the references to Book and Chapter of the various Aristotelian treatises quoted by D. are for the most part taken.)

D. mentions two Latin translations of Aristotle, which he says differed materially in places, and which he calls respectively the 'New' and the 'Old,' Conv. ii. 15[64–8]. The earliest Latin translations of Aristotle were made, not from the original Greek, but from Arabic versions. Subsequently St. Thomas Aquinas made or caused to be made a new translation, direct from the Greek, of several of the Aristotelian treatises. This Greek-Latin version probably answers to D.'s 'New' translation, the 'Old' being the representative of the earlier Arabic-Latin version. (See Moore, *op. cit.* i. 305–18.) At a later date the Latin version of the *Ethics* was translated into Italian; but it was an untrustworthy rendering, and is spoken of by D. with contempt, Conv. i. 10[70–1]. This Italian version referred to by D. is generally supposed to be that made by the Florentine physician Taddeo di Alderotto [**Alderotto: *Ethica***].

Arli, Arles, town in Provence, in the modern department of Bouches-du-Rhône, close to where the Rhone forms its delta before entering the Mediterranean [**Rodano**]. D. mentions Arles, *Arli, ove Rodano stagna*, in connexion with the famous cemetery Aliscamps (i.e. *Elysios Campos*) and its great sarcophagus tombs, Inf. ix. 112, 115. This cemetery was originally a Roman burying-ground, and was consecrated, according to the legend, by St. Trophimus as a resting-place for the bodies of the faithful. At the moment of consecration Christ is said to have appeared to the Saint, and to have promised that the souls of those who were buried there should be exempt from the torments of the demons of the sepulchres.

Caput regni Burgundionum, quod Arelatense dicitur, civitas est Arelas, antiquissimis dotata privilegiis. Hanc, ordinatus ab apostolis Petro et Paulo, Trophimus, Jesu Christi discipulus . . . ad fidem Christi convertit, et post pauca . . . deliberavit coemeterium solenne ad meridianam urbis partem constituere, in quo omnium orthodoxorum corpora sepulturae traderentur . . . Illi Christus, pridem in carne familiariter agnitus, apparuit, opus ejus sua benedictione perfundens, dato coemeterio ac illis sepeliendis munere, ut quicunque inibi sepelirentur nullas in cadaveribus suis paterentur diabolicas illusiones, secundum quod in evangelio legitur, quosdam daemones habitare in sepulchris.' (Gerv. Tilb.)

The cemetery at Arles, consequently, became the favourite burying-place for those who died in arms against the infidel. There was a tradition that the greater part of those who were slain with the twelve peers of Charlemagne at the 'dolorous rout' of Roncesvalles were buried there [**Roncisvalle**].

'Erant tunc temporis bina cimiteria praecipua sacrosancta, alterum apud Arelatem in Aylis campis, alterum apud Burdegalam . . . in quibus maxima pars illorum (*sc.* apud Runcievallem interfectorum) sepelitur . . . Postea ego et Karolus . . . a Blavio discedentes per Gasconiam et Tolosam tendentes Arelatem perreximus, ibi vero invenimus Burgundionum exercitus qui a nobis in Hosta valle discesserant, et per Morlanum et Tolosam venerant cum mortuis suis et vulneratis, quos lectulis et bigis secum illuc adduxerant ad sepeliendum eos in cimeterio in Aylis campis.' (*Turpini Historia Karoli Magni et Rotholandi*, §§ xxviii, xxix.)

Another tradition assigned the cemetery at Arles as the burying-place of the Christians slain in the great battle at Arles, where William of Orange was defeated by the Saracens, as is narrated in the O. F. chanson de geste *Aleschans* [**Guglielmo di Oringa**]. In Cent. xiii. one of the tombs was specially identified as the sepulchre of William's nephew Vivien, who had been slain in the battle and buried there by William :—

'En Aleschans Guillaumes l'enfoi;
Encore i gist il orea.'
(*Aymeri de Narbonne*, 4543-4.)

Boccaccio mentions the above tradition as being current in his day, but adds that he does not believe it:—

'Ad Arli, alquanto fuori della città, sono molte arche di pietra, fatte ab antico per sepolture . . . Di queste dicono i paesani una loro favola, affermando in quel luogo essere già stata una gran battaglia tra Guglielmo d'Oringa e sua gente d'una parte, o vero d'altro principe cristiano, e barbari infedeli venuti d'Affrica, ed essere stati uccisi molti cristiani in essa, e che poi la notte seguente, per divino miracolo. essere state quivi quelle arche recate per sepoltura de' cristiani, e così la mattina vegnente tutti i cristiani morti essere stati seppelliti in esse.'

Benvenuto and Buti, who give a similar account, state that not only were the tombs miraculously provided for the slaughtered Christians, but that also as a mark of divine favour the bodies of the faithful were miraculously distinguished from those of the infidels by a writing placed on the forehead of each, indicating who he was; thus, naïvely adds Benvenuto, enabling them to be buried in large or small tombs according to their rank.

Armonia], Harmonia, daughter of Mars and Venus, wife of Cadmus, founder of Thebes. On his wedding-day Cadmus received a present of a necklace, which he gave to H., and which afterwards became fatal to whoever possessed it. D. refers to this necklace, the story of which is told by Statius (*Theb.* ii. 265 ff.), as *lo sventurato adornamento*, Purg. xii. 51 [**Almeone**: **Anfiarao**: **Erifile**]. By Cadmus H. became the mother of Autonoë, Ino, Semelë, Agavë, and Polydorus, and when C. was transformed into a serpent she shared his fate, an incident to which D. alludes, Inf. xxv. 97. [**Cadmo**: **Ino**: **Semele.**]

Arnaldo Daniello], Arnaut Daniel, famous Provençal poet, placed by D. among the Lustful in Circle VII of Purgatory: *Arnaut*, Purg. xxvi. 142; *questi*, *v.* 115; *spirto*, *v.* 116; *il mostrato*, *v.* 136; *ei*, *v.* 139 [**Lussuriosi**]; he is pointed out to D. by Guido Guinicelli, who describes him as the best of all contemporary writers, whether in the *langue d'*oc or the *langue d'*oïl, and ridicules the notion that he is inferior to Giraut de Borneil, as some thought (*vv.* 115-20); presently D. approaches Arnaut and begs to know his name (*vv.* 136-8); A. in response addresses D. in Provençal, and names himself, explaining that he is here expiating his past folly (*vv.* 139-47); he then disappears into the flames, and D. sees him no more (*v.* 148) [**Gerardus de Borneil**: **Guido Guinicelli**].

Arnaut Daniel, who flourished as a poet between 1180 and 1200, belonged to a noble family of Ribeyrac in Périgord (in the modern department of Dordogne). Little is known of his life. He appears to have been a personal friend of the famous Bertran de Born. He spent much of his time at the court of Richard Cœur-de-Lion (the king of Dover, 'lo reis de Dobra,' as he calls him); he visited Paris, where he attended the coronation of Philip Augustus ('al coronar fui del bon rei d'Estampa'), as well as Spain, and perhaps Italy. His works, such as they have been preserved, consist of eighteen lyrical poems, one satirical, the rest amatory. The tenor of one of these, which forms part of a poetical controversy with two other troubadours concerning the conduct of a certain lady, sufficiently accounts for the place in Purgatory assigned to him by D. (See Canello, *Vita ed Opere di Arnaldo Daniello.*)

Arnaut is said to have been the originator of the *sestina*, a form of composition which D. imitated from him, as he himself tells us in the *De Vulgari Eloquentia* (ii. 10^{24-8}):—

'Hujusmodi stantiae usus est fere in omnibus cantionibus suis Arnaldus Danielis; et nos eum secuti sumus cum diximus: Al poco giorno, ed al gran cerchio d'ombra.' (Sest. i.)

D. regarded him pre-eminently as the poet of love:—

'Haec tria, salus videlicet, Venus, virtus, apparent esse illa magnalia quae sint maxime pertractanda, hoc est ea quae maxima sunt ad ista, ut armorum probitas, amoris accensio, et directio voluntatis. Circa quae sola, si bene recolimus, illustres viros invenimus vulgariter poetasse; scilicet Bertramum de Bornio, arma; Arnaldum Danielem, amorem; Gerardum de Bornello, rectitudinem; Cinum Pistoriensem, amorem; amicum ejus, rectitudinem.' (V. E. ii. 2^{7-13}.)

He is mentioned as having employed a stanza without refrain and without rime, wherein D. copied him, V. E. ii. 10^{24-8}, 13^{8-14}; the first lines of three of his poems are quoted, V. E. ii. 2^{87} (No. ix in Canello); V. E. ii. 6^{61} (No. xv in Canello); and V. E. ii. 13^{12} (No. xvii in Canello).

D.'s high opinion of Arnaut's verse is difficult to understand; modern critics are by no means inclined to agree with his estimate. Even in D.'s own time the poems were regarded as difficult and obscure, as appears from the old Provençal biography:—

'Arnautz Daniels si fo d'aquella encontrada don fo Arnautz de Maroill de l'evescat de Peiregorc, d'un chastel que a nom Ribairac. E fo gentils hom, et amparet ben letras; e deleitet se en trobar et en caras rimas, per que las soas chanssons non son leus ad entendre, ni ad aprendre.'

Petrarca, however, shared D.'s opinion, for he gives Arnaut the first place among love-poets who were not natives of Italy:—

'E poi v'era un drappello
Di portamenti, e di volgari strani.
Fra tutti il primo Arnaldo Daniello,
Gran maestro d'amor, ch'alla sua terra
Ancor fa onor col suo dir novo e bello.'
(*Trionfo d'Amore*, iv. 38–42.)

Gaston Paris gives the following description of the characteristics of Arnaut's poetry:—

'Arnaut Daniel est un troubadour de la fin du xii^e^ siècle, dont il nous est resté dix-sept chansons, d'un style très travaillé, très particulier et très obscur; il est par excellence le maître du *trobar clus*, de cet art singulier où on estimait en seconde ligne la difficulté de composition pour le poète, et en première la difficulté de compréhension pour l'auditeur. Ce genre, qui nous paraît rebutant et puéril, avait certains mérites dont le plus grand était, en donnant à chaque mot une importance exagérée, de préparer la création du style expressif, concis, propre et personnel, qui devait se produire avec un incomparable éclat dans la *Divine Comédie*. Dante admirait profondément Arnaut Daniel, qu'il avait certainement étudié à fond. Dans un passage célèbre du *Purgatoire* il le déclare bien supérieur à Guiraut de Borneil, que lui préfère la vaine opinion du vulgaire. Nous sommes aujourd'hui de l'avis du vulgaire, et le jugement de Dante a surpris tous les critiques modernes.' (*Romania*, x. 484 ff.)

The expression used by D. of Arnaut, 'Versi d'amore e prose di romanzi Soverchiò tutti' (Purg. xxvi. 118–19), has been misunderstood by some of the commentators as meaning that A. surpassed every one both in 'versi d'amore' and in 'prose di romanzi,' that is to say that he was pre-eminent as a writer both of love-verse and prose-romances, an interpretation which appears to have been due to some extent to an error of Tasso and Pulci, who attribute to A. the authorship of a *Lancilotto* and a *Rinaldo*. There is no evidence, however, that he wrote any romances, in prose or verse, and there is little doubt that the real meaning of D.'s phrase is that suggested by the comment of Buti, viz. that A. surpassed all writers of love-verse and prose-romance, that is to say—having regard to D.'s statement in the *De Vulgari Eloquentia* (i. 10^12–16^) that everything in vernacular prose, whether translated or original, was in French—that A. was superior to all who wrote either in Provençal or in French. (See *Academy*, April 13, 1889.)

D. puts into the mouth of Arnaut eight lines of Provençal (*vv.* 140–7)—in order, says Benvenuto, to show that he had some knowledge of everything—with which, as was to be expected, the copyists have played havoc. A critical text of these lines has recently been published by Renier (*Giornale Storico della Letteratura Italiana*, xxv. 316) as follows:—

'Ei cominciò liberamente a dire:
Tan m'abellis vostre cortes deman
Qu'ieu no me puesc ni·m voill a vos cobrire.
Ieu sui Arnaut, que plor e vau cantan:
Consiros vei la passada folor,
E vei jausen lo jorn, qu'esper, denan.
Ara us prec per aquella valor
Que vos guida al som d'esta escalina,
Sovenha vos a temps de ma dolor.'

['So pleases me your courteous demand, that I nor can nor will hide myself from you. I am Arnaut, who weep and go singing: with sorrow I look upon my past folly, and with rejoicing I contemplate the day I hope for hereafter. Now I pray you, by that virtue which is guiding you to the summit of this ascent, bethink yourself in due time of my woe.']

Several stories are told of Arnaut: the old Provençal biographer gives an account of a trick he played upon another troubadour while at the court of Richard Cœur-de-Lion; and Benvenuto relates how he supported himself in his old age, and how he ended his days as a monk:—

'Iste magnus inventor fuit quidam provincialis tempore Raymundi Berengerii boni comitis provinciae, nomine Arnaldus, cognomine vero Daniel, vir quidem curialis, prudens et sagax, qui invenit multa et pulcra dicta vulgaria; a quo Petrarcha fatebatur sponte se accepisse modum et stilum cantilenae de quatuor rhythmis, et non a Dante. Hic, dum senuisset in paupertate, fecit cantilenam pulcerrimam, quam misit per nuntium suum ad regem Franciae, Angliae, et ad alios principes occidentis, rogans, ut quemadmodum ipse cum persona juverat eos delectatione, ita ipsi cum fortuna sua juvarent eum utilitate. Cum autem nuntius post hoc reportasset multam pecuniam, dixit Arnaldus: Nunc video, quod Deus non vult me derelinquere. Et continuo sumpto habitu monastico parcissimae vitae semper fuit.'

Arno, the principal river of Tuscany, which, rising, like the Tiber, among the spurs of Falterona in the Apennines, flows S.E. through the Casentino, past Poppi, Bibbiena, Rassina, and Subbiano, to within four or five miles of Arezzo, where it makes a sudden sweep away to the N.W.; then with a more rapid descent it flows past Laterina, Montevarchi, Figline, and Pontassieve, receiving on its way the waters from Pratomagno on the right, and from the Chianti hills on the left; here it is joined by the Sieve, and turning W. flows through Florence; then, descending more gently, it winds between Montelupo and Capraia, and passing through the deep gorge of Pietra Golfolina enters the plain of Empoli, whence it flows through Pisa into the Mediterranean, after a course of some 150 miles, its mouth being about five miles below the city of Pisa.

The Arno is mentioned, in connexion with the ancient statue of Mars on the Ponte Vecchio, Inf. xiii. 146 [**Marte**[1]: **Ponte Vecchio**]; the transference of Andrea de' Mozzi from Arno (i. e. Florence) to Bacchiglione (i. e. Vicenza), Inf. xv. 113 [**Andrea de' Mozzi: Bacchiglione**]; D. born and brought up at Florence on the Arno, Inf. xxiii. 95; Purg. xiv. 24; V. E. i. 6^18–19^; Epist. iii. 2; Ecl. i. 44 [**Firenze**];

the streamlets by which it is fed from the hills in the Casentino, Inf. xxx. 65 [**Casentino**]; the islands of Caprara and Gorgona called upon by D. to choke its mouth and so drown Pisa, Inf. xxxiii. 82–4 [**Caprara**: **Gorgona**: **Pisa**]; its confluence with the Archiano, Purg. v. 125 [**Archiano**]; D.'s description of the river recognized by Guido del Duca, Purg. xiv. 24 (*see below*); the situation of Alvernia between the Arno and the Tiber, Par. xi. 106 [**Alvernia**[2]]; the source of the Arno, Purg. xiv. 17, 31; Epist. vi. 6; vii. 8; its course more than a hundred miles, Purg. xiv. 18; its mouth, Inf. xxxiii. 83; Purg. xiv. 34–5; alluded to, as *il bel fiume*, Inf. xxiii. 95; *lo fiume real* (so called as flowing direct into the sea), Purg. v. 122; *un fiumicel che nasce in Falterona E cento miglia di corso nol sazia*, Purg. xiv. 17–18; *quella riviera*, *v.* 26; *valle*, *v.* 30; *la maladetta e sventurata fossa*, *v.* 51; *il fiero fiume*, *v.* 60; in the Latin works called *Sarnus*, V. E. i. 6[19]; Ecl. i. 44; Epist. iii. 2; vi. 6; vii. 8 [**Sarnus**].

Guido del Duca (in Circle II of Purgatory) traces the course of the Arno, Purg. xiv. 29–54; D. having first described it as a stream, which rises in Falterona, and flows through Tuscany with a course of more than a hundred miles, and on the banks of which he was born (*vv.* 16–21), Guido perceives that he is speaking of the Arno (*vv.* 22–4); his companion (Rinieri da Calboli) asks in wonder why D. concealed the name of the river, as though it were something horrible (*vv.* 25–7); Guido replies that he does not know, but that it is fitting the name of such a stream should perish, for from its source to its mouth its valley is inhabited by men more worthy to be called brute beasts than human beings (*vv.* 28–42); first, he says, it flows among foul hogs, 'brutti porci,' i. e. the men of Casentino (with especial reference to the Conti Guidi, lords of Romena and Porciano, and with a play on the latter name) (*vv.* 43–5) [**Guidi**, **Conti**]; then it comes among 'curs which snarl more than their power demands,' i. e. the Aretines, from whom 'in disdain it turns its muzzle away' (in allusion to the sharp bend of the river away from Arezzo to the N.W.) (*vv.* 46–8) [**Aretini**]; then, as it descends and grows larger, it finds wolves, i. e. the Florentines (*vv.* 49–51) [**Fiorentini**]; and next, passing through deep gorges (between Montelupo and Empoli), it comes among foxes, i. e. the Pisans (*vv.* 52–4) [**Pisani**]; after which it reaches the place 'ove si rende per ristoro Di quel che il ciel della marina asciuga,' i. e. the sea (*vv.* 34–5).

Villani also traces the course of the Arno; in his account of Tuscany he says:—

'Questa provincia di Toscana ha più fiumi: intra gli altri reale e maggiore si è il nostro fiume d'Arno, il quale nasce di quella medesima montagna di Falterona che nasce il fiume del Tevere, che va a Roma; e questo fiume d'Arno corre quasi per lo mezzo di Toscana, scendendo per le montagne della Vernia, ove il beato santo Francesco fece sua penitenzia e romitaggio, e poi passa per la contrada di Casentino presso a Bibbiena e a piè di Poppi, e poi si rivolge verso levante, vegnendo presso alla città d'Arezzo a tre miglia, e poi corre per lo nostro Valdarno di sopra, scendendo per lo nostro piano, e quasi passa per lo mezzo della nostra città di Firenze. E poi uscito per corso del nostro piano, passa tra Montelupo e Capraia presso a Empoli per la contrada di Greti e di Valdarno di sotto a piè di Fucecchio, e poi per lo contado di Lucca e di Pisa, raccogliendo in sè molti fiumi, passando poi quasi per mezzo la città di Pisa ove assai è grosso, sicchè porta galee e grossi legni; e presso di Pisa a cinque miglia mette in mare, e 'l suo corso è di spazio di miglia cento venti.' (i. 43.)

Aronta, Aruns, Etruscan soothsayer, who, according to Lucan, foretold the civil war, which was to end in the death of Pompey and the triumph of Caesar (*Phars.* i. 584–638). D. places A. among the Soothsayers in Bolgia 4 of Circle VIII of Hell (Malebolge), Inf. xx. 46 [**Indovini**]; and describes him as having dwelt in a cave 'nei monti di Luni,' i. e. in the Carrara hills (*v.* 47) [**Luni**]; in which he follows Lucan:

'Haec propter placuit Tuscos de more vetusto
Acciri vates, quorum qui maximus aevo
Aruns incoluit desertae moenia Lunae,
Fulminis edoctus motus, venasque calentes
Fibrarum, et motus errantis in aere pennae.'
(*vv.* 584–8.)

Some edd. of Lucan for *Lunae* read *Lucae*, i. e. Lucca.

Arpie, Harpies, foul monsters in the shape of birds, with long claws, with the heads of maidens, and faces pale with hunger. D. places them as tormentors of the Suicides in Round 2 of Circle VII of Hell (where they are probably meant to be symbolical of remorse), Inf. xiii. 10, 101 [**Violenti**]. D.'s account of the Harpies, and of how they drove the Trojans from the Strophades, 'with sad presage of woe to come' (*vv.* 10–15), is taken from Virgil. Aeneas and his companions land in the Strophades, the abode of the Harpies:—

'Servatum ex undis Strophadum me litore primum
Accipiunt; Strophades Graio stant nomine dictae,
Insulae Ionio in magno, quas dira Celaeno
Harpyiaeque colunt aliae . . .
Tristius haud illis monstrum, nec saevior ulla
Pestis et ira deum Stygiis sese extulit undis.
Virginei volucrum voltus, foedissima ventris
Proluvies, uncaeque manus, et pallida semper
Ora fame.

[The Harpies, having swooped down on the food of the Trojans, and having been attacked by them, Celaeno foretells that before they reach Italy they will be reduced by hunger to devour their tables. The Trojans flee.]

'Tum litore curvo
Exstruimusque toros dapibusque epulamur opimis.

Arrigo

At subitae horrifico lapsu de montibus adsunt
Harpyiae et magnis quatiunt clangoribus alas,
Diripiuntque dapes contactuque omnia foedant
Immundo . . . Sociis tunc, arma capessant,
Edico, et dira bellum cum gente gerendum . . .
Una in praecelsa consedit rupe Celaeno,
Infelix vates, rumpitque hanc pectore vocem: . . .
Italiam cursu petitis, ventisque vocatis
Ibitis Italiam, portusque intrare licebit;
Sed non ante datam cingetis moenibus urbem,
Quam vos dira fames nostraeque injuria caedis
Ambesas subigat malis absumere mensas . . .
. . . Fugimus spumantibus undis,
Qua cursum ventusque gubernatorque vocabat.'
(*Aen.* iii. 209 ff.)

Arrigo [1], Florentine of whom nothing certain is known; he is mentioned together with Farinata degli Uberti, Tegghiaio Aldobrandi, Jacopo Rusticucci, and Mosca de' Lamberti, Inf. vi. 80. He is one of those *ch' a ben far poser gl' ingegni* (*v.* 81), of whom D. asks Ciacco for news, the reply being *ei son tra le anime più nere* (*v.* 85) [**Ciacco**]. All the others are referred to again subsequently, but we hear no more of A. The commentators differ as to his surname. Benvenuto says:—

'istum nunquam nominabit amplius; debet tacite poni cum Musca quia fuit secum in eadem culpa; fuit enim nobilis de Sifantibus.'

Boccaccio calls him Arrigo Giandonati and says merely:—

'furono questi cinque onorevoli e famosi cavalieri e cittadini di Firenze.'

Some identify him with Oderigo de' Fifanti, who was implicated in the murder of Buondelmonte [**Mosca: Buondelmonte**].

Arrigo [2], Henry VII of Luxemburg, Emperor 1308–1313; *l'alto A.*, Par. xvii. 82; xxx. 137; *Henricus*, Epist. v. 2; vi. 6 *fin.*; vii. *tit.*, *fin.*; the successor of Albert I, Purg. vi. 102 [**Alberto Tedesco**]; the other, *altri*, who was to heal the wounds of Italy neglected by Rudolf, Purg. vii. 96 [**Ridolfo**]; *Titan pacificus*, 'the Sun of peace'; *alius Moyses*, Epist. v. 1; *Sponsus Italiae, mundi solatium, gloria plebis suae, clementissimus Henricus, Divus et Augustus et Caesar*, Epist. v. 2; *novus agricola Romanorum; Hectoreus pastor*, Epist. v. 5; *Rex Italiae*, Epist. v. 6; *Romanus princeps, mundi rex, et Dei minister*, Epist. vi. 2; *delirantis Hesperiae domitor*, Epist. vi. 3; *Romanae rei bajulus, divus et triumphator Henricus*, Epist. vi. 6; *sanctissimus triumphator et dominus singularis*, Epist. vii. *tit.*; *Sol noster*, Epist. vii. 2; *praeses unicus mundi*, Epist. vii. 6; *excellentissimus principum*, Epist. vii. 7; *proles alta* (var. *altera*) *Isai*, Epist. vii. 8.

D. refers to the secret opposition encountered by Henry VII from the Gascon Pope, Clement V, who was ostensibly his supporter, Par. xvii. 82; xxx. 142–4 [**Guasco**]; Beatrice points out to D. the throne prepared for Henry in the Celestial Rose, and refers to him as the coming regenerator of Italy, Par. xxx. 137–9 [**Rosa**].

D. wrote three Letters with especial reference to the Emperor Henry VII—one addressed to the Princes and Peoples of Italy, exhorting them to receive him, Epist. v; the second to the rebellious Florentines who opposed his coming, Epist. vi; the third addressed to the Emperor himself, beseeching him to come into Tuscany and chastise Florence without delay, Epist. vii.

Henry, Count of Luxemburg, was at the instance of Clement V unanimously elected Emperor (at the age of forty), Nov. 1308, in opposition to Charles of Valois, the candidate of the French king, Philip the Fair, 'on account of his renowned valour, say the old Books, and also, add the shrewder of them, because his brother, archbishop of Trier, was one of the Electors, and the Pope did not like either the Austrian or the French candidate then in the field' (Carlyle). Henry, who had been recommended to Clement by the Cardinal da Prato as 'il migliore uomo della Magna, e il più leale e il più franco e più cattolico' (Villani, viii. 101), was crowned at Aix, Jan. 6, 130$\frac{8}{9}$. In the following June he sent ambassadors to Florence to announce that he was coming into Italy to receive the Imperial crown, a ceremony which had been neglected by his predecessors for the last sixty years. To this advent of Henry D. looked anxiously for a settlement of the affairs of Italy ('a drizzare l'Italia verrà,' Par. xxx. 137), and for a means to secure his own return to Florence. But his hopes were doomed to bitter disappointment. The Emperor crossed the Alps in the summer of 1310, and at first was well received. 'The cities of Lombardy opened their gates; Milan (where he assumed the iron crown, Jan. 6, 131$\frac{0}{1}$, D. being present) decreed a vast subsidy; Guelf and Ghibelline exiles alike were restored, and Imperial vicars appointed everywhere: supported by the Avignonese pontiff, who dreaded the restless ambition of his French neighbour, King Philip IV, Henry had the interdict of the Church as well as the ban of the Empire at his command' (Bryce). But this success did not last long. Tumults and revolts broke out in Lombardy; and at Rome, whither he went to be crowned, Henry found St. Peter's in the hands of King Robert of Naples, so that the coronation had to take place, shorn of its ceremony, in St. John Lateran, on the southern bank of the Tiber (June 29, 1312). The hostility of the Guelfic league, headed by the Florentines, with King Robert as their acknowledged leader, compelled the Emperor to hasten back to Tuscany, for the purpose of laying siege to Florence, which had persistently defied him. To counterbalance the opposition of the Guelfs, he was obliged to abandon his policy of impartiality, and to identify himself with the Ghibellines, whose

aid he secured by granting to their chiefs the government of cities. Meanwhile Clement V, yielding to the menaces of the French king, had secretly withdrawn his support from the Emperor (Par. xvii. 82; xxx. 142–4). Henry arrived before Florence in September (1312); but in October he was obliged to raise the siege and retire to Pisa, whence in the summer of the next year he set out with the intention of reducing Naples. On his way south he was seized with illness, and on August 24, 1313, he expired at Buonconvento near Siena. His somewhat sudden death, which was probably due to a malarious fever contracted at Rome, was currently ascribed to poison administered by a Dominican monk in the consecrated wafer. The Emperor's body was taken to Pisa and interred in the Cathedral, where a monument (removed in 1830 to the Campo Santo), ascribed to Giovanni Pisano, was erected to him.

The intelligence of Henry's death, which was a crushing blow for D. and the Ghibellines, was received with unbounded joy by their opponents, as is testified by the following letter addressed by the Signoria of Florence to their allies a few days after the event:—

'To you our faithful brethren, with the greatest rejoicing in the world we announce by these presents the blessed news, which our Lord Jesus Christ, looking down from on high as well to the necessities of ourselves, and other true and faithful Christians, the devoted servants of Holy Mother Church, as to those of His own Cause, has vouchsafed to us. To wit, that the most savage tyrant, Henry, late Count of Luxemburg, whom the rebellious persecutors from old time of said Mother Church, namely the Ghibellines, the treacherous foes of you and of ourselves, called King of the Romans, and Emperor of Germany, and who under cover of the Empire had already consumed and laid waste no small part of the Provinces of Lombardy and Tuscany, ended his life on Friday last, the twenty-fourth day of this month [of August], in the territory of Buonconvento. Know further that the Aretines and the Ghibelline Conti Guidi have retired themselves towards Arezzo, and the Pisans and Germans towards Pisa taking his body, and all the Ghibellines who were with him have taken refuge in the strongholds of their allies in the neighbourhood. . . . We beseech you, therefore, dear brethren, to rejoice with ourselves over so great and fortunate accidents.'

(See Del Lungo: *Dino Compagni*, i. 607–38.)

Of Henry VII, the ideal sovereign of D.'s *De Monarchia*, the Guelf Villani says:—

'Arrigo conte di Luzimborgo fu savio e giusto e grazioso, prode e sicuro in arme, onesto e cattolico; e di piccolo stato che fosse per suo lignaggio, fu di magnanimo cuore, temuto e ridottato; e se fosse vivuto più lungamente avrebbe fatte grandissime cose. Questi fu eletto a imperadore . . . e incontanente ch'ebbe la confermazione dal papa, si fece coronare in Alamagna a re; e poi tutte le discordie de' baroni della Magna pacificò, con sollecito intendimento di venire a Roma per la corona imperiale, e per pacificare Italia delle diverse discordie e guerre che v'erano, e poi di seguire il passaggio oltremare in racquistare la terra santa, se Dio gliel' avesse conceduto.' (ix. 1.) . . . 'Questa somma virtude ebbe in sè, che mai per avversità quasi non si turbò, nè per prosperità ch'avesse non si vanagloriò.' (ix. 49.)

After giving a detailed account (ix. 1–52) of the Emperor's doings in Italy, Villani excuses himself for having devoted so much space to them on the twofold ground of the universal interest they excited and of the great future that seemed in store for Henry himself:—

'Non si maravigli chi legge, perchè per noi è continuata la sua storia sanza raccontare altre cose e avvenimenti d'Italia e d'altre provincie e reami; per due cose, l'una, perchè tutti i cristiani, ed eziandio i Greci e' Saraceni, guardavano al suo andamento e fortuna, e per cagione di ciò poche novità notabili erano in nulla parte altrove; l'altra, per le diverse e varie grandi fortune che gl'incorsono in sì piccolo tempo ch'egli visse, che di certo si credea per gli savi, che se la sua morte non fosse stata sì prossimana, al signore di tanto valore e di sì grandi imprese com'era egli, avrebbe vinto il Regno e toltolo al re Ruberto, che piccolo apparecchiamento avea al riparo suo . . . e appresso s'avesse vinto il Regno come s'avvisava, assai gli era leggiere di vincere tutta Italia, e dell'altre provincie assai.' (ix. 53.)

Dino Compagni speaks of him in similar terms of praise:—

'Non avendo la Chiesa braccio nè difenditore, pensorono il papa e i suoi cardinali fare uno imperadore, uomo che fusse giusto, savio e potente, figliuolo di santa Chiesa, amatore della fede. E andavano cercando chi di tanto onore fusse degno: e trovorono uno che in Corte era assai dimorato, uomo savio, di nobile sangue, giusto e famoso, di gran lealtà, pro' d'arme e di nobile schiatta, uomo di grande ingegno e di grande temperanza; ciò è Arrigo conte di Luzinborgo di Val di Reno della Magna, d'età d'anni XL, mezzano di persona, bel parlatore, e ben fazionato, uno poco guercio.' (iii. 23.)

Arrigo [3], the Emperor Henry II, 1002–1024; referred to as *lo Imperadore*, how he was answered from the *Psalms* by a priest at whom he had scoffed on account of his ugliness, Conv. iii. 4^{74-80}. Scolari gives the anecdote here alluded to by D. from the *Historia Varia* of Lodovico Domenichi:—

'The Emperor Henry, whose reign began in 1002, hearing mass one day said by a very deformed priest, was lost in wonder at the sight of a man so ugly and so different from other men. But the priest being truly a man of God, the Emperor's thought was revealed to him, and he said to him: "Know that the Lord God made us and not we ourselves" (*Psalm* c. 3).'

Arrigo [4], Prince Henry of England, second son (William, the first-born, having died in

childhood) of Henry II, born 1155, died 1183. Owing to the fact that he was twice crowned during his father's lifetime (at Westminster in 1170, and at Winchester in 1172) he was commonly known at home and abroad as the Young King. Shortly after his second coronation he went over with his brothers Geoffrey and Richard to the French court, and from there, backed by his mother Queen Eleanor, and by Louis VII (whose daughter Margaret he had married in 1170), he demanded from Henry II that either England or Normandy should be handed over to him. The refusal of this demand was made the occasion of open hostilities, which were carried on at intervals for nearly ten years, and were finally terminated by the death of Prince Henry of fever at Martel in Périgord (on the N. boundary of the modern department of Lot), June 11, 1183.

D. mentions Henry by his title of the Young King in connexion with the troubadour Bertran de Born, who describes himself (in Bolgia 9 of Circle VIII of Hell) as 'quelli Che diedi al re giovane i mai conforti,' Inf. xxviii. 134-5 **[Bertram dal Bornio]**.

Little or nothing is known historically of the part played by Bertran in abetting the Young King in his rebellion against his father; nor do Bertran's own poems throw much light upon the subject. D.'s authority for the statement which he puts into the mouth of Bertran ('Io feci il padre e il figlio in sè ribelli,' Inf. xxviii. 136) was the old Provençal biography of the troubadour, in which it is explicitly mentioned that B. set father and son at variance, until the strife was ended by the death of the latter:—

'En Bertrans de Born fetz mesclar lo paire el filh d'Englaterra tan entrol joves reis fo mortz d'un cairel en un chastel d'en Bertran . . . Totz temps volia qu'ilh aguessen guerra ensems, lo paire el filhs elh fraire, l'us ab l'autre.'

After the death of the Young King, Bertran wrote a celebrated *planh* or lament upon him, beginning:—

'Si tuit li dol elh plor elh marrimen
E las dolors elh dan elh chaitivier
Que om anc auzis en est segle dolen
Fossen ensems, semblerian tot leugier
Contra la mort del jove rei Engles.'

['If all the grief and bitterness and woe,
And all the pain and hurt and suffering,
That in this world of misery men know,
Were massed in one, 'twould seem but a light thing
Beside the death of the Young English King.']

A vivid picture of the life of the Young King, who was universally beloved for his graciousness and generosity, is given in the O. F. poem (written circ. 1225) on William the Marshall (regent of England during the first three years of Henry III's reign), in which he is represented as constantly engaged in tournaments and in dispensing largesse. It is remarkable that in this poem Bertran de Born, whose friendship with the prince is such a marked feature in the old Provençal biography, is not so much as mentioned.

Walter Map, who was personally acquainted with him, gives the following description of Prince Henry's person and character in the *De Nugis Curialium*, comparing him to Absalom, just as D. compares Bertran to Ahithophel:—

'Decessit Henricus rex junior, nostri filius Henrici regis, cui nemo hodie par est . . . anno suae nativitatis .xxvii°., vir novae adinventionis in armis, qui militiam fere sopitam excitavit, et ad summum usque perduxit. Ejus possumus virtutes qui eum vidimus, ipsius amici et familiares, et gratias describere. Speciosus erat prae caeteris statura et facie, beatissimus eloquentia et affabilitate, hominum amore, gratia, et favore felicissimus, persuasione in tantum efficax ut fere omnes patris sui fideles in ipsum insurgere fefellerit. Absalon eum si non major hic vero fuit, comparare possis; ille unum habuit Architophel, hic multos. . . . Qui quod dives, quod generosus, quod amabilis, quod facundus, quod pulcher, quod strenuus, quod omnimodis generosus, quod paulo minor angelis, totum convertit in sinistram, et perversa felicitate fortissimus tam infrunito factus est animo parricida, ut in summis desideriis mortem ejus posuerit. . . . Nihil impenetratum liquit, omnem lapillum movit, totum foedavit proditionibus orbem, prodigalis proditor ipse prodigusque malorum, fons scelerum serenissimus, appetibilis nequitiae fomes, pulcherrima peccati regia, cujus erat regnum amoenissimum. Ut sciatis quomodo creator fuerit haereseos proditorum: pater suus totum sibi sedaverat ad pacem mundum, tam ex alienis quam ex suis; hic autem rumpi foedera fefellit, et in regem pacificum contra juramenta juratorum arma coëgit, perjurus ipse patri, me vidente, multociens, frequens ei ponebat scandalum, victusque redibat eo semper ad delicta proclivior quo securius advertebat sibi veniam non posse negari. Nullas unquam meruit iras quas non posset primis placare lachrymis.' (Distinc. iv. 1.)

For *re giovane* (Inf. xxviii. 135) the majority of MSS. and early edd. read *re Giovanni*, which is almost certainly the result of a copyist's error. Even if D. was ignorant of Prince Henry's name he was familiar with his title of the Young King from the poems of Bertran de Born, in which the prince is continually referred to as 'lo reys joves'; and he was well known in Italy by this title, as is evident from the references to him as 'il re giovane' in the Cento Novelle Antiche (Nov. xxiii, xxiv, xxxiv, cxlviii, ed. Biagi), and in Villani, who says:—

'Dopo Stefano regnò (in Inghilterra) un altro Arrigo, il quale ebbe due figliuoli, il re Giovane e lo re Ricciardo. Questo re Giovane fu il più cortese signore del mondo, e ebbe guerra col padre per indotta d'alcuno suo barone, ma poco vivette, e di lui non rimase reda: dopo il re Giovane regnò il re Ricciardo.' (v. 4.)

(See *Academy*, April 21, 1888; and Moore, *Textual Criticism*, pp. 344-51.)

Arrigo [5]], the Emperor Henry VI (1190–1197), son of Frederick Barbarossa, referred to by Piccarda Donati (in the Heaven of the Moon) as *il secondo vento di Soave* (i. e. the second Emperor of the Swabian or Hohenstaufen line), Par. iii. 119. Henry VI was actually the third Emperor of his line, but his great-uncle Conrad III (1138–1152) was never crowned at Rome, and never assumed the title of Emperor [**Hohenstaufen: Table vii**]. Henry is here mentioned in connexion with his wife Constance, the daughter of Roger of Sicily, in whose right their son Frederick, afterwards Emperor as Frederick II, became King of Sicily [**Cicilia: Federico** [2]]. Henry married Constance in 1185, when he was 22 and she 32; but it was not until nine years later that Frederick was born (Dec. 1194). This circumstance gave rise to suspicions among the Sicilians, which were only allayed by the exposure of Constance to the inspection of any female who chose to visit her. Villani says:—

'Troviamo quando la 'mperadrice Costanza era grossa di Federigo, s'avea sospetto in Cicilia e per tutto il reame di Puglia, che . . . potesse esser grossa; per la qual cosa quando venne a partorire fece tendere uno padiglione in su la piazza di Palermo, e mandò bando, che qual donna volesse v' andasse a vederla, e molte ve n' andarono e vidono, e però cessò il sospetto.' (v. 16.)

D. accepts the current tradition that Constance, before her marriage with Henry VI, had been a nun, and that she was against her will, when she was over fifty, taken from the convent by the Archbishop of Palermo, and married to the Emperor in order to exclude Tancred from the succession. [**Costanza** [1].]

Arrigo [6]], Prince Henry 'of Almain,' son of Richard, Earl of Cornwall, King of the Romans, nephew of Henry III of England. He was stabbed in 1271 by his cousin Guy de Montfort (son of Simon de Montfort and Eleanor, sister of Henry III) in the church of San Silvestro at Viterbo, according to the popular belief, at the moment of the elevation of the Host. His body was brought to England and interred in the Cistercian Abbey at Hayles in Gloucestershire, which had been built by his father. The heart was enclosed in a gold casket and placed, according to Villani, on a pillar on London Bridge:—

'In una coppa d'oro . . . in su una colonna in capo del ponte di Londra sopra 'l fiume di Tamigi, per memoria agl' Inghilesi dell' oltraggio ricevuto.' (vii. 39.)

Benvenuto, however, states that it was placed in the hand of a statue of the prince in Westminster Abbey, with the inscription: 'Cor gladio scissum do cui consanguineus sum,' i. e. my heart, which was pierced by the sword, I give to my cousin (Edward, as an appeal for vengeance).

D. alludes to the crime in connexion with the murderer, Inf. xii. 119–20. It was probably a misunderstanding of his expression, *Lo cor che in sul Tamigi ancor si cola* (*v.* 120), 'the heart which is yet honoured on the Thames,' i. e. in London, that gave rise to the supposition that the heart was placed on a bridge over the river. (**Guido di Monforte: Table x.**]

Arrigo [7]], Enrique I (Henry), surnamed the Fat, King of Navarre, 1270–1274; he was the son of Thibaut I, and younger brother of Thibaut II, whom he succeeded; his daughter Juana or Joan married Philip the Fair, son of Philip III of France, and their son, Louis X, was the first sovereign of the united kingdoms of France and Navarre. [**Navarra: Table viii: Table xiii.**]

D. places Henry in the valley of flowers in Antepurgatory, where he is represented as seated close to Philip III of France, with his face resting on his hand; Sordello points him out as *colui che ha sì benigno aspetto*, and refers to Philip and him as *padre e suocero del mal di Francia*, i. e. father and father-in-law of Philip the Fair, whose evil doings they are bewailing, Henry by sighing, Philip by beating his breast, Purg. vii. 103–11. [**Antipurgatorio: Filippo** [1]: **Filippo** [2].]

Henry died, smothered in his own fat, at Pampelona in 1274. According to an authority quoted by Philalethes he was 'benigno' in outward appearance only:—

'Il fut surnommé le gros à cause qu'il était excessivement gros et gras. Et combien que la commune opinion soit, que les hommes gras sont volontiers de douce et benigne nature, si est ce que celui fut fort aspre.'

Arrigo [8]], Henry II of Lusignan, King of Cyprus, 1285–1324; referred to by the Eagle in the Heaven of Jupiter, in allusion to his sensuality and misgovernment (with a reference also perhaps to the lion on his shield), as *la bestia di Nicosia e di Famagosta*, Par. xix. 146–7. [**Cipri: Famagosta.**]

D. here alludes to the sufferings of Cyprus under the unsettled rule of the house of Lusignan. Hugh III of Antioch, King of Cyprus and Jerusalem, who derived the Lusignan title from his mother, died in 1284, leaving several dissolute sons. The eldest of these, John, succeeded, but died within a year, his death being attributed to poison administered by his brother Henry. The latter, second son of Hugh, a prince of feeble character and constitution, assumed the government in 1285, under the title of Henry II. Six years later (1291), Acre, the last possession of the Christians in the Holy Land, having been captured by the Saracens (Inf. xxvii. 89), Henry collected

a force with the object of attempting its reconquest, and gave the command of it to his younger brother Amalric or Amaury, Prince of Tyre. The failure of this expedition, and the unpunished depredations of some Genoese galleys on the coast of Cyprus, gave Amalric a pretext for declaring his brother incapable of governing. Having got himself appointed governor of the island by the supreme council (1307), Amalric kept Henry virtually a prisoner and assumed all the power into his own hands. Before, however, he could finally make himself master of the kingdom, he was assassinated by one of his own adherents (1310). On his death, his younger brother, Cammerino, attempted to seize the throne; but Henry's following demanded the restoration of the rightful king, who resumed the government, and retained it until his death in 1324. [**Table v.**]

Arrigo d'Inghilterra, Henry III, King of England, 1216–1272; succeeded his father John at the age of 10 and reigned for 56 years; he married Eleanor, second daughter of Raymond Berenger IV, Count of Provence, whose younger daughter, Sanzia, married Henry's brother, Richard of Cornwall. [**Berlinghieri: Table xi.**]

D. places Henry in the valley of flowers in Antepurgatory, among the princes who neglected to repent, Purg. vii. 130–2; he is represented as seated alone (*v.* 131), probably as being unconnected with the Empire (compare the similar position in Hell of Guy de Montfort, Inf. xii. 118, and of Saladin, Inf. iv. 129) [**Antipurgatorio**]. D. speaks of him as 'il re della semplice vita' (*v.* 130); and says (*v.* 132) that he was more fortunate in his issue than were Peter III of Aragon or Charles I of Anjou, thus praising by implication his son, Edward I [**Edoardo I**].

Villani, who makes Henry the son of Richard Cœur de Lion (in which error he is followed by Benvenuto), describes him as 'semplice uomo e di buona fè e di poco valore' (v. 4), and 'uomo di semplice vita, sicchè i baroni l'aveano per niente' (vii. 39). Hume speaks of him as having been 'noted for his piety and devotion, and for his regular attendance at public worship.' Matthew of Westminster, in recording his death, says:—

'Quantae fuerat innocentiae, quantae patientiae, quantaeque devotionis in obsequio Salvatoris, dominus novit, et qui ei fideliter adhaeserunt.'

Henry III is one of the princes mentioned (as 'lo rey engles') by Sordello in his celebrated lament for Blacatz, in which he reproaches the sovereigns of Europe for their degeneracy. [**Sordello.**]

Arrigo Manardi, gentleman of Bertinoro, mentioned by *Guido* del Duca (in Circle II of Purgatory), along with Lizio da Valbona, among the worthies of Romagna, Purg. xiv. 97 [**Lizio**]. Little is known of Arrigo, beyond that he was a contemporary of Guido del Duca (d. circ. 1229) and of Pier Traversaro (d. 1225), and that he was taken prisoner with the latter by the Faentines in 1170. He is known to have been still alive in 1228, in which year he was present in Ravenna at the nomination of Paolò Traversaro to the procuratorship of the city. (See Casini, *Dante e la Romagna.*)

The Ottimo Comento says of him:—

'Fu da Brettinoro, cavaliere pieno di cortesia e d'onore, volentieri mise tavola, donò robe e cavalli, pregiò li valentuomini, e sua vita tutta fu data a larghezza ed a bello vivere.'

Benvenuto, who describes him as 'vir nobilis et prudens,' says that he was a friend of Guido del Duca, and that when the latter died he had the bench on which they used to sit together sawn in two, since he considered there was no one worthy to replace Guido. [**Guido del Duca.**]

The Mainardi (who some think are alluded to, Purg. xiv. 113), as a family, were Ghibellines and adherents of the Traversari. One Baldinetto de' Mainardi was among the Ghibellines who were expelled from Bertinoro in 1295. But some of them took the opposite side, for, as Philalethes points out, the son of an Alberghetto de' Mainardi was killed with the Guelf Rinieri da Calboli in the assault on Forlì in 1296. [**Rinier da Calboli.**]

Arrigucci, ancient noble family of Florence, mentioned by Cacciaguida (in the Heaven of Mars), together with the Sizii, as having held office in his day, Par. xvi. 108. These two families are frequently mentioned together by Villani, who says they resided in the 'quartiere della porta del Duomo' (iv. 10); they were Guelfs:—'nel sesto di porte del Duomo furono in quegli tempi di parte guelfa i Tosinghi, gli Arrigucci, gli Agli, i Sizii' (v. 39; vi. 33); and were among those who fled from Florence to Lucca after the great Ghibelline victory at Montaperti (vi. 79); they afterwards threw in their lot with the Bianchi (viii. 39). Villani records that one Compagno degli Arrigucci was consul in Florence in 1197 (v. 22). Dino Compagni states that it was by the help of the wife of one of the Arrigucci that Messer Monfiorito, the Podestà of Florence who was imprisoned for his complicity in the fraud of Niccola Acciaiuoli and Baldo d'Aguglione [**Acciaiuoli**], managed to effect his escape:—

'M. Monfiorito fu messo in prigione . . . Poi si fuggì di prigione, perchè una moglie di uno degli Arrigucci, che avea il marito in prigione dove lui, fece fare lime sorde e altri ferri, co' quali ruppono le prigioni, e andoronsi con Dio.' (i. 19.)

According to the Ottimo Comento both the Arrigucci and the Sizii were nearly extinct in D.'s day.

Arrio, Arius, the originator of the Arian heresy that the Father and the Son were not 'one substance,' a doctrine which the Athanasian creed was designed to controvert. St. Thomas Aquinas (in the Heaven of the Sun) mentions A. together with Sabellius as conspicuous among those who sought to distort the Scriptures, Par. xiii. 127 [**Sabellio**]. (See Aquinas, *Contra Gentiles*, iv. 6–8.) Arius was presbyter of Alexandria, and while holding that position (circ. A. D. 318) promulgated his heresy, which consisted in the doctrine that Christ was a created being inferior to God the Father in nature and dignity, though the first of all created beings; and that the Holy Spirit is not God, but was created by the power of the Son. This doctrine, which was condemned by the Council of Nice in 325, gained many adherents after the death of A. (in 336), including several Emperors, and gave rise to the famous Heterousian and Homoousian controversy, which distracted the Church for 300 years.

Ars Nova. [***Arte Nuova.***]

Ars Poëtica, the *Poetics* or *Art of Poetry* of Horace, a poem in hexameters, the subject of which is a discussion of dramatic poetry; quoted by D. as *Poëtria*, V. N. § 25^{92} (*A. P.* 141–2); Conv. ii. 14^{88} (*A. P.* 70–1); *Poëtica*, V. E. ii. 4^{35}, where Rajna reads *Poëtria* (*A. P.* 38–9); Epist. x. 10 (*A. P.* 93–5). Besides these direct quotations, there are several reminiscences of the *Ars Poëtica* in D.'s works; thus the expression 'buono Omero,' V. N. § 25^{91-2}, is evidently borrowed from *A. P.* 359 ('quandoque bonus dormitat Homerus'); and the description of Democritus, Conv. iii. 14^{74-6}:—

'Democrito, della propria persona non curando, nè barba, nè capelli, nè unghie si togliea'—

is doubtless a somewhat confused recollection of—

'Excludit sanos Helicone poëtas
Democritus, bona pars non ungues ponere curat,
Non barbam . . .
Si tribus Anticyris caput insanabile nunquam
Tonsori Licino commiserit.' (*A. P.* 296–8, 300–1.)

Also, the list of Roman poets given by Statius (addressing Virgil) in Purgatory, Purg. xxii. 97–8, was probably suggested by *A. P.* 54–5, in combination with 2 *Epist.* i. 58–9. [**Orazio.**]

Ars Vetus. [***Arte Vecchia.***]

Arsenà. [**Arzanà.**]

Arte Nuova, the *Ars Nova*, or *Nova Logica*, name given in the Middle Ages to certain dialectical treatises of Aristotle; coupled by D. with the *Ars Vetus*, Conv. ii. 14^{106}. [***Arte Vecchia.***]

Arte Vecchia, the *Ars Vetus*, or *Vetus Logica*, name given in the Middle Ages to certain dialectical treatises of Aristotle; coupled with the *Ars Nova*, in these two being contained the whole science of Dialectics, Conv. ii. 14^{103-6}.

According to Lambert of Auxerre (circ. 1250) the *Vetus Logica* consisted of the *Praedicamenta* and *De Interpretatione*; and the *Nova Logica* of the *Analytica Priora*, *Analytica Posteriora*, *Topica*, and *Sophistici Elenchi*:—

'Tunc quaeritur, quae sit differentia inter logicam et dyalecticam. Ad hoc dicendum, quod logica, secundum quod est ars et secundum quod est scientia, securior est ad dyalecticam. Logica enim scientia est de omni syllogismo docens, dyalectica de syllogismo dyalectico solum vel apparenti dyalectico . . . Unde logica traditur in omnibus libris logicae, qui sunt sex, scilicet *liber Praedicamentorum*, *liber Peryermenias* (i.e. *de Interpretatione*), qui nunc dicuntur *vetus logica*; *liber Priorum* (sc. *Analyticorum*), *Posteriorum* (sc. *Analyticorum*), *Thopicorum* et *Elenchorum* (sc. *Sophisticorum*), qui quatuor dicuntur *nova logica*; dyalectica vero traditur in libro *Thopicorum* et *Elenchorum* solum.' (*Summa Logicae*, apud Prantl, *Geschichte der Logik*, Bd. iii. p. 26, n. 103.)

These terms were recognized in the schools quite at the beginning of Cent. xiii. A statute of the University of Paris, dated A. D. 1215, runs:—

'Et quod legant libros Aristotelis de dialectica tam veteri quam nova in scholis ordinarie et non ad cursum.'

Aegidius Romanus (d. 1316) wrote a commentary on the *Ars Vetus*, the title of which is 'Expositio in artem veterem, videlicet in Universalibus, Praedicamentis, Postpraedicamentis, Sex Principiis et Periermenias' [**Egidio**[2]]. Raymond Lully, the author of the *Ars Magna* (d. 1315), wrote a commentary on the *Logica Nova*.

Artù, Arthur, mythical king of Britain, hero of the romances of the Round Table; he was wedded to Guenever, and was slain by the hand of his son Mordred. Brunetto Latino relates that after the death of Aeneas—

'Brutus ses freres s'en passa en une terre qui par le non de lui fu apelée Bretaigne, qui or est Angleterre clamée; et il fu li commencemenz des rois de la Grant Bretaigne, et de ses generacions nasqui li bons rois Artus, de cui li romant parolent que il fu rois coronez a .cccc.lxxxiii. anz de l'incarnation Jhesu Crist, au tens que Zeno fu empereres de Rome, et regna entor .l. anz.' (*Trésor*, i. 35.)

A. is mentioned by Camicione de' Pazzi (in Caina), who says that Alessandro and Napoleone degli Alberti were even worse traitors than him 'who had his breast and shadow pierced with one self-same blow by the hand of Arthur,' i. e. A.'s son, the traitor, Sir Mordred, Inf. xxxii. 62 [**Alberti**]. The incident alluded to by D. is thus narrated in the O. F. romance (MS. Brit. Mus. *Add.* 10294, Cent. xiv):—

'Et Mordret, qui bien voit que li rois ne baiot s'a lui non ochire, nel refuse pas, ains li adrece la teste del ceval; et li rois, qui li vient al plus droit qu'il puet, le fiert de toute sa force si durement qu'il li ront les mailles del hauberc, et li met parmi le cors le fer de son glaive. Si dist l'estoire qu'apres l'estors del glaive passa parmi la plaie uns rais de soleil si apertement que Girflet le vit. Dont cil del pais distrent que ce avoit fait Nostre Sires par coros qu'il avoit a lui.'

['And Mordred, who saw well that the King was minded only to slay him, avoided him not, but turned his horse's head to him; and the King, who came at him as straight as he might, smote him with all his strength so sorely that he burst the mail of his hauberk and thrust the iron of his lance through the midst of his body. And the story says that after the withdrawal of the lance there passed through the wound a ray of sun so manifestly that Girflet saw it. Wherefore they of the country said that this had our Lord done because of his wrath against him.']

The following account of Sir Mordred's treachery is taken from Caxton's Malory's *Morte Darthur*. (It will be noted that Malory omits the detail alluded to by D.)—King Arthur, being obliged to leave his kingdom in order to make war upon Sir Lancelot, appoints Sir Mordred regent during his absence:—

'Kynge Arthur and syr Gawayne made a grete hoost redy to the nombre of thre score thousand, and al thynge was made redy for their shyppyng to passe over the see; and so they shypped at Cardyf, and kynge Arthur made sir Mordred chyef ruler of alle Englond, and also he put quene Guenever under his governaunce, by cause syr Mordred was kynge Arthur's sone he gaf hym the rule of his land and of his wyf; and soo the kynge passed the see and landed upon syr Launcelot s landes. . . . As syr Mordred was rular of alle Englond he dyd do make letters as though that they came from beyonde the see, and the letters specefyed that kynge Arthur was slayn in bataylle wyth syr Launcelot. Wherfore syr Mordred made a parlemente, and called the lordes togyder, and there he made them to chese hym kyng, and soo was he crowned at Caunterburye . . . and afterward he drewe hym unto Wynchester, and there he took the Quene Guenever and sayd playnly that he wolde wedde hyr which was his unkyl's wyf and his fader's wyf. . . . Than came worde to syr Mordred that kyng Arthur had araysed the syege for syr Launcelot and he was comyng homeward wyth a grete hoost to be avenged upon syr Mordred . . . and soo syr Mordred drewe with a grete hoost to Dover, for there he herd saye that sir Arthur wold arryve, and soo he thoughte to bete his owne fader from his landes. . . . And soo as sire Mordred wat at Dover with his host there came kyng Arthur with a grete navye of shyppes and galeyes and carryks, and there was syr Mordred redy awaytynge upon his londage to lette his owne fader to lande up the lande that he was kyng over. . . . Than were they condesended that kyng Arthure and syr Mordred shold mete betwyxte bothe theyr hoostes. . . . Thenne was kyng Arthure ware where syr Mordred lenyd upon his swerde. . . . Now gyve me my spere, sayd Arthur, for yonder I have espyed the traytour that alle thys woo hath wrought. . . . Thenne the kyng gate hys spere in bothe his handes and ranne toward syr Mordred, cryeng, tratour, now is thy deth day come. And whan syr Mordred herde syr Arthur he ranne untyl hym with his swerde drawen in his hande. And there kyng Arthur smote syr Mordred under the shelde wyth a foyne of his spere thorughoute the body more than a fadom. And whan syr Mordred felte that he had hys dethes wounde, he thryst hym self wyth the myght that he had up to the bur of kynge Arthur's spere. And right so he smote his fader Arthur wyth his swerde holden in bothe his handes on the syde of the heed that the swerde persyd the helmet and the brayne panne, and therwythall syr Mordred fyl starke deed to the erthe.' (Bk. xx.19—Bk. xxi. 1, 2, 4.)

Benvenuto gives a lengthy account of King Arthur:—

'Sicut scribit Gualterius Anglicus in sua chronica quae britannica vocatur, in qua admiscet multa falsa veris in exaltationem suae regionis.'

D. mentions A. again in connexion with the Arthurian romances, 'Arturi regis ambages pulcherrimae,' which he cites as examples of prose compositions in the *langue d'*oïl, V. E. i. 10^{12-19} [**Lingua** *Oïl*]. His own acquaintance with them is evident from the fact that, besides King Arthur and Mordred, he mentions Gallehault (Inf. v. 137), Guenever (Par. xvi. 15), Lancelot (Inf. v. 128; Conv. iv. 28^{59}), and Tristan (Inf. v. 67).

Arturus, King Arthur, V. E. i. 10^{18}. [**Artù.**]

Arzanà, the Arsenal at Venice, Inf. xxi. 7. That mentioned by D. is the old one which was built in 1104, and was considered one of the most important in Europe. It was enclosed within high walls surmounted by battlements and towers. At the beginning of Cent. xiv it was considerably enlarged, and in 1337 a new Arsenal was built; but parts of the old one are still in existence. [**Vinegia.**]

Ascanio, Ascanius, son of Aeneas and Creusa; mentioned, as having been trained in arms in Sicily, Conv. iv. 26^{96-9} (ref. to *Aen.* v. 545–603); as son of Creusa, Mon. ii. 3^{100}, where D. quotes *Aen.* iii. 339–40, with the interpolated hemistich: 'peperit fumante (*var.* florente) Creusa'; his personation by Cupid is alluded to, Par. viii. 9 [**Cupido**]; the Emperor Henry VII's son John, King of Bohemia, a second Ascanius, Epist. vii. 5 [**Johannes** [2]].

Ascanius, son of Aeneas, Mon. ii. 3^{100}; Epist. vii. 5. [**Ascanio.**]

Ascesi, the modern Assisi, town of Central Italy, in N. E. of Umbria, on the road between Perugia and Foligno, celebrated as the birthplace of St. Francis [**Francesco** [2]]; mentioned

by St. Thomas Aquinas (in the Heaven of the Sun), who says it should be named, not *Ascesi* ('I rose'), but rather *Oriente*, as having been the birthplace of 'a Sun,' i.e. St. Francis, Par. xi. 49–54. This conceit was perhaps borrowed from St. Bonaventura, who in his life of St. F. applies to him the words of *Rev.* vii. 2: 'I saw another angel ascending from the East' ('Vidi alterum angelum ascendentem ab ortu solis'); or from the opening words of the abridgement of the life by Tommaso da Celano: 'Quasi sol oriens in mundo beatus Franciscus vita, doctrina et miraculis claruit.'

The situation of A., which stands on the S.W. slope of Monte Subasio, between the streams Tupino (on the E.) and Chiassi (on the W.), is described Par. xi. 43–8 [**Chiassi**[2]: **Subasio**].

Asciano, small town in Tuscany, on the Ombrone, about 15 miles S.E. of Siena; Caccia d'Asciano is mentioned by Capocchio (in Bolgia 10 of Circle VIII of Hell) among the spendthrifts of Siena, Inf. xxix. 131. [**Abbagliato: Brigata Spendereccia: Caccia d'Asciano.**]

Ascoli, town of Central Italy, on the Tronto, in the S. of the Marches close to the border of the Abruzzo; thought by some to be the place mentioned under the name of *Cascìoli* in the dialectal poem quoted V. E. i. 11[28]. [**Cascìoli.**]

Asdente, maestro Benvenuto, nicknamed Asdente (i.e. toothless), a shoemaker of Parma who was famed as a prophet and soothsayer during the latter half of Cent. xiii.

D. places him, together with Guido Bonatti, among the Soothsayers in Bolgia 4 of Circle VIII of Hell (Malebolge), and observes that he repents, now it is too late, that he did not stick to his own trade, Inf. xx. 118–20 [**Indovini**]; referred to, as 'il calzolaio di Parma,' as an instance of an individual who would be noble, if notoriety constituted nobility, Conv. iv. 16[65–71].

According to Benvenuto, A. foretold the defeat of Frederick II at the siege of Parma in 1248. The following account of him is given in the chronicle of his contemporary and fellow-citizen, Salimbene of Parma (printed by C. E. Norton in *Report XIV of American Dante Society*):—

'His diebus erat in civitate parmensi quidam pauper homo, operans de opere cerdonico, faciebat enim subtellares, purus et simplex, ac timens Deum, et curialis, idest urbanitatem habens, et illiteratus; sed illuminatum valde intellectum habebat in tantum ut intelligeret scripturas illorum qui de futuris praedixerunt, scilicet abbatis Joachym, Merlini, Methodii et Sibillae, Isaiae, Jeremiae, Oseae, Danielis et Apocalypsis, nec non et Michaelis Scoti, qui fuit astrologus Friderici secundi Imperatoris quondam. Et multa audivi ab eo, quae postea evenerunt, videlicet quod Papa Nicolaus tertius in mense augusti mori debebat, et quod Papa Martinus erat futurus; et multa alia, quae expectamus videre, si fuerit vita comes. . . . Iste homo, praeter proprium nomen, quod est magister Benvenutus, communiter appellatur Asdenti, idest absque dentibus per contrarium, quia magnos habet dentes et inordinatos, et loquelam impeditam, tamen bene intelligit et bene intelligitur. In capite pontis moratur in Parma, juxta foveam civitatis et juxta puteum, per stratam quae vadit ad burgum sancti Domini. . . . His diebus dominus Opizo parmensis episcopus prophetam parmensium, qui dicitur Asdenti, invitavit ad prandium, et de futuris diligenter quaesivit ab eo. . . . Nec est aliter iste propheta, nisi quia illuminatum intellectum habet ad intelligendum dicta omnium qui de futuris aliquid praedixerunt. Et est curialis homo et humilis et familiaris, et sine pompa et vanagloria; nec aliquid dicit affirmando, sed dicit: ita videtur mihi, et ita intelligo ego istam scripturam; et cum aliquis legendo coram eo aliquid subtrahit, statim percipit et dicit: tu decipis me, quia aliquid dimisisti. Et de diversis partibus mundi multi veniunt ad ipsum interrogandum.'

Asia, connexion of Aeneas with Asia by descent and marriage, Mon. ii. 3[61–6, 93–5] (ref. to *Aen.* iii. 1–2) [**Enea**]; subjected by Ninus, King of Assyria, Mon. ii. 9[23–8] [**Nino**[1]]; overrun by Vesoges, King of Egypt, Mon. ii. 9[35–6] [**Vesoges**]; separated from Europe by the Hellespont, Mon. ii. 9[5–4] [**Ellesponto**]; partly occupied by Greeks, V. E. i. 8[19–21] [**Greci**].

Asiani, Asiatics; their rejection of the proposition that the imperial authority is derived from the Church, Mon. iii. 14[59].

Asopo, Asopus, river in Boeotia, in the neighbourhood of Thebes; mentioned, together with the Ismenus, in reference to the crowds of Thebans who used to throng their banks at night to invoke the aid of Bacchus, when they needed rain for their vineyards, Purg. xviii. 91. D. probably had in mind the account given by Statius in the *Thebaid* (ix. 434 ff.).

Assalone. [**Absalone.**]

Assaracus, King of Troy, son of Tros, father of Capys, grandfather of Anchises, and great-grandfather of Aeneas; mentioned to prove the connexion of Aeneas with Asia, Mon. ii. 3[62] [**Enea**].

Assiri, Assyrians; their flight from Bethulia after the death of Holofernes (*Judith* xv. 1–3), Purg. xii. 59 [**Oloferne**]; included among the examples of defeated pride portrayed on the ground in Circle I of Purgatory, Purg. xii. 58–60 [**Superbi**]; mentioned in connexion with Ninus, Mon. ii. 9[23] [**Nino**[1]].

Assisi. [**Ascesi.**]

Assuero, Ahasuerus, King of Persia, 'which reigned from India even unto Ethiopia' (prob-

ably identical with Xerxes); D., in a vision, sees him, together with Esther and Mordecai, witnessing the death of Haman, Purg. xvii. 25–30 [**Amano**].

Assyrii, Assyrians, Mon. ii. 9^{23}. [**Assiri.**]

Astraea, daughter of Zeus and Themis; she was goddess of justice, and during the Golden Age lived among mankind, but when the wickedness of the world increased she withdrew to heaven and took her place among the stars as the constellation *Virgo*. She is mentioned, Mon. i. 11^{8}; Epist. viii. 7; alluded to as *giustizia*, Purg. xxii. 71–2, where D. translates Virgil's lines:—

'Jam redit et Virgo, redeunt Saturnia regna,
Jam nova progenies coelo demittitur alto.'
(*Ecl.* iv. 6–7.)

Atalanta, Boeotian maiden, daughter of Schoenus, celebrated for her swiftness of foot; being unwilling to marry, she declared she would accept no suitor who failed to outstrip her in running. Hippomenes succeeded by the assistance of Venus, who gave him three golden apples which he dropped in the course of the race; A. stopped to pick them up, and thus enabled Hippomenes to pass her and win her as his wife. This race, for the account of which D. refers to Ovid (*Metam.* x. 560–680), is mentioned as an example of a contest for a prize, as distinguished from a contest or duel between two antagonists, such as that between Hercules and Antaeus, Mon. ii. 8^{83-5}. [**Anteo.**]

Atamante, Athamas, King of Orchomenus in Boeotia, son of Aeolus and Enaretë, Inf. xxx. 4. At the command of Juno, A. married Nephelë, but he was secretly in love with the mortal Ino, daughter of Cadmus, King of Thebes, by whom he had two sons, Learchus and Melicertes [**Ino**]. Having thus incurred the wrath both of Juno and Nephelë, he was seized with madness, and in this state killed his son Learchus. Ino thereupon threw herself into the sea with Melicertes. Ino herself had incurred the wrath of Juno for having brought up Bacchus, the son of Jupiter and her sister Semelë [**Giunone: Semelè.**] D. alludes to the story, Inf. xxx. 1–12; his account is borrowed from Ovid, whom he has closely followed. Athamas in his madness takes Ino and her two sons for a lioness and cubs; he seizes Learchus and dashes him against a rock:—

'Protinus Aeolides media furibundus in aula
Clamat: Io! comites, his retia tendite silvis.
Hic modo cum gemina visa est mihi prole leaena!
Utque ferae, sequitur vestigia conjugis amens,
Deque sinu matris ridentem et parva Learchum
Brachia tendentem rapit, et bis terque per auras
More rotat fundae; rigidoque infantia saxo
Discutit ossa ferox.

[Ino in frenzy, invoking her nephew Bacchus, for which she is mocked by Juno, flings herself with Melicertes into the sea.]

Tunc denique concita mater,
Seu dolor hoc fecit, seu sparsi causa veneni,
Exululat; passisque fugit male sana capillis;
Teque ferens parvum nudis, Melicerta, lacertis,
Evoe! Bacche! sonat. Bacchi sub nomine Juno
Risit, et: Hos usus praestet tibi, dixit, alumnus.
Imminet aequoribus scopulus; pars ima cavatur
Fluctibus, et tectas defendit ab imbribus undas;
Summa riget, frontemque in apertum porrigit aequor.
Occupat hunc,—vires insania fecerat,—Ino,
Seque super pontum, nullo tardata timore,
Mittit, onusque suum; percussa recanduit unda.'
(*Metam.* iv. 512–30.)

Atene, Athens, capital of Attica; mentioned in connexion with the slaying of the Minotaur by Theseus, who, by an anachronism, is called *il duca d'A.*, Inf. xii. 17 [**Arianna: Minotauro: Teseo**]; the laws of Solon, Purg. vi. 139 [**Solone**]; the flight of Hippolytus, Par. xvii. 46 [**Fedra: Ippolito**]; the Athenian schools of philosophy, which are all at one in *l'A. celestiale* (i.e. Heaven), Conv. iii. 14^{137-41}; the war of Cephalus with Crete, Conv. iv. 27^{158-60} [**Cefalo**]; alluded to, in connexion with the story of Pisistratus, as *la villa Del cui nome ne' Dei fu tanta lite* (i.e. the town for the naming of which Neptune and Minerva contested), Purg. xv. 97–8 [**Minerva: Pisistrato**].

Atlante], the giant Atlas; referred to as *gigante*, Conv. iv. 29^{49}. [**Atlas**[1].]

Atlantico], the Atlantic Ocean, alluded to as *il mar*, Inf. xxvi. 142; *l'onde Dietro alle quali . . . Lo sol tal volta ad ogni uom si nasconde*, i.e. the waters behind which the sun sinks during the summer solstice, the reference being more precisely to the Gulf of Gascony, Par. xii. 49–51 [**Guascogna, Golfo di**]; *il varco Folle d'Ulisse*, 'the mad track of Ulysses,' i.e. over the Atlantic beyond the Pillars of Hercules, Par. xxvii. 82–3 [**Ulisse**].

Atlantis, Electra, daughter of Atlas and Pleionë, and mother of Dardanus, his father being Jupiter; Virgil's mention of her (*Aen.* viii. 134–7) as ancestress of Aeneas, Mon. ii. 3^{69-76}. [**Elettra**[1]: **Enea.**]

In the quotation from the *Aeneid* in this passage Witte and others read

'Electra, ut Graii perhibent, *et* Atlantide cretus,'

which makes nonsense, Electra and Atlantis being, of course, one and the same person. (See *Academy*, July 8, 1893.)

Atlas[1], son of Iapetus and Clymenë; he made war with the other Titans upon Jupiter, and being conquered was condemned to bear the heavens upon his head and hands. He was the father of Electra, who is hence called Atlantis, and grandfather of Dardanus, the ancestor of Aeneas. He was of African origin, the Atlas range in Africa being named from him. D. mentions him, quoting *Aen.* viii. 134–7, to prove the connexion of Aeneas with Africa, Mon. ii. 3^{68-76} [**Enea**]; Juvenal's saying: 'Nanum cujusdam Atlanta vocamus'

(*Sat.* viii. 32), translated, Conv. iv. 29^{48-9} [**Giovenale**].

Atlas[2], the Atlas range in N. Africa; Orosius quoted (*Hist.* i. 2. § 11) to prove that it is in Africa, Mon. ii. 3^{85-91} [**Atlas**[1]: **Orosio**]; the Imperial Eagle soars alike over the Pyrenees, Caucasus, and Atlas, Epist. vi. 3.

Atropòs, Atropos, one of the three fates. At the birth of every mortal, Clotho, the spinning fate, was supposed to wind upon the distaff of Lachesis, the allotting fate, a certain amount of yarn; the duration of the life of the individual being the length of time occupied in spinning the thread, which, when complete, was severed by Atropos, the inevitable fate [**Cloto**: **Lachesis**]. D. says that certain souls are consigned to Tolomea even before Atropos has given them movement, i. e. before death, Inf. xxxiii. 124-6 [**Tolomea**].

Attila, King of the Huns (A. D. 434-453), known, on account of the terror he inspired, as *Flagellum Dei*, 'the scourge of God'; the first part of his career of conquest (445-450) was occupied with the ravage of the Eastern Empire between the Euxine and the Adriatic, the latter part (450-452) with the invasion of the Western Empire. In 452 he demanded in marriage the sister of the Emperor Valentinian III, with half the kingdom of Italy as her dowry, and on the refusal of this demand he conquered and destroyed many of the principal cities of N.E. Italy, laid waste the plains of Lombardy, and marched upon Rome; he was, however, met by Pope Leo the Great, who persuaded him to turn back and to evacuate Italy; he died in his own country in the next year from the bursting of a blood-vessel.

D. places A. among the Tyrants in Round 1 of Circle VII of Hell, describing him, in allusion to his appellation of the 'scourge of God,' as 'Attila che fu flagello in terra,' Inf. xii. 134 [**Tiranni**]; he is mentioned in connexion with his (mythical) destruction of Florence, Inf. xiii. 149. The tradition accepted by D. in this latter passage arose doubtless from a confusion of Attila with Totila, King of the Ostrogoths (541-553), by whose forces Florence was besieged in 542. Villani gives an account (ii. 1) of the destruction of the city by 'Totile *Flagellum Dei* re de' Goti e de' Vandali' in the year 440, thus hopelessly confounding the two. As a matter of fact there appears to be no truth in the tradition that Florence was destroyed, either by Attila or Totila, and rebuilt by Charlemagne, as both D. (Inf. xiii. 148) and Villani (iii. 1) believed. Benvenuto is better informed; he says:—

'Certe miror nimis de isto excidio Florentiae quod Athila dicitur fecisse; quia . . . non videtur quod Athila transiverit unquam Appeninum, nec Paulus Diaconus, nec alius tractans de gestis Athilae dicit hoc. Ideo dico quod autor noster secutus est chronicas patriae suae, quae multa frivola similia dicunt . . . vel forte vidit aliquem autorem autenticum dicentem hoc, quem ego non vidi; sed quidquid sit de isto facto, ego nihil credo.'

Auditu, De Naturali. [***Naturali Auditu, De.***]

Augusta, title of honour, borne by the mothers, wives, sisters, and daughters of the Roman Emperor; applied by D. to the Virgin Mary in the sense of Empress, Par. xxxii. 119 [**Maria**[1]].

Augustalis, Imperial; *solium Augustale*, 'the Imperial throne,' during its vacancy the world goes astray, Epist. vi. 1.

Augustino, St. Augustine, Conv. iv. 9^{83}. [**Agostino**[2].]

Augustinus, St. Augustine, Mon. iii. 3^{88}, 4^{51}; Epist. viii. 7; x. 28. [**Agostino**[2].]

Augusto[1], Augustus, title of honour borne by the Roman Emperor; applied by D. to the Emperor Frederick II, Inf. xiii. 68 [**Cesare**[2]: **Federico**[2]]; the Emperor Henry VII, Epist. v. 2, 3; vii. *tit.*, 4 [**Arrigo**[2]].

Augusto[2], Augustus, first Roman Emperor, born B. C. 63, died at Nola A. D. 14, at the age of 76. He was son of Caius Octavius by Atia, daughter of Julia, the sister of Julius Caesar. His original name was Caius Octavius, which, after his adoption by his great-uncle Julius Caesar, was changed to Caius Julius Caesar Octavianus. Augustus was a title of veneration conferred upon him by the Roman Senate and people, B. C. 27. After the murder of Julius Caesar at Rome (B. C. 44) he left his studies at Apollonia, hastened to Italy, defeated Antony at Mutina (B. C. 43) [**Modena**], Brutus and Cassius at Philippi (B. C. 42) [**Bruto**], took Perusia and defeated Lucius Antonius (B. C. 40) [**Perugia**], defeated Sextus Pompeius in Sicily (B. C. 36) [**Sesto**], and finally Antony and Cleopatra at Actium (B.C. 31) [**Cleopatra**], thus putting an end to the civil war. The further wars of A. were chiefly undertaken in defence of the frontiers of the Roman dominions, Italy itself remained at peace [**Jano**].

Augustus, contemporary of Virgil, Inf. i. 71; removed V.'s body from Brundusium to Naples, Purg. vii. 6 [**Virgilio**]; his victories in the civil war and subsequent peace, Par. vi. 73-81 [**Aquila**[1]]; his triumphs at Rome, Purg. xxix. 116; Epist. v. 8; universal peace under him at time of Christ's birth, Par. vi. 80-1; Conv. iv. 5^{60-5}; Mon. i. 16^{10-18}; his decree 'that all the world should be taxed' (*Luke* ii. 1), Conv. iv. 5^{65}; Mon. ii. 9^{100-3}, 12^{48-54}; Epist. vii. 3; referred to as Octavian, Purg. vii. 6; Epist. v. 8; bearer of the Roman Eagle,

baiulo, Par. vi. 73; *principe e comandatore del Roman popolo*, Conv. iv. 5^{63-4}; portent at his death related by Seneca, Conv. ii. 14^{174-6}; second Roman Emperor, Epist. vii. 1.

Augustulo], Romulus Augustulus, last of the Roman Emperors of the West; after reigning for one year (475–6) he was overthrown and expelled by Odoacer [**Imperio Romano**]. Some think he is alluded to as *Colui che fece per viltate il gran rifiuto*, Inf. iii. 59. The reference, however, is most probably to Celestine V. [**Celestino.**]

Augustus[1], title of honour borne by the Roman Emperors; applied by D. to the Emperor Henry VII, Epist. v. 2, 3; Epist. vii. *tit.*, 4. [**Augusto**[1].]

Augustus[2], the Emperor Augustus, Mon. i. 16^{10}; ii. 9^{102}, 12^{52}; Epist. v. 3; vii. 1, 3. [**Augusto**[2].]

Aulide, Aulis, port in Boeotia, on the Euripus, where the Greek fleet assembled before sailing for Troy, and where it was detained by Artemis until Agamemnon appeased her wrath, Inf. xx. 111. [**Agamemnone: Calcanta: Euripilo.**]

Aurora, goddess of dawn, who at the close of every night rose from the couch of her spouse Tithonus, and in a chariot drawn by swift horses ascended up to heaven from the river Oceanus to announce the coming light of the Sun.

D. describes sunrise as the gradual deepening of the colour on A.'s cheeks from white to vermilion, which then passes into orange, Purg. ii. 7–9; she is referred to as *la chiarissima ancella del Sole*, Par. xxx. 7; and, perhaps (many thinking the Aurora of the Moon is intended), as *concubina di Titone*, Purg. ix. 1. [**Titone.**]

Ausonia, ancient name for the part of Italy now known as Campania, hence used to indicate Italy itself. In describing the kingdom of Naples, Charles Martel (in the Heaven of Venus) speaks of it as

> 'Quel corno d'Ausonia, che s'imborga
> Di Bari, di Gaeta, e di Catona (*var.* Crotona),
> Da ove Tronto e Verde in mare sgorga'—

'that horn of Italy which has for its limits the towns of Bari, Gaeta, and Catona, from where the Tronto and Verde disgorge into the sea,' Par. viii. 61–3; Bari on the Adriatic, Gaeta on the Mediterranean, and Catona at the extreme S., roughly indicate the extent of the Neapolitan territory, while the Verde (or Garigliano) flowing into the Mediterranean, and the Tronto flowing into the Adriatic, represent the frontier with the Papal States [**Italia: Napoli**]. The variant *Crotona* for *Catona*, though adopted by many modern edd., has very little MS. authority [**Catona**].

Apostrophizing Italy as Ausonia, D. says it had been well for her had the Donation of Constantine never been made, Mon. ii. 13^{66-9} [**Costantino**].

Auster, S. wind, Mon. ii. $4^{36, 40}$; Epist. x. 1. [**Austro.**]

Austericch, Austria, Inf. xxxii. 26. The consonantal ending *-ic* or *-icch* (as against *-icchi* of some edd.) seems preferable as admitting the onomatopoeic monosyllable *cricch* (*v.* 30). The variant *Ostericch* (Villani has *Osterich*), which corresponds more closely with the Germ. *Österreich*, is perhaps the correct reading. [**Danoia.**]

Australe, southerly; *austral vento*, 'S. wind,' Purg. xxxi. 71 (var. *nostral v.*, 'wind of our land,' i.e. N. wind).

Austro, Auster, S. wind; coupled with *Aquilone*, the two being mentioned as typically boisterous winds, Purg. xxxii. 99; its violence in Libya, Mon. ii. $4^{36, 40}$; hence, the South, 'Austri Regina' (*Matt.* xii. 42, in A.V. 'the Queen of the South'), i.e. the Queen of Sheba, Epist. x. 1 [**Saba**].

Avari], the Avaricious, placed with Prodigals in Circle IV of Hell, Inf. vii. 22–66 [**Inferno**]. Their guardian is Pluto or Plutus, the accursed wolf (Inf. vii. 8; Purg. xx. 10) [**Pluto**]. They are compelled to roll about great weights, the Avaricious in one half of the Circle, the Prodigals in the other; when they meet they smite against and revile each other, and then turn back and meet again at the opposite end of the semicircle [**Cariddi**]. Among the Avaricious D. sees many 'clerks, popes, and cardinals,' but names none of them as they are unrecognizable—'La sconoscente vita, che i fe sozzi, Ad ogni conoscenza or li fa bruni' (*vv.* 53–4).

Those who expiate the sins of Avarice and Prodigality in Purgatory are placed in Circle V (***Beatitudini:*** **Purgatorio**]; their punishment is to lie prostrate on the ground, bound hand and foot, their faces downward to remind them that on earth their thoughts were fixed on earthly things, while they murmur 'Adhaesit pavimento anima mea' (*Psalm* cxix. 25), Purg. xix. 70–5, 118–26. *Examples*: Pope Adrian V [**Adriano**[2]]; Hugh Capet [**Ciapetta**]; Statius [**Stazio**]. During the day the Avaricious proclaim instances of self-denial or liberality, viz. the Virgin Mary [**Maria**[1]], Fabricius [**Fabbrizio**[1]], and St. Nicholas [**Niccolao**]; during the night they inveigh against notorious instances of avarice or of the lust of wealth, viz. Pygmalion [**Pigmalione**], Midas [**Mida**], Achan [**Acan**], Ananias and Sapphira [**Anania**[2]: **Safira**], Heliodorus [**Eliodoro**], Polymestor [**Polinestore**], and Crassus [**Crasso**].

Scartazzini points out that D. has given seven instances of avarice, evidently in accordance with the doctrine of Thomas Aquinas (S. T. ii. 2, Q. 118, A. 8), who describes the offspring of avarice ('Filiae avaritiae dicuntur vitia quae ex ipsa oriuntur, et praecipue secundum appetitum') to be inhumanity ('ex avaritia oritur *obduratio contra misericordiam*, quia scilicet cor ejus misericordia non emollitur'), restlessness ('oritur *inquietudo*, in quantum ingerit homini sollicitudinem et curas superfluas'), violence ('in acquirendo aliena utitur quandoque quidem vi, quod pertinet ad *violentias*'), deceit and perjury ('quandoque autem utitur dolo, qui quidem si fiat in verbo *fallacia* erit; quantum ad simplex verbum, *perjurium*, si addatur confirmatio juramenti'), fraud and treachery ('si autem dolus committatur in opere, sic quantum ad res erit *fraus*; quantum autem ad personas erit *proditio*'). These D. exemplifies respectively by Polymestor, Midas, Crassus, Heliodorus, Ananias and Sapphira, Achan, and Pygmalion.

Avellana, Fonte], the Benedictine monastery of Santa Croce di Fonte Avellana, situated in Umbria on the slopes of Monte Catria, one of the highest peaks of the Apennines, near Gubbio [**Catria**].

St. Peter Damian (in the Heaven of Saturn), who was Abbot in 1041, describes its situation to D., Par. xxi. 106–10, speaking of it as *ermo*, *v.* 110; *quel chiostro*, *v.* 118; *quel loco*, *v.* 121. [**Damiano.**]

There is a tradition, based upon very slender foundations, that D. himself spent some time at Fonte Avellana after his departure from Verona in 1318. (See Bartoli, *Lett. Ital.*, v. 271–3.)

Aventino, Mt. Aventine, one of the seven hills of Rome, where the giant Cacus had a cave, Inf. xxv. 26. [**Caco.**]

Averrois, Averroës (Muhammad ibn Ahmad, *Ibn-Roschd*), celebrated Arabian scholar of Cent. xii. His most famous work was a commentary upon Aristotle (whence he was commonly known as the Commentator *par excellence*), whose writings he knew through the medium of Arabic translations. He was born at Cordova in Spain between 1120 and 1149, and died in Morocco about 1200. A., who was a physician and lawyer as well, was the head of the Western school of philosophy, as Avicenna was of the Eastern. Boccaccio lays stress on the great influence his works had on the study of Aristotle, which up till his day had been almost neglected. A Latin translation of his great commentary, attributed to Michael Scot, was in existence before 1250 [**Michele Scotto**].

D. places him among the great philosophers in Limbo, in a group with Hippocrates, Galen, and Avicenna, describing him as *A., che il gran comento feo*, Inf. iv. 144 [**Limbo**]. Some think he is alluded to as *più savio di te*, Purg. xxv. 63, where Statius tells D. that a wiser than he went astray with regard to the nature of the soul; but the reference is more probably to Aristotle [**Aristotile**].

D. mentions him, Mon. i. 3^{77}; and refers to him by the title of the Commentator, Conv. iv. 13^{68}; A. T. §§ 5^{5}, 18; his commentary on Aristotle's *De Anima*, Conv. iv. 13^{68-9}; Mon. i. 3^{77-8}; A. T. § 5^{5-6}; his opinion, as recorded in his work *De Substantia Orbis*, that all potential forms of matter are actually existent in the mind of the Creator, A. T. § 18^{36-9}. This opinion, as a matter of fact, appears to come, not from Averroës' *De Substantia Orbis*, but from the *De Natura et Origine Animae* (II. vii) of Albertus Magnus, who attributes it to Plato:—

'Dixit Plato formas omnes ideales esse in mente divina antequam prodirent in corpora: sicut formae ideales artificialium sunt in mente artificis antequam in materias artium traducantur.'

Benvenuto, who represents A. as the determined opponent of the teaching of Avicenna, expresses surprise that D. should have consigned so notorious an unbeliever and blasphemer to no worse place than Limbo:—

'Quomodo autor posuit istum sine pena, qui tam impudenter et impie blasfemat Christum, dicens, quod tres fuerunt baratores mundi, scilicet Christus, Moyses, et Macomettus, quorum Christus, quia juvenis et ignarus, crucifixus fuit?'

In the frescoes of the Cappella degli Spagnuoli (Cent. xiv.) in S. Maria Novella at Florence, A. is depicted, together with the heretics Sabellius and Arius, at the feet of St. Thomas Aquinas.

Avicenna, Avicenna (Husain ibn Abd Allah, *Ibn-Sina*), Arabian philosopher and physician of Ispahan in Persia; born near Bokhara A.D. 980, died 1037. He was a voluminous writer, among his works being commentaries upon Aristotle and Galen. Of the latter, whose writings he condensed and arranged, he is said to have remarked that he knew a great deal about the branches of medicine, but very little about its roots [**Galieno**]. His own treatise, the *Canon Medicinae*, was still in use as a text-book in France as late as Cent. xvii.

D. places A. among the great philosophers in Limbo, in a group with Hippocrates, Galen, and Averroës, Inf. iv. 143 [**Limbo**]; his opinion (*De Intelligentiis*, § 4), which he shared with Plato and Algazali, that 'substantial generation' is effected by the motive powers of the Heavens, Conv. ii. 14^{27-32}; that the Milky Way is made up of numbers of small stars, Conv. ii. 15^{69-77} [**Galassia**]; that a distinction exists between 'light' and 'splendour' (*De Anima*, iii. § 3), Conv. iii. 14^{38-41};

his theory (*De Anima*, v. § 3), held also by Algazali, that souls are noble or ignoble of themselves from the beginning, Conv. iv. 21[15–17]. (See Mazzucchelli, *Autori citati nel Convito*.)

Azio], Actium, promontory of Acarnania, off which Octavianus defeated Antony and Cleopatra, B. C. 31; the victory is alluded to by the Emperor Justinian (in the Heaven of Mercury) in connexion with the triumphs of the Roman Eagle, Par. vi. 77. [**Aquila**[1]: **Cleopatra**.]

Azzo Marchio. [**Azzo da Esti.**]

Azzo, Ugolino d', a native of Tuscany, domiciled at Faenza, who is mentioned by Guido del Duca (in Circle II of Purgatory), together with Guido da Prata, among the worthies of Romagna, Purg. xiv. 104–5.

The individual in question,—whom Benvenuto describes as 'vir nobilis et curialis de Ubaldinis, clarissima stirpe in Romandiola, qui fuerunt diu potentes in alpibus citra Apenninum et ultra, prope Florentiam,'—is probably Ugolino degli Ubaldini, son of Azzo degli Ubaldini da Senno, a member of the powerful Tuscan family of that name; he is said to have been a nephew of Ubaldino dalla Pila (Purg. xxiv. 29), and of the famous Cardinal Ottaviano degli Ubaldini (Inf. x. 120), and first cousin of the Archbishop Ruggieri degli Ubaldini (Inf. xxxiii. 14). [**Ubaldini: Table xxix.**] This Ugolino, whose mother's name was Aldruda, is repeatedly mentioned in contemporary records, viz. in 1218, 1220, 1228, 1231, 1244, 1249, 1252 (in which year he was in Florence), 1257, 1274, and in 1280 (under which year his name appears among those who bound themselves to abide by the terms of peace proposed by the pacificator, Cardinal Latino); he married Beatrice Lancia, daughter of Provenzano Salvani of Siena, by whom he had three sons, Giovanni, Francesco, and Ottaviano; he made his will in 1285, and died at an advanced age in Jan. 1293. He appears to have been a man of great wealth and landed property. His death is recorded, together with that of Guido Riccio da Polenta, in the contemporary chronicle of Pietro Cantinelli, a proof, as Casini points out, that Ugolino d' Azzo degli Ubaldini was at that time well known in Romagna, so that D. could not long after appropriately make Guido del Duca say of him 'vivette nosco' (*v.* 105). (See Casini, *Dante e la Romagna*.)

Azzo da Esti], Azzo VIII (III) of Este, son of Obizzo II, whom he succeeded in 1293 as Marquis of Este, and Lord of Ferrara, Modena, and Reggio; married, as his second wife, in 1305, Beatrice, daughter of Charles II of Naples; died, without (legitimate) male issue, 1308 [**Table xxiii**]. D. refers to him (perhaps) as *il Marchese*, Inf. xviii. 56; *quel da Esti*, Purg. v. 77; *Azzo Marchio*, V. E. i. 12[38–9]; *Marchio Estensis*, V. E. ii. 6[42]; the popular belief that he murdered his father by smothering him with a pillow (probably a calumny) is accepted by D., who speaks of him in this connexion as the 'stepson' (*figliastro*) of Obizzo, Inf. xii. 111–12 [**Obizzo da Esti**]; his intrigue (or, perhaps, that of his father) with Ghisolabella, sister of Caccianimico, and the vile conduct of the latter, Inf. xviii. 55–7 [**Caccianimico: Ghisolabella**]; his murder of Jacopo del Cassero of Fano, Purg. v. 77–8 [**Cassero, Jacopo del**]; his marriage with Beatrice of Naples, Purg. xx. 79–81 [**Beatrice**[3]]; condemnation of him, together with Charles II of Naples (his father-in-law), Frederick II of Sicily, and John Marquis of Montferrat, for bloodthirstiness, treachery, and avarice, V. E. i. 12[36–42]; a passage in his praise quoted (ironically), V. E. ii. 6[42–4].

Villani gives the following account of the death of Azzo, and touches incidentally on his marriage with Beatrice of Naples (Purg. xx. 79–81), but he makes no reference to the alleged bargain to which D. alludes in the text:—

'Nel detto anno 1306 i Veronesi, Mantovani, e Bresciani feciono lega insieme, e grande guerra mossono al marchese Azzo da Esti ch' era signore di Ferrara, per sospetto preso di lui, ch' egli non volesse essere signore di Lombardia, perch' avea presa per moglie una figliuola del re Carlo; e corsono la sua terra, e tolsongli più di sue castella. Ma l'anno appresso fatto suo isforzo, e con aiuto della gente di Piemonte e del re Carlo, fece oste grande sopra loro, e corse le loro terre, e fece loro grande dammaggio. Ma poco tempo appresso ammalò il detto marchese, e si morì in grande stento e miseria; il quale era stato il più leggiadro e ridottato e possente tiranno che fosse in Lombardia.' (viii. 88.)

Dino Compagni, however, states positively that Azzo purchased the royal alliance, among the considerations given being the cities of Modena and Reggio, which rebelled in consequence:—

'Parma, Reggio e Modona s' erano ribellate dal marchese di Ferrara; il quale, per troppa tirannia facea loro, Iddio non lo volle più sostenere; chè quando fu più inalzato, cadde. Perchè avea tolto per moglie la figliuola del re Carlo di Puglia; e perchè condiscendessi a dargliene, la comperò, oltre al comune uso, e fecele di dota Modona e Reggio: onde i suoi frategli e i nobili cittadini sdegnorono entrare in altrui fedeltà.' (iii. 16.)

Azzolino[1], Ezzelino III da Romano, son of Ezzelino II and Adeleita degli Alberti di Mangona, son-in-law of the Emperor Frederick II, and chief of the Ghibellines of Upper Italy, born 1194, died 1259.

D. places him among the Tyrants in Round 1 of Circle VII of Hell, where he is pointed out by Nessus, who draws attention to his black hair, Inf. xii. 109–10 [**Tiranni**]; he is alluded to by his sister Cunizza (in the Heaven of

Venus) as a firebrand ('facella') which desolated the March of Treviso, and described as being from Romano and of the same 'root' as herself, Par. ix. 28–31 [**Cunizza: Romano**[4]].

D. here alludes to the common belief, recorded by Pietro di Dante, that before Ezzelino's birth his mother dreamed that she brought forth a firebrand:—

'Mater Azzolini, dum partui ejus esset vicina, somniabat quod parturiebat unam facem igneam, quae comburebat totam Marchiam Trevisanam; et ita fecit sua horribili tyrannide. Et tangit hoc autor dum dicit de facella.'

Ezzelino, whose lordship over the March of Treviso lasted for more than thirty years, was a ruthless and bloodthirsty tyrant, and was guilty of the most inhuman atrocities. Villani says of him:—

'Questo Azzolino fu il più crudele e ridottato tiranno che mai fosse tra' cristiani, e signoreggiò per sua forza e tirannia (essendo di sua nazione della casa di Romano gentile uomo) grande tempo tutta la Marca di Trevigi e la città di Padova e gran parte di Lombardia; e' cittadini di Padova molta gran parte consumò, e acceconne pur de' migliori e de' più nobili in grande quantità, e togliendo le loro possessioni e mandogli mendicando per lo mondo, e molti altri per diversi martirii e tormenti fece morire, e a un' ora undicimila Padovani fece ardere . . . e sotto l' ombra di una rudda e scelerata giustizia fece molti mali, e fu uno grande flagello al suo tempo nella Marca Trevigiana e in Lombardia.' (vi. 72.)

His contemporary Salimbene of Parma says of him in his chronicle (quoted by C. E. Norton in *Report XIV of American Dante Society*):—

'Icilinus vero fuit membrum diaboli et filius iniquitatis . . . Pejor enim homo fuit de mundo: non credo revera quod ab initio mundi usque ad dies nostros fuerit ita malus homo; nam ita tremebant eum omnes, sicut tremit juncus in aqua: et hoc non sine causa erat; qui enim erat hodie, de crastina die securus non erat. Pater petebat filium ad interficiendum, et filius patrem, vel aliquem sibi propinquum, ut Icilino placeret: omnes majores et meliores et potentiores et ditiores et nobiliores delevit de Marchia trivisina; et mulieres castrabat, et cum filiis et filiabus in carceribus includebat, et ibi fame et miseria peribant. Multos religiosos interfecit, et in carceribus diu habuit tam ex ordine fratrum Minorum et Praedicatorum, quam ex ordinibus aliis. . . . Nec Nero, nec Decius, nec Diocletianus, nec Maximianus in malitia fuerunt similes sibi, sed neque Herodes, neque Antiochus, qui pessimi homines de mundo fuerunt.'

In 1255 Pope Alexander IV proclaimed a crusade against Ezzelino, styling him 'a son of perdition, a man of blood, the most inhuman of the children of men, who, by his infamous torture of the nobles and massacre of the people, has broken every bond of human society, and violated every law of Christian liberty.' After a war of three years' duration, in the course of which he committed the most terrible atrocities, Ezzelino was finally defeated (Sep. 16, 1259) by the Marquis of Este at Cassano, where he was desperately wounded and taken prisoner. Eleven days after, having torn open his wounds, he died in his prison at Soncino, at the age of sixty-six, after a reign of thirty-four years. Benvenuto states that he is said to have been short of stature, hairy, and swarthy (Inf. xii. 109), and that he had a long hair upon his nose, which stood upright when he was in a passion, to the terror of all beholders. Several stories are told of him in the *Cento Novelle Antiche* (Nov. xlii, cxxi, ed. Biagi), in one of which it is stated that he killed himself by striking his head against the pole of the tent in which he was confined:—

'Fue messere Azolino preso in bataglia in uno luogho che si chiama Chasciano et percosse tanto il capo suo al feristo del padiglione ov' egli era legato, che ss' uccise egli medesimo.' (Nov. cxxi.)

Azzolino[2], Ezzelino II da Romano, father of Ezzelino III and Cunizza, by his third wife, Adeleita degli Alberti di Mangona; alluded to by his daughter Cunizza (in the Heaven of Venus) as the *radice* from which she and 'the firebrand' (her brother Ezzelino) were sprung, Par. ix. 29–31. [**Azzolino**[1]: **Cunizza.**]

B

Babel, the Tower of Babel; the word *Babel* means 'confusion,' V. E. i. 6^{52}, 7^{30}; up till the building of the Tower all Adam's descendants spoke the same language as he had spoken, V. E. i. 6^{49-53} (this opinion D. recanted in the D. C., Par. xxvi. 124–6) [**Adamo**]; the Tower built at the instigation of Nimrod, V. E. i. 7^{29-30}; the confusion of tongues the consequence of its building, V. E. i. 9^{18-20}. The Tower is alluded to as *il gran lavoro*, Purg. xii. 34; *l'ovra inconsumabile*, Par. xxvi. 125.

In the Middle Ages Nimrod was universally regarded as the builder of the Tower of Babel. The tradition is preserved in the name given to the vast ruins of the great temple of Belus in Babylon (commonly identified with the Tower of Babel), which are known as *Birs-Nimrud*. [**Nembrotto: Sennaar.**] The dimensions of the Tower are given by Brunetto Latino:—

'Sachiez que la tor de Babel avoit en chascune quarreure .x. liues, dont chascune estoit .IIII^{m}. pas.

Et si avoit li murs de large .L. coudes, et .cc. en avoit de haut, dont chascune avoit .xv. pas, et li pas avoit .II. piez.' (*Trésor*, i. 24.)

Babilon, the kingdom of Babylon; *l'esilio di B.*, i.e. life on earth as opposed to life in heaven, Par. xxiii. 135 (var. *Babilonia*); its destruction by Cyrus (B.C. 538) and transference of the kingdom to the Persians, Mon. ii. 9^{43-5}; the Florentine exiles compared to exiles in B., Epist. vii. 1, 8.

D., following St. Augustine, who interprets *Babylon*, like *Babel*, as meaning 'confusion' ('civitas, quae appellata est confusio, ipsa est Babylon, Babylon quippe interpretatur confusio,' *Civ. Dei*, xvi. 4), renders the expression 'super flumina Babylonis' (*Psalm* cxxxvii. 1) by 'super flumina confusionis,' Epist. vii. 1. [**Babel: Babilonia.**]

Babilonia, the kingdom of Babylon or Babylonia, Par. xxiii. 135 (var. *Babilon*) [**Babilon**]. In speaking of the empire of Semiramis D. alludes to B. as *la terra che il Soldan corregge*, 'the land ruled by the Sultan,' Inf. v. 60 [**Soldano**]. He has apparently confused the ancient kingdom of Babylonia (or Assyria) with Babylonia or Babylon (Old Cairo) in Egypt, which was the territory of the Sultan. Boccaccio, for instance, always describes Saladin as 'il Soldano di Babilonia' (*Decam.* i. 3; x. 9). Cf. Mandeville:—

'The Lond of Babyloyne, where the Sowdan dwellethe comonly ... is not that gret Babyloyne, where the Dyversitee of Langages was first made ... when the grete Tour of Babel was begonnen to ben made.'

Benvenuto notices the confusion, but suggests that D. meant to imply that Semiramis extended her empire so as to include Egypt as well as Assyria.

'Istud non videtur aliquo modo posse stare quia de rei veritate Semiramis nunquam tenuit illam Babiloniam, quam modo Soldanus corrigit ... ad defensionem autoris dico, quod autor noster vult dicere quod Semiramis in tantum ampliavit regnum, quod non solum tenuit Babiloniam antiquam, sed etiam Egiptum, ubi est modo alia Babilonia.'

This confusion between the two Babylons is perhaps responsible for D.'s statement (Mon. ii. 9^{55-7}) that Alexander the Great died in Egypt [**Alessandro Magno**].

Babylon, the kingdom of Babylon, Mon. ii. 9^{45}; Epist. vii. 8. [**Babilon.**]

Babylonii, Babylonians; the rebellious Florentines compared to, Epist. vi. 2.

Bacchiglione, river of N. Italy, which rises in the Alps above Vicenza, through which it passes, flowing in a S.E. direction as far as Padua, where it divides into three streams; one of these runs into the Brenta, another into the Adige, while the third, retaining the name of Bacchiglione, enters the Adriatic near Brondolo.

The river is mentioned by Brunetto Latino (in Circle VII of Hell), in connexion with Andrea de' Mozzi, to indicate Vicenza, Inf. xv. 113 [**Andrea[1]: Vicenza**]; it is referred to as *l'acqua che Vicenza bagna* by Cunizza (in the Heaven of Venus), who prophesies that the Paduans at the marsh 'will change the water' of the Bacchiglione, Par. ix. 46-7. This prophecy is usually understood to mean that the Paduans will stain with their blood the marsh formed by the river, the reference being to the war between Padua and Can Grande, Imperial Vicar in Vicenza, which resulted in the defeat of the former in 1314 [**Padova**]. The special fight alluded to here is identified by Philalethes with one which took place in June, 1312, when the Paduans were driven back across the B. with great loss by Can Grande, and many of them were drowned in the river. It appears that when at war with Padua the Vicentines were in the habit of damming the B., so as to deprive the Paduans of the water needed for their mills, &c.; the consequent overflow of the river converted the low-lying land to the south of Vicenza, between the Monti Berici and the Monti Euganei, into a vast swamp, which is supposed to be the 'palude' alluded to in the text. Another interpretation has been proposed by Gloria, who takes *il Palude* as a proper name, and holds that the allusion is to an incident which took place in 1314, when the Paduans, finding that the waters of the Bacchiglione had been cut off by the Vicentines, turned into the bed of the river the waters of the Brenta, thus defeating the object of the enemy. It appears that the district of Brusegana, where the Brentella flows into the Bacchiglione, was known by the name of *il Palude*. (See Casini *in loc.*)

Bacco, Bacchus, god of wine, son of Jupiter and Semelè, the daughter of Cadmus, King of Thebes; mentioned in connexion with his worship by the Thebans, Purg. xviii. 93 [**Asopo**]; the invocation 'Evoe! Bacche!' alluded to, Par. xiii. 25; *la città di Baco* (in rime), i.e. Thebes, his birthplace, Inf. xx. 59. [**Semelè.**] One of the two peaks of Parnassus was sacred to B., hence some think there is an allusion to him, Par. i. 16–18 [**Parnaso**]. He is referred to as *semen Semeles*, Epist. iv. 4 [**Alcithoë**]; as *Bromius*, Ecl. ii. 53. [**Bromius: Mida.**]

Baco, Bacchus, Inf. xx. 59 (: *laco*: *Benaco*) [**Bacco**].

Badía], the ancient Benedictine monastery in Florence, known as the Badía (opposite to the Bargello), which was founded in 978 by the Countess Willa, mother of the Marquis Hugh of Tuscany (or of Brandenburg, as Villani calls him).

The church of the Badía, and the old wall (1078) of Florence on which it was situated,

are referred to by Cacciaguida (in the Heaven of Mars), who says that from its chimes Florence took her time, 'la cerchia antica, Ond' ella toglie ancora e terza e nona,' Par. xv. 97–8. [**Fiorenza.**] Lana says:—

'Sulle ditte mura vecchie si è una chiesa chiamata la Badía, la quale chiesa suona terza e nona e l' altre ore, alle quali li lavoranti delle arti entrano ed esceno dal lavorio.'

The Marquis Hugh was buried in the Badía, where the anniversary of his death (1101) was solemnly commemorated every year on St. Thomas' day (Dec. 21), a custom to which Cacciaguida refers, Par. xvi. 128–9 [**Ugo di Brandimborgo**].

Of the ancient church of the Badía, which was originally dedicated to St. Stephen, and afterwards to the Virgin, little now remains, the present building dating for the most part from Cent. xvii.

Bagnacaval, Bagnacavallo, town in the Emilia, between the rivers Senio and Lamone, midway between Imola and Ravenna. In D.'s time it was a stronghold belonging to the Malavicini, who thence took their title of Counts of Bagnacavallo. They were Ghibellines, and in 1249 expelled Guido da Polenta and the Guelfs from Ravenna. Later on they were in ill repute as often changing sides.

B. is mentioned by Guido del Duca (in Circle II of Purgatory), who implies that its Counts were becoming extinct (though as a matter of fact they do not appear to have died out before the end of Cent. xiv), Purg. xiv. 115.

Bagnoregio, now Bagnorea, village in Italy, perched on the top of a hill, on the borders of Latium and Umbria, near the Lago di Bolsena, about 8 miles due S. of Orvieto; mentioned by St. Bonaventura (in the Heaven of the Sun) as the place of his birth, Par. xii. 127–8. [**Bonaventura.**]

Balaam, the son of Beor, whose ass spake and saved him from destruction by the angel of God (*Numb.* xxii. 28–30); not she that spake, but the angel of God within her, V. E. i. 24^{5-6}; Epist. viii. 8.

Baldo d'Aguglione. [**Aguglione.**]

Barattieri], Barrators (those who sell justice, office, or employment), placed among the Fraudulent in Bolgia 5 of Circle VIII of Hell (Malebolge), Inf. xxi, xxii. [**Frodolenti.**] Their punishment is to be immersed in a lake of boiling pitch, and to be rent by devils armed with prongs whenever they appear above the surface, Inf. xxi. 16–57; xxii. 34–42; 55–75; 112–29. *Examples*: an 'Ancient' of Santa Zita [**Zita, Santa**]; Bonturo Dati [**Bonturo**]; Ciampolo di Navarra [**Ciampolo**]; Frate Gomita di Gallura [**Gomita**]; Michael Zanche [**Michel**].

Barbagia, mountainous district in S. of Sardinia, the inhabitants of which are said to have been originally called Barbaricini, and to have descended from a settlement of prisoners planted by the Vandals. Philalethes states that they were converted to Christianity in the time of Gregory the Great (590–604), but still retained many of their heathen customs after their conversion. They were proverbial in the Middle Ages, according to the old commentators, for the laxity of their morals and their loose living. Benvenuto says that the women were in the habit of exposing their breasts ('Pro calore et prava consuetudine vadunt indutae panno lineo albo, excollatae ita, ut ostendant pectus et ubera'), a practice which, according to an authority quoted by Witte, seems to have been continued among their descendants until quite recently. In D.'s time they formed a semi-savage independent tribe, and refused to acknowledge the Pisan government. Benvenuto says they were a remnant left at the time when Sardinia was reconquered from the Saracens; which, from the mention of *Saracine* (*v.* 103), appears to have been D.'s view of their origin. [**Sardigna.**]

Forese Donati (in Circle VI of Purgatory) refers to Florence as a second Barbagia, and compares the morals of the Florentine women unfavourably with those of the Sardinian savages, Purg. xxiii. 94–6 [**Fiorentine**].

Barbare, Barbarian women; the Florentine women compared unfavourably with, Purg. xxiii. 103 [**Fiorentine**]. Some take *Barbare* here in the sense of 'women of Barbary,' but as D. couples them with *Saracine*, the other interpretation is the better, since the term Saracen was used at that time of the inhabitants of Africa generally, including of course those of Barbary [**Saracini**].

Barbari, Barbarians; mentioned by D. in connexion with the effect produced by the sight of Rome and its wonders upon visitors from outlandish parts, 'quando Laterano Alle cose mortali andò di sopra,' Par. xxxi. 31–6. The reference is probably (as in *vv.* 103–4) to the Jubilee of 1300, in which year says Villani:—

'Gran parte de' cristiani che allora viveano, feciono pellegrinaggio a Roma, così femmine come uomini, di lontani e diversi paesi, e di lungi e d'appresso. . . . E l'anno durante, avea in Roma, oltre al popolo romano, duecentomila pellegrini.' (viii. 36.)

Benvenuto, Buti, and others, take the meaning to be general, 'when Rome was at the head of the world'; but in that case there would be no special point in the mention of the Lateran, which, on the other hand, at the time of the Jubilee was a centre of interest, as being the papal residence. [**Giubbileo: Laterano.**] Some think the allusion is to the original barbarian invaders of Rome, and

explain, 'in the days when the Popes cared nothing for Rome.'

Barbariccia, name of the leader of the ten demons selected by Malacoda to escort D. and Virgil through Bolgia 5 of Circle VIII of Hell (Malebolge), where the Barrators are punished, Inf. xxi. 120; xxii. 29, 59, 145 [**Barattieri**]; hence spoken of as *duca*, Inf. xxi. 138; *decurio*, xxii. 74; *gran proposto*, *v.* 94. B. with a disgusting signal summons his troop (Inf. xxi. 139), and they accompany D. and V. along the borders of the boiling lake of pitch (xxii. 13); at the approach of B. all the Barrators disappear beneath the surface (*vv.* 28–30), except one, who is hooked by Graffiacane (*vv.* 31–36), and then gripped and held by B. (*vv.* 59–60); the latter invites D. to question his victim (*vv.* 61–63), and meanwhile keeps the other demons off from him (*vv.* 73–75, 91–96); finally he sends four of the demons to drag Alichino and Calcabrina out of the pitch into which they had fallen while fighting (*vv.* 145–147) [**Alichino: Ciampolo**]. Philalethes renders the name 'Sudelbart.'

Barbarossa, 'Redbeard,' the Italian surname of the Emperor Frederick I (1152–1190); referred to by the Abbot of San Zeno (in Circle IV of Purgatory), in connexion with his destruction of Milan (March, 1162), as *lo buon B.*, Purg. xviii. 119. [**Federico**[1]: **Milano.**]

Bardi], wealthy family of Florence, who were Guelfs (Villani, v. 39), and afterwards sided with the Cerchi and Bianchi (viii. 39); they were the founders of the great Florentine banking house, which achieved European celebrity, and eventually failed in 1345 for nearly a million gold florins (xii. 55). Some of the old commentators think they are alluded to, Par. xvi. 94–8. Buti says:—

'Questi nuovi felloni furno i Bardi . . . le case delli Ravignani furno poi dei conti Guidi . . . poi furno dei Cerchi, e poi delli Bardi.'

But the reference is almost certainly to the Cerchi, and perhaps the Donati also [**Cerchi**].

It was to a member of this family, Simone de' Bardi, that Beatrice Portinari was married in 1287 [**Beatrice**[1]].

Barduccio], Florentine, renowned for his piety; who, with another good man, Giovanni da Vispignano, is supposed by some to be referred to by Ciacco (in Circle III of Hell), who, speaking of the evil state of Florence, says, 'Giusti son due, ma non vi sono intesi' (i.e. there are two just citizens, but no regard is paid to them), Inf. vi. 73. Villani records their deaths and the miracles wrought by their means:—

'L'anno 1331 morirono in Firenze due buoni e giusti uomini e di santa vita e conversazione e di grandi limosine, tutto che fossono laici. L'uno ebbe nome Barduccio . . . e l'altro ebbe nome Giovanni da Vispignano. . . . E per ciascuno mostrò Iddio aperti miracoli di sanare infermi e attratti e di più diverse maniere, e per ciascuno fu fatta solenne sepoltura, e poste più immagini di cera per voti fatti.' (x. 175.)

Vellutello holds it 'per cosa certa' that the allusion is to these two; but it is not probable that their reputation would have been so great at the time Ciacco was speaking, i.e. thirty years before their death. The reference is usually understood to be to D. himself and Guido Cavalcanti. [**Cavalcanti.**]

Bari, town of S. Italy in Apulia on the Adriatic coast; mentioned by Charles Martel (in the Heaven of Venus) as one of the extreme points of the Kingdom of Naples, Par. viii. 62. [**Ausonia.**]

Barone, Baron; title applied by D. to St. Peter, Par. xxiv. 115 [**Pietro**[1]]; St. James, Par. xxv. 17 [**Jacopo**[1].]

Barone, Il gran, the great Baron, i.e. the Marquis Hugh of Brandenburg, Par. xvi. 128 [**Ugo di Brandimborgo**].

Bartolommeo della Scala], eldest son of Alberto della Scala, whom he succeeded as lord of Verona, Sep. 10, 1301–March 7, 1302/3; he is referred to (probably) as 'il gran Lombardo,' Par. xvii. 71. [**Lombardo, Gran: Scala, Della.**]

Barucci, ancient noble family of Florence, mentioned by Cacciaguida (in the Heaven of Mars) as having been of importance in his day, Par. xvi. 104. They were extinct in D.'s time; Villani says:—

'In porte del Duomo . . . furono i Barucci che stavano da santa Maria Maggiore, che oggi sono venuti meno.' (iv. 10.) . . . 'Furono molto antichi uomini.' (v. 30.) . . . 'Nel sesto di porte del Duomo furono in quegli tempi Ghibellini, i Barucci, i Cattani da Castiglione e da Cersino, gli Agolanti, i Brunelleschi, e poi si feciono Guelfi parte di loro.' (v. 39.)

The Ottimo Comento:—

'Questi furono pieni di ricchezze e di leggiadrie; oggi sono pochi in numero, e senza stato d'onore cittadino: sono Ghibellini.'

Battista, Il, St. John the Baptist, Inf. xiii. 143; xxx. 74; Purg. xxii. 152; Par. xvi. 47; he was the patron saint of Florence, which in pagan times had been under the protection of Mars, hence Florence is spoken of as 'la città che nel Battista Mutò il primo patrone,' Inf. xiii. 143–4; 'l'ovil di san Giovanni,' Par. xvi. 25; the Florentine fiorin, which was stamped on one side with the lily ('fiore,' whence *fiorino*), and on the other with the image of the Baptist, referred to as 'la lega suggellata del Battista,' Inf. xxx. 74 (cf. Par. xviii. 133–5); the Baptistery of Florence, which was dedicated to the Baptist, referred to by D. as 'il mio bel san Giovanni,' Inf. xix. 17; and as 'il Battista,' the phrase 'tra Marte e il Battista' (i.e. between the

Ponte Vecchio, on which the ancient statue of Mars used to stand, and the Baptistery) being used to indicate approximately the N. and S. limits of the city of Florence in the days of Cacciaguida, Par. xvi. 47 [**Battisteo: Fiorenza: Marte**[1]].

St. John the Baptist is mentioned (in allusion to *Matt.* iii. 4, 'his meat was locusts and wild honey') as an example of temperance in the Circle of the Gluttonous in Purgatory, Purg. xxii. 151–4 [**Golosi**]; he is referred to as *Giovanni*, Inf. xix. 17; Par. iv. 29; xvi. 25; *il gran Giovanni*, Par. xxxii. 31; *quel Giovanni, lo quale precedette la verace luce*, V. N. § 24[36–7] (ref. to *Matt.* iii. 3); *Praecursor*, Epist. vii. 2 (ref. to *Matt.* xi. 2–3); *colui che volle viver solo, E che per salti fu tratto a martiro*, Par. xviii. 134–5 (ref. to *Matt.* iii. 1; xiv. 1–12); the forerunner of Christ, V. N. § 24[36–7]; Epist. vii. 2; his life in the wilderness, Par. xviii. 134; xxxii. 32; his execution by Herod at the instance of the daughter of Herodias, Par. xviii. 135; xxxii. 32; his two years in Limbo (i.e. from his own death to that of Christ), Par. xxxii. 33; his place in the Celestial Rose (opposite to the Virgin Mary, with St. Anne on his right, and St. Lucy on his left), Par. xxxii. 31–3 [**Rosa**]; the patron saint of Florence, Inf. xiii. 143; xix. 17; xxx. 74; Par. xvi. 25, 47 [**Giovanni**[1]].

Battisteo, the Baptistery of San Giovanni at Florence; Cacciaguida (in the Heaven of Mars) tells D. that he was baptized, 'nell' antico vostro Battisteo,' Par. xv. 134; it is referred to elsewhere (by D.) as 'il mio bel san Giovanni,' Inf. xix. 17; (by Cacciaguida) as 'il Battista,' Par. xvi. 47 [**Battista, Il: Giovanni**[1]].

In connexion with the Baptistery D. refers (Inf. xix. 16–21) to the fact that he once broke one of the 'pozzetti' of the font in order to rescue a child who had fallen in and could not get out again. The 'pozzetti' were circular holes in the thickness of the outer wall of the font (such as may still be seen in that at Pisa), in which the officiating priest used to stand to escape the pressure of the crowd, and which apparently were also used on occasion as baptismal basins. Lana (writing between 1323 and 1328) says:—

'Li forami, dov' erano piantati li peccatori, dice che sono tutti simili a quelli, che sono nella pila del battesimo di san Giovanni da Firenze, nelli quali sta lo prete che battizza. Circa la qual comparazione è da sapere che sono molte cittadi che non v'è battesimo se non in una chiesa in su la terra, e molte ne sono che ogni chiesa ha battesimo. Or Firenze è di quelle che vi ha pur uno ed è nella chiesa principale che è edificata a nome di san Joanni Battista, ov'avenne che per alcune costituzioni della Chiesa vaca lo battesimo per alcun tempo dell'anno, come è nella quaresma, salvo in caso di necessitadi; e tutti quelli che nasceno sono servati al sabato santo a battezzare. Sichè in quelle terre dov' è osservata tal costituzione, e non hanno se non un luogo da battezzare, quando vien lo sabato santo sì v'è grande moltitudine di gente, per quella cagione; ed avvenne già che v'era tal calca, che 'l prete a ciò deputato fu spinto a tal modo e soppressato, che vi misvenne molte creature. Sichè per voler schifare tal pericolo fenno li Fiorentini fare una pila di pietra viva grande con otto cantoni, ed era ed è sì massiccia che nella sua grossezza sono foramini, nelli quali s'entra per di sopra; ed in quelli entra lo prete battezzatore e stavvi entro fino la corregia, sì ch' elli è sicuro d'ogni calca e spingimento, e qui entro entra al tempo della grande moltitudine a battezzare.'

Benvenuto gives the following account of the incident alluded to by D., which he says happened during his priorate in 1300:—

'Debes scire quod Florentiae in ecclesia patronali Johannis Baptistae circa fontem baptismalem sunt aliqui puteoli marmorei rotundi in circuitu capaces unius hominis tantum, in quibus solent stare sacerdotes cum cruribus ad baptizandum pueros, ut possint liberius et habilius exercere officium suum tempore pressurae, quando oportet simul et semel plures baptizari, quoniam tota Florentia tam populosa non habet nisi unum Baptisterium (*var.* Baptismum). . . . Et autor incidenter commemorat unum casum satis peregrinum, qui emerserat pauco tempore ante in dicto loco. Qui casus fuit talis: cum in ecclesia praedicta circa Baptismum colluderent quidam pueri, ut est de more, unus eorum furiosior aliis intravit unum istorum foraminum, et ita et taliter implicavit et involvit membra sua, quod nulla arte, nullo ingenio poterat inde retrahi. Clamantibus ergo pueris, qui illum juvare non poterant, factus est in parva hora magnus concursus populi; et breviter, nullo sciente aut potente succurrere puero periclitanti, supervenit Dantes, qui tunc erat de Prioribus regentibus. Qui subito viso puero, clamare coepit: Ah quid facitis, gens ignara! portetur una securis; et continuo portata securi, Dantes manibus propriis percussit lapidem, qui de marmore erat, et faciliter fregit: ex quo puer quasi reviviscens a mortuis liber evasit.'

In the *Comento Anonimo* (ed. Vernon, 1848) the name of the boy is given as Antonio di Baldinaccio de' Cavicciuli, a family which was especially hostile to D. [**Adimari.**]

As baptisms used to take place only on two days in the year, on the eves of Easter and Pentecost, and in the Baptistery alone, the crowd on these occasions must have been very great. Villani records that in his time the yearly baptisms averaged between 5,000 and 6,000, the numbers being checked, he says, by means of beans, a black one being deposited for every male child and a white one for every female. He incidentally remarks that the excess of males over females was between 300 and 500 every year:—

'Troviamo dal piovano che battezzava i fanciulli (imperocchè ogni maschio che si battezzava in san Giovanni, per averne il novero metteva una fava nera, e per ogni femmina una fava bianca) che

erano l'anno in questi tempi dalle cinquantacinque alle sessanta centinaia, avanzando più il sesso masculino che 'l femminino da trecento in cinquecento per anno.' (xi. 94.)

The present Baptistery, which is octagonal in form, was in D.'s time the Cathedral of Florence, that of Santa Maria del Fiore, which was begun by Arnolfo in 1298, not having been completed until the middle of Cent. xv. The structure dates back at least as early as Cent. vi, and was erected on the site of, or perhaps converted from, an ancient temple of Mars, the tutelary deity of Florence (Inf. xiii. 144). It was probably built on the model of the Pantheon, with an open space in the centre of the dome, which in 1550 was surmounted by a lantern. The existing exterior of black and white marble was erected (1288–1293) by Arnolfo. In 1248 the building narrowly escaped destruction at the hands of the Ghibellines. Wishing to wreak their vengeance upon the Guelfs, by whom it had been used as a council chamber, they gave orders to the architect, Niccolò Pisano, to demolish the tall tower of Guardamorto, which stood close beside it, and so to arrange that it should crush San Giovanni in its fall. Niccolò, however, failed to carry out his instructions, and the church was spared. The famous bronze gates did not exist in D.'s time, the one on the S. side having been executed by Andrea Pisano about 1330, the others by Ghiberti about 1400. The font to which D. alludes is said to have been removed in 1576 by the Grand Duke, Francesco I de' Medici, on the occasion of the baptism of his son Philip. The present font was placed where it stands in 1658, but it is the work of an earlier period.

Be, first syllable of the name *Beatrice*; D. speaks of his reverence for even the syllables of B.'s name, *Be* and *Ice*, Par. vii. 14. Some editors, reading *B*, think there is an allusion to the pet name *Bice*. [**Beatrice**[1]**: Bice: Ice.**]

Beatitudini], the Beatitudes, the promises of blessing made by our Lord in the Sermon on the Mount (*Matt.* v. 3–12). In each Circle of Purgatory D. represents an Angel singing one of the Beatitudes to comfort those who are purging themselves of their sins. In Circle I, where the sin of Pride is purged, the Angel of Humility sings *Beati pauperes spiritu*, 'Blessed are the poor in spirit,' Purg. xii. 110. [**Superbi.**] In Circle II, where the sin of Envy is purged, the Angel of Charity sings *Beati misericordes*, 'Blessed are the merciful,' Purg. xv. 38. [**Invidiosi.**] In Circle III, where the sin of Wrath is purged, the Angel of Peace sings *Beati pacifici*, 'Blessed are the peacemakers,' Purg. xvii. 68. [**Iracondi.**] In Circle IV, where the sin of Sloth is purged, the Angel of the Love of God sings *Beati qui lugent*, 'Blessed are they that mourn,' Purg. xix. 50. [**Accidiosi.**] In Circle V, where the sin of Avarice is purged, the Angel of Justice sings *Beati qui sitiunt justitiam*, 'Blessed are they who thirst after justice,' Purg. xxii. 5. [**Avari.**] In Circle VI, where the sin of Gluttony is purged, the Angel of Abstinence sings *Beati qui esuriunt justitiam*, 'Blessed are they who hunger after justice,' Purg. xxiv. 151. [**Golosi.**] In Circle VII, where the sin of Lust is purged, the Angel of Purity sings *Beati mundo corde*, 'Blessed are the pure in heart,' Purg. xxvii. 8. [**Lussuriosi.**] In the Terrestrial Paradise, as D. and Virgil enter, Matilda sings (from *Psalm* xxxii. 1), *Beati quorum tecta sunt peccata*, 'Blessed are they whose sins are covered,' Purg. xxix. 3. [**Purgatorio.**]

Beatrice[1]**,** Beatrice, the central figure of the *Vita Nuova* and of the *Divina Commedia*, commonly identified with Beatrice Portinari, daughter of Folco Portinari of Florence. She was born in 1266, probably in June (Purg. xxx. 124); married Simone de' Bardi in 1287; died June 8, 1290 (V. N. § 30^{1-13}; Purg. xxxii. 2), at the age of 24 (Purg. xxx. 124). [**Arabia.**]

The assumption that D.'s Beatrice was the daughter of Folco Portinari rests mainly upon a statement of Boccaccio which he makes in his *Vita di Dante*, and more explicitly in his *Comento*. In commenting on Inf. ii. 70, where the name of Beatrice occurs for the first time, he says:—

'Perciocchè questa è la primiera volta che di questa donna nel presente libro si fa menzione, non pare indegna cosa alquanto manifestare, di cui l'autore in alcune parti della presente opera intenda, nominando lei. . . . Fu adunque questa donna (secondo la relazione di fededegna persona, la quale la conobbe, e fu per consanguinità strettissima a lei) figliuola di un valente uomo chiamato Folco Portinari, antico cittadino di Firenze: e comecchè l'autore sempre la nomini Beatrice dal suo primitivo, ella fu chiamata Bice: ed egli acconciamente il testimonia nel Paradiso, laddove dice: "Ma quella reverenza, che s'indonna Di tutto me, pur per B e per ICE." E fu di costumi e di onestà laudevole, quanto donna esser debba, e possa; e di bellezza e di leggiadria assai ornata: e fu moglie d'un cavaliere de' Bardi, chiamato messer Simone, e nel ventiquattresimo anno della sua età passò di questa vita, negli anni di Cristo MCCXC.'

This very definite statement both as to the parentage and marriage of Beatrice was made by Boccaccio, within fifty years of D.'s death, in his public lectures before a Florentine audience, at a time when the Portinari and Bardi, both of them well-known families, were still residing in Florence. It is hardly credible that he should thus publicly commit himself, and run the risk of being publicly contradicted, unless his statement were in accordance with the actual facts.

In addition to this testimony of Boccaccio (whose father, it may be noted, was intimately

connected with the Bardi, having acted as their agent in Paris), there is the evidence of the poet's own son, Pietro di Dante, in his comment on Inf. ii. 70 (in a passage which occurs in the Ashburnham MS. of the *Comento*, but is omitted from the version printed by Ld. Vernon):—

'Et quia modo hic primo de Beatrice fit mentio, de qua tantus est sermo maxime infra in tertio libro Paradisi, premictendum est quod revera quedam domina nomine Beatrix, insignis valde moribus et pulcritudine tempore auctoris viguit in civitate Florentie, nata de domo quorumdam civium florentinorum qui dicuntur Portinarii, de qua Dantes auctor procus fuit et amator in vita dicte domine, et in ejus laudem multas fecit cantilenas; qua mortua ut ejus nomen in famam levaret in hoc suo poemate sub allegoria et typo theologie eam ut plurimum accipere voluit.' (See *Romania*, xxiii. 265.)

Benvenuto da Imola, who was a friend of Boccaccio, and attended his lectures on Dante in Florence, is emphatic as to the reality of Beatrice, though he does not mention her family name:—

'Sed quae est ista Beatrix? Ad hoc sciendum est quod ista Beatrix realiter et vere fuit mulier florentina magnae pulcritudinis.'

The function of Beatrice in the *D. C.* is to conduct D. from the Terrestrial to the Celestial Paradise. She appears to Virgil (having been moved by St. Lucy, at the bidding of the Virgin Mary), and sends him to the help of D. (Inf. ii. 52–118). Subsequently, when Virgil has left D., she appears to D. himself, standing on a mystic car, and clad in white, green, and red (the colours of the three theological virtues, faith, hope, and love) (Purg. xxx. 31–3); addressing him by name (*v.* 55), she calls him to account for the error of his ways (Purg. xxx. 103–xxxi. 69); then, after having revealed to him the destiny of the Church, she accompanies him on his pilgrimage through heaven as his guide and interpreter, and finally leaves him (after a solemn denunciation of Boniface VIII and Clement V) to resume her seat among the elect, at the side of Rachel, in the Celestial Rose, sending St. Bernard to take her place with D. (Par. xxxi. 59). **[Bernardo: Rosa: Virgilio.]**

Allegorically, Beatrice represents Theology, the divine science, which leads man to the contemplation of God, and to the attainment of celestial happiness.

Speaking to Virgil, Beatrice refers to D. as *l'amico mio*, Inf. ii. 61; D. himself she addresses once only by name, *Dante* being her first word to him, Purg. xxx. 55; on other occasions she addresses him as *frate*, Purg. xxxiii. 23; Par. iii. 70; iv. 100; vii. 58, 130.

Beatrice is mentioned by name sixty-three times in the *D.C.*, but on no occasion does D. address her by name; the name occurs twice only in the *Inferno*, Inf. ii. 70, 103; seventeen times in the *Purgatorio*, Purg. vi. 46; xv. 77; xviii. 48, 73; xxiii. 128; xxvii. 36, 53; xxx. 73; xxxi. 80, 107, 114, 133; xxxii. 36, 85, 106; xxxiii. 4, 124; forty-four times in the *Paradiso*, Par. i. 46, 64; ii. 22; iii. 127; iv. 13, 139; v. 16, 85, 122; vii. 16; ix. 16; x. 37, 52, 60; xi. 11; xiv. 8, 79; xv. 70; xvi. 13; xvii. 5, 30; xviii. 17, 53; xxi. 63; xxii. 125; xxiii. 19, 34, 76; xxiv. 10, 22, 55; xxv. 28, 137; xxvi. 77; xxvii. 34, 102; xxix. 8; xxx. 14, 128; xxxi. 59, 66, 76; xxxii. 9; xxxiii. 38.

D. speaks of B. as *donna beata e bella*, Inf. ii. 53; *donna di virtù*, Inf. ii. 76; *loda di Dio vera*, Inf. ii. 103; *quella, il cui bel occhio tutto vede*, Inf. x. 131; *donna che saprà*, Inf. xv. 90; *quella che lume fia tra il vero e l'intelletto*, Purg. vi. 44; *la donna*, Purg. xxx. 64; *la donna mia*, Purg. xxxii. 122; Par. v. 94; vii. 11; viii. 15; &c.; *madonna*, Par. ii. 46; *quel sol, che pria d'amor mi scaldò il petto*, Par. iii. 1; *la dolce guida*, Par. iii. 23; *amanza del primo amante*, Par. iv. 118; *diva*, Par. iv. 118; *bella donna*, Par. x. 93; *colei ch' all' alto volo mi vestì le piume*, Par. xv. 54; *quella donna ch'a Dio mi menava*, Par. xviii. 4; *il mio conforto*, Par. xviii. 8; *quel miracolo*, Par. xviii. 63; *la mia celeste scorta*, Par. xxi. 23; *quella, ond' io aspetto il come e' l quando Del dire e del tacer*, Par. xxi. 46–7; *la mia guida*, Par. xxii. 1; *dolce guida e cara*, Par. xxiii. 34; *la dolce donna*, Par. xxii. 100; *quella pia, che guidò le penne Delle mie ali a così alto volo*, Par. xxv. 49–50; *quella che imparadisa la mia mente*, Par. xxviii. 3; *quella che vedea i pensier dubi Nella mia mente*, Par. xxviii. 97–8; *il sol degli occhi miei*, Par. xxx. 75; he refers to her familiar name *Bice*, Par. vii. 14. [**Bice.**]

In the *Vita Nuova* Beatrice is mentioned by name twenty-three times: V. N. §§ 2^{7}, $5^{17, 32}$, 12^{46}, 14^{34}, $22^{6, 23}$, $23^{18, 101, 102}$, $24^{25, 32, 42}$, 29^{11}, $32^{19, 27, 55, 95}$, $40^{4, 16}$, 41^{66}, 42^{59}, 43^{15}; D. refers to her as *la gloriosa donna della mia mente*, § 2^{5}; *la gentilissima B.*, §§ $5^{17, 32}$, 14^{34}, 23^{13}, 40^{16}; *la mia donna*, §§ 6^{9}, 16, 18^{60}, 24^{8}, 41^{6}, &c.; *la gentilissima donna*, §§ 9^{14}, 11^{18}, 14^{37}, 26^{1}, 31^{1}, 41^{9}; *quella gentilissima, la quale fu distruggitrice di tutti i vizi e regina delle virtù*, § $10^{11–13}$; *la donna della cortesia*, § 12^{10}; *la mirabile donna*, §§ 14^{42}, 23^{43}; *questa gentilissima*, §§ 14^{2}, 18^{63}, 21^{3}, 22^{25}, 23^{122}, 29^{7}; *questa donna*, §§ 14^{48}, 15^{62}, 16^{13}, 17^{2}, 18^{33}, 19^{112}, 21^{24}, $22^{13, 44}$, 35^{2}; *la mia gentilissima donna*, § 18^{14}; *madonna*, § 19^{48}; *tanta meraviglia*, § 22^{4}; *questa nobilissima B.*, § 22^{5}; *donna gentile*, § 22^{72}; *la mirabile B.*, § 24^{24}; *Bice*, § 24^{58}; *questa B. beata*, § 29^{10}; *la mia nobilissima donna*, § 37^{5}; *questa gloriosa B.*, § 40^{4}; *questa benedetta*, § 43^{4}; *quella benedetta B.*, § 43^{15}.

In the *Convivio* she is mentioned by name four times: Conv. ii. $2^{6, 31}$, 7^{80}, 9^{53}; D. speaks of her as *quella B. beata*, Conv. ii. 2^{6}; *quella*

gloriosa B., Conv. ii. 2^{31}, 7^{80}; *quella viva B. beata*, Conv. ii. 9^{53}; *quella gloriosa donna*, Conv. ii. 9^{134}; *il primo diletto della mia anima*, Conv. ii. 13^{5}.

Beatrice [2], Beatrice, youngest daughter of Raymond Berenger IV, Count of Provence; married (in 1246) to Charles of Anjou, who subsequently (in 1266) became King of Sicily and Naples [**Carlo** [1]]; by this marriage Provence became united to the French crown (Purg. xx. 61) [**Provenza**]. Her eldest sister, Margaret, married Charles' eldest brother, Louis IX of France. The two sisters are mentioned together by Sordello (in Antepurgatory) in connexion with their husbands, who he says were as inferior to Peter III of Aragon, as Charles II of Anjou was to his father, Charles I, Purg. vii. 127–9 [**Luigi** [2]: **Margherita**]. Benvenuto says the reference is to the two daughters of Charles II, who married James and Frederick, the two sons of Peter III and Manfred's daughter Constance:—

'Istae duae erant nurus dictae Constantiae, altera uxor donni Jacobi, altera donni Friderici, quarum neutra poterat gloriari de probo viro.'

This, however, is at variance with the facts, for James' wife was called Blanche, and Frederick's Eleanor.

B. is referred to by the Emperor Justinian (in the Heaven of Mercury) as one of the four daughters of Raymond Berenger IV, each of whom became a Queen, Par. vi. 133–4. [**Beringhieri, Ramondo**: **Table xi.**]

Beatrice [3], Beatrice, youngest daughter of Charles II of Naples; married (in 1305) to Azzo VIII, Marquis of Este, in consideration, it was said, of a large sum of money. This transaction, which D. compares to the selling of female slaves by corsairs, is alluded to by Hugh Capet (in Circle V of Purgatory), Purg. xx. 79–81. To add to the disgrace of the proceeding it appears that Azzo was a great deal older than Beatrice, since he had married his first wife, Giovanna Orsina, more than twenty years before.

Villani (viii. 88) mentions the marriage, but says nothing about the alleged bargain. [**Azzo da Esti**: **Carlo** [2]: **Table xxiii.**]

Beatrice [4], daughter of Obizzo II of Este, and sister of Azzo VIII; she was married first to Nino Visconti of Pisa, by whom she had a daughter Joan, and afterwards (at Modena in June, 1300) to Galeazzo Visconti of Milan. It appears that before her marriage to the latter she had already been betrothed to Alberto Scotto of Piacenza, but Matteo Visconti of Milan, being anxious for an alliance with the house of Este, managed to secure her as the wife of his son Galeazzo. Beatrice, after her marriage, came to reside in Milan, but within two years (in 1302) the Visconti were expelled thence by the Torriani (aided by Alberto Scotto, who thus avenged the slight passed upon him), and Galeazzo was forced to take refuge in Tuscany, where he died in 1328. Beatrice, however, lived to return to Milan, her son Azzo having regained the lordship, and died there in 1334.

Nino Visconti (in Antepurgatory) refers to Beatrice as the mother of his daughter Joan, and reproaches her with her second marriage, saying that the Milanese viper will not become her tomb so well as the cock of Gallura, Purg. viii. 73–81 [**Giovanna** [2]: **Nino** [2]: **Table xxiii**: **Galeazzo**: **Milanese**]. As a matter of fact the arms of both the Visconti families, viz. the cock and the viper, were placed upon the tomb of Beatrice in the church of San Francesco at Milan; and as, during her lifetime, she was in the habit of using the combined arms of her second husband and of her father, viz. the viper and the eagle, it is not improbable that her commemoration of both her husbands on her tomb was due to a desire to falsify the prediction put by D. into the mouth of Nino. (See Del Lungo, *Dante ne' tempi di Dante*, pp. 302–12.)

Sacchetti relates (*Nov.* xv) that Beatrice's marriage with Nino, who was an old man at the time, was arranged by her brother Azzo with a view to bringing into the family of Este the Giudicato of Gallura, which belonged to Nino. On Nino's dying without male issue Azzo is said to have bitterly reproached his sister, whose reply forms the point of Sacchetti's story.

Beccheria, Tesauro de' Beccheria of Pavia, Abbot of Vallombrosa, and Legate in Florence of Alexander IV. After the expulsion of the Ghibellines from Florence in July, 1258, he was seized by the Florentines on a charge of intriguing with them, put to the torture, and beheaded in the Piazza di sant' Apollinare in September of the same year. For this act of sacrilege the Florentines were excommunicated by the Pope. From Villani it appears that in spite of his confession, extracted by torture, many people thought him innocent:

'Del mese di Settembre prossimo del detto anno (1258), il popolo di Firenze fece pigliare l'abate di Valembrosa, il quale era gentile uomo de' signori di Beccheria di Pavia in Lombardia, essendoli apposto, che a petizione de' ghibellini usciti di Firenze trattava tradimento, e quello per martiro gli fecero confessare, e scelleratamente nella piazza di santo Apollinare gli feciono a grido di popolo tagliare il capo, non guardando a sua dignità, nè a ordine sacro; per la qual cosa il comune di Firenze e' Fiorentini dal papa furono scomunicati. . . . E di vero si disse, che 'l religioso uomo nulla colpa avea, con tutto che di suo legnaggio fosse grande ghibellino.' (vi. 65.)

D., however, did not believe in his innocence, for he places him in Antenora among those

who were traitors to their country, referring to him as *quel di Beccheria*, Inf. xxxii. 118–20. [**Antenora.**] Though Tesauro was not a Florentine by birth, he was practically one by adoption, as Benvenuto points out:—

'Poterat dici florentinus, ratione incolatus, quia erat ibi beneficiatus.'

Beccio da Caprona], the murderer (according to Pietro di Dante and the Anonimo Fiorentino) of Farinata degli Scornigiani of Pisa, Purg. vi. 17–18 [**Marzucco**].

Beda, the Venerable Bede, Anglo-Saxon monk, the father of English history, and most eminent writer of his age, was born circ. 673, near Wearmouth in N.E. of Durham; at the age of seven he was received into the monastery at Wearmouth, where he was educated; in his nineteenth year he was ordained deacon, and in his thirtieth he became priest; after three years at Wearmouth he removed to the newly-founded monastery at Jarrow, where he spent the whole of his life in study and writing, and where he died in 735. He was the author of a large number of works, chiefly ecclesiastical, the most important being his Ecclesiastical History of England (*Historia Ecclesiastica Nostrae Insulae ac Gentis*) in five books, which he brought down to 731, within four years of his death.

D. places Bede, together with Isidore of Seville and Richard of St. Victor, among the great doctors (*Spiriti Sapienti*) in the Heaven of the Sun, where his spirit is pointed out by St. Thomas Aquinas, Par. x. 131 [**Sole, Cielo del**]; the Italian Cardinals reproached with their neglect of his works, Epist. viii. 7. [**Ambrosius.**]

Belacqua, musical instrument-maker of Florence, noted for his indolence, say the old commentators. D. places him in Antepurgatory among those who neglected their repentance until just before death, Purg. iv. 123; *un*, *v.* 106; *colui*, *v.* 110; *lui*, *v.* 117; *ei*, *v.* 127 [**Antipurgatorio**]. As D. and Virgil pass along, V. explains that the ascent of the Mt. of Purgatory becomes easier as it approaches the top, and that, once on the summit, D. would be able to repose his weariness, Purg. iv. 88–95; thereupon a voice says to D. that mayhap he will want a rest before that (*vv.* 97–9); turning round they see figures lounging listlessly under the shadow of a rock (*vv.* 100–5), and among them one sitting clasping his knees, with his face hidden between them (*vv.* 106–8); D. draws V.'s attention to his indolent aspect, whereupon the figure, scarce raising his face, addresses D., who recognizes that it is Belacqua (109–15); in reply to a question from D. as to why he is seated there, B. explains that, because he delayed his repentance to the last, he is doomed to wait outside Purgatory for as long as he had lived on earth, unless some righteous person make intercession for him (*vv.* 123–35).

Benvenuto says that besides being a maker of musical instruments, B. was something of a musician also, and adds that D., who was a lover of music, was intimate with him on that account:—

'Iste fuit de Florentia, qui faciebat citharas et alia instrumenta musica, unde cum magna cura sculpebat et incidebat colla et capita citharārum, et aliquando etiam pulsabat. Ideo Dantes familiariter noverat eum, quia delectatus est in sono.'

The Anonimo Fiorentino says of him:—

'Questo Belacqua fu uno cittadino da Firenze, artefice, et facea cotai colli di liuti et di chitarre, et era il più pigro uomo che fosse mai; et si dice di lui ch' egli venia la mattina a bottega, et ponevasi a sedere, et mai non si levava se non quando egli voleva ire a desinare et a dormire. Ora l'Auttore fu forte suo dimestico: molto il riprendea di questa sua nigligenzia; onde un dì, riprendolo, Belacqua rispose colle parole d'Aristotile: *Sedendo et quiescendo anima efficitur sapiens*; di che l'Auttore gli rispose: Per certo, se per sedere si diventa savio, niuno fu mai più savio di te.'

Belinoi, Hamericus de. [**Hamericus**[1].]

Bella, Della], one of the Florentine families which received knighthood from the Marquis Hugh of Brandenburg, *il gran Barone*, Par. xvi. 128; alluded to by Cacciaguida (in the Heaven of Mars) as having the same arms as the Marquis, but with a border of gold, (*vv.* 131–2) [**Gangalandi**: **Ugo di Brandimborgo**]. Many think there is a special reference to the famous Giano della Bella, the great lawmaker and champion of the commons of Florence; thus Benvenuto says, 'iste de quo autor loquitur fuit quidam Zannes de la Bella.' [**Giano della Bella.**]

Villani states that the family had lost their nobility in D.'s day:—

'Nel quartiere di porta san Piero . . . abitavano quelli della Bella di san Martino divenuti popolani.' (iv. 11.)

They were Guelfs (v. 39), and after the Ghibelline victory at Montaperti in 1260, unlike the majority of Guelf families, they elected to remain in Florence, instead of retiring to Lucca (vi. 79).

Bellincion, Berti, Florentine of the ancient Ravignani family, father of 'la buona Gualdrada' (Inf. xvi. 37), through whose marriage with Guido Guerra IV, the Conti Guidi traced their descent from the Ravignani. He lived in the second half of Cent. xii, and in 1176 was deputed by the Florentines to take over from the Sienese the castle of Poggibonsi, which had been ceded by the latter. Villani speaks of him as 'il buono messere Bellincione Berti de' Ravignani onorevole cittadino di Firenze' (iv. 1).

Cacciaguida (in the Heaven of Mars) quotes

B. as an example of the simplicity of the Florentines of his day, describing how he was content to be girt with 'leather and bone,' Par. xv. 112–13; and speaks of him as 'l'alto Bellincion' in connexion with the Ravignani, and their descendants the Conti Guidi, Par. xvi. 97–9. [**Gualdrada**: **Guidi, Conti**: **Ravignani.**]

Bellisar, Belisarius, the famous general of the Emperor Justinian, born on the borderland between Thrace and Illyricum circ. A.D. 505, died at Constantinople, March, 565. His great achievements were the overthrow of the Vandal kingdom in Africa, the reconquest of Italy from the Goths, and the foundation of the exarchate of Ravenna upon the ruins of the Gothic dominions. In 563, when he was nearly sixty, he was accused of being privy to a conspiracy against Justinian, in consequence of which, according to the popular tradition, his property was confiscated, his eyes were put out, and he was compelled to beg in the streets of Constantinople, crying to the passers-by, 'Date obolum Belisario.' In truth, however, his disgrace only lasted eight months, during which he was confined to his own palace. The Emperor, having satisfied himself that the charge was false, restored him to favour, and he lived in possession of his wealth and honours until his death two years later (in 565), Justinian himself dying a few months after.

Belisarius is mentioned by the Emperor Justinian (in the Heaven of Mercury), who says that he entrusted him with the conduct of his wars, while he himself was occupied with his great work on the Roman law, Par. vi. 23–7. [**Giustiniano.**]

It is probable that D., who does not hint at the ingratitude of Justinian towards his great general, did not know more of the history of the latter than is contained in the medieval chronicles. Villani concludes his account as follows:

'Belisario bene avventurosamente e con vittoria in tutte parti vinse e soggiogò i ribelli dello 'mperio, e tenne in buono stato mentre vivette, infino agli anni di Cristo 565, che Giustiniano imperadore e Belisario moriro bene avventurosamente.' (ii. 6.)

Bello, Bello degli Alighieri, son of Alighiero I, and brother of Bellincione, D.'s grandfather; he is described in documents as 'dominus' (in Italian 'messere'), which implies that he was either a judge or a knight; he was one of the council of the Anziani in 1255, and must have been among those who had to fly from Florence after the Ghibelline victory at Montaperti in 1260, he and his branch of the family having been Guelfs; he was dead in 1268, in which year his son Geri was granted compensation for a house which had been destroyed by the Ghibellines after his exile in 1260.

Bello is mentioned by Virgil (in Circle VIII of Hell) in connexion with his son Geri, Inf. xxix. 27. [**Bello, Geri del**: **Table xxii.**]

Bello, Geri del, Geri (i.e. Ruggieri) del Bello degli Alighieri, son of the preceding, and first cousin of D.'s father, Alighiero II; his name appears as 'Geri quondam Dom. Belli Alaghieri' in a document dated 1269, containing a list of the compensations granted to Guelf families in Florence for the losses inflicted by the Ghibellines after the battle of Montaperti in 1260; he had three brothers, viz. Gualfreduccio, who in 1237 was enrolled in the Arte di Calimala, Cenni (i.e. Bencivenni), who died in 1277, and Cione (i.e. Uguccione), who was a knight of the golden spur ('cavaliere a spron d'oro'). [**Table xxii.**]

D. places Geri among the 'seminator di scandalo e di scisma' in Bolgia 9 of Circle VIII of Hell (Malebolge), Inf. xxix. 27; *un spirto del mio sangue*, *v.* 20; *ello*, *v.* 23; *ei*, *v.* 24; *lui*, *v.* 25; *gli*, *v.* 32; *lui*, *v.* 34; *ei*, *v.* 34; *sè*, *v.* 36. [**Scismatici.**] Virgil, having noticed that D. was gazing earnestly into the ninth Bolgia, asks him the reason, to which D. replies that he was looking for a spirit of his own race who should have been there, Inf. xxix. 3–21; V. then tells D. that he had seen this spirit, whose name was Geri del Bello, point threateningly at D., and then, as D. was intent upon Bertran de Born and did not notice him, go his way in silence (*vv.* 22–30); D. explains that Geri had died a violent death, and had not yet been avenged by any of his kin, and that that was doubtless the reason why he was indignant with himself and did not stop to speak, wherefore he felt all the more pity for him (*vv.* 31–6).

The old commentators differ as to the details of Geri's story; Lana, Buti, and the Anonimo Fiorentino say that he killed one of the Gerini or Geremei, and was in retaliation slain by one of them; the Ottimo, Benvenuto, and others give the name of the family as Sacchetti. Lana says of Geri:—

'Fu sagacissima persona, piacevole e conversevole: dilettossi di commettere male tra le persone, e sapealo fare si acconciamente, che pochi se ne poteano guardare da lui.'

According to Buti, Geri's father had been killed by one of the Gerini, and in revenge he treacherously murdered one of the latter. The story is that he disguised himself as a leper and went to beg at the house of the Gerini; when the master of the house appeared Geri, pretending that the Podestà was coming, advised him to put away his arms, and then, when he was defenceless, fell upon him and killed him. For this deed he was banished to Fucecchio, where subsequently he was slain by Geremia de' Gerini, whose uncle had been appointed to the office of Podestà in that town.

Benvenuto, who describes Geri as a turbulent

and quarrelsome person, says that he sowed discord among the Sacchetti, one of whom retaliated by killing him; and he states that it was not until thirty years afterwards that Geri's death was avenged by the sons of Cione, who killed one of the Sacchetti in his own house:—

'Gerius iste vir nobilis fuit frater domini Cioni del Bello de Aldigheriis; qui homo molestus et scismaticus fuit interfectus ab uno de Sacchettis nobilibus de Florentia, quia seminaverat discordiam inter quosdam; cujus mors non fuit vindicata per spatium triginta annorum. Finaliter filii domini Cioni et nepotes praefati Gerii, fecerunt vindictam, quia interfecerunt unum de Sacchettis in ostio suo.'

There can be little doubt that the Sacchetti were the family with whom Geri was at feud, for not only does Pietro di Dante in his commentary (according to the Ashburnham MS.) give the name of Geri's murderer as one of the Sacchetti ('occiso olim per quemdam Brodarium de Sacchettis de Florentia'), but he also, like Benvenuto, states that the vengeance was accomplished by the murder of one of this family by the nephews of Geri ('nepotes dicti Gerii in ejus ultione quemdam de dictis Sacchettis occiderunt'). Further, the existence of a blood-feud between the Alighieri and the Sacchetti is attested by the fact that in 1342 an act of reconciliation was entered into between these two families at the instance of the Duke of Athens, the guarantor on the part of the Alighieri being Dante's half-brother, Francesco, who appeared on behalf of himself and his two nephews, the poet's sons, Pietro and Jacopo, and the rest of the family:—

'Franciscus quondam Allegherii . . . pro se ipso et suo nomine . . ., obligando ac etiam pro et vice et nomine Domini Petri et Jacobi filiorum quondam Dantis Allegherii . . ., consortum suorum absentium, et pro et vice et nomine omnium et singulorum aliorum eorum et cujusque ipsorum consortum filiorum fratrum descendentium et adscendentium et consanguineorum in quocunque gradu, tam natorum, quam nasciturorum.'

(See *Bull. Soc. Dant. Ital.* N.S. ii. 65-70.)

Belo, Belus, King of Tyre, father of Dido (*Aen.* i. 625); the troubadour Folquet (in the Heaven of Venus), referring to Dido as 'la figlia di Belo,' compares his love for Adalagia with hers for Aeneas, Par. ix. 97-9. [**Adalagia: Dido: Folco.**]

Beltramo dal Bornio, Bertran de Born, Conv. iv. 11[128]. [**Bertram dal Bornio.**]

Belzebù, Beelzebub, 'prince of the devils' (*Matt.* xii. 24), name by which D. refers to Satan (whom he usually calls Lucifer), Inf. xxxiv. 127. [**Lucifero.**]

Benaco, the Roman Lacus Benacus, the modern Lago di Garda, lake in N. of Italy, at the foot of the Tyrolese Alps; its E. shore is in Venetia, the W. in Lombardy.

Virgil mentions it, in his account of the founding of Mantua, in connexion with the Mincio, which flows out of the S. extremity of the lake, Inf. xx. 63, 74, 77; *laco*, *v.* 61; *lago*, *v.* 66; and describes its situation, *vv.* 61-3 [**Mantua: Mincio: Tiralli**]. The southernmost point of the lake is indicated by the mention of Peschiera (*vv.* 70-2) [**Peschiera**]; the northernmost, roughly, by the mention of a spot where the Bishops of Trent, Brescia, and Verona could all give their blessing (*vv.* 67-9), i. e. since a Bishop can only give his episcopal blessing within the limits of his own diocese, a place where the three dioceses of Trent, Brescia, and Verona meet. Attempts have been made to identify the exact locality indicated. Some think the reference is to the little island off the point of Manerba on the W. shore, on which (according to Bishop Gonzaga, who had been Prior of the Franciscan monastery to which the island in his time belonged) there was a chapel, dedicated to St. Margaret, and subject to the jurisdiction of three Bishops, 'Tridentino scilicet, Brixiensi, atque Veronensi.' (See Ferrazzi, *Man. Dant.*, iii. 91-2; iv. 31-2, 389; v. 344-6.)

Benedetto[1], St. Benedict, founder of the Benedictine order, the first religious order of the West, was born of a noble family at Nursia (now Norcia) in the E. of Umbria, in the year 480. In early youth he was sent to school in Rome, but shocked by the wild life of his associates he ran away at the age of fourteen, and hid himself among the mountains near Subiaco on the borders of the Abruzzi. There he lived in solitude for three years in a cave, acquiring a great reputation for sanctity, which led the monks of the neighbouring monastery of Vicovaro to choose him as their abbot. Impatient, however, of his severe rule, of which he had warned them before accepting their invitation, they attempted to rid themselves of him by poison. Their attempt being discovered St. B. left them and returned once more to Subiaco, whence in 528 he went to Monte Cassino, where in the next year he founded his famous monastery on the site of an ancient temple of Apollo. He died at Monte Cassino fourteen years later, March 21, 543. His 'Regula Monachorum,' which was designed to repress the irregular lives of the wandering monks, was first introduced in this monastery, and eventually became the rule of all the western monks. One of the features of his system was that, in addition to their religious exercises, his monks occupied themselves with manual labour, and in the instruction of the young. [**Cassino.**]

D. places St. Benedict among the contemplative spirits (*Spiriti Contemplanti*) in the Heaven of Saturn, *la maggiore e la più lucu-*

lenta (*margherita*), Par. xxii. 28; *lei*, *v.* 31; *lui*, *v.* 52; *padre*, *v.* 58; *egli*, *v.* 61 [**Saturno, Cielo di**]; his place in the Celestial Rose, by the side of St. Francis and St. Augustine, is pointed out to D. by St. Bernard, Par. xxxii. 35 [**Rosa**]; D.'s statement that a man may lead a religious life without assuming the habit of St. Benedict, or St. Augustine, or St. Francis, or St. Dominic, Conv. iv. 28^{68-74}.

In the Heaven of Saturn Beatrice directs D.'s attention to a number of little spheres of light, one of the largest and brightest of which (the spirit of St. B.) advances, and in response to D.'s secret desire addresses him (Par. xxii. 19–31); after relating how he founded the monastery of Monte Cassino and converted the neighbouring villages from paganism to the true faith (*vv.* 32–45), he explains to D. who his companions are, naming several of them (*vv.* 46–51); then, D. having expressed a wish to see him in his bodily form, divested of the envelope of light (*vv.* 52–60), St. B. tells him that he must wait until he reaches the Empyrean, where all desires are satisfied (*vv.* 61–72); and finally, after a lament over the backslidings of his own and other monastic orders (*vv.* 73–96), he parts from D. and rejoins the company of spirits (*vv.* 97–9).

In his account of the founding of the monastery of Monte Cassino (*vv.* 37–45), D. has closely followed St. Gregory, who in his *Dialogues* (ii. 2) says:—

'Castrum, quod Casinum dicitur, in excelsi montis latere situm est (qui videlicet mons distenso sinu hoc idem castrum recipit, sed per tria milia in altum se subrigens velut ad aëra cacumen tendit), ubi vetustissimum fanum fuit, in quo ex antiquorum more gentilium a stulto rusticorum populo Apollo celebrabatur. Circumquaque in cultu daemonum luci excreverant, in quibus adhuc eodem tempore infidelium insana multitudo sacrificiis sacrilegis insudabat. Illuc itaque vir Dei (Benedictus) perveniens contrivit idolum, subvertit aram, succendit lucos, atque ipso in templo Apollinis oraculum Mariae Virginis, ubi vero ara ejusdem Apollinis fuit, oraculum sancti Joannis construxit, et commorantem circumquaque multitudinem praedicatione continua ad fidem vocabat.'

Benedetto [2], Benedict XI (Niccolò Boccasini), son of a notary of Treviso, was born in 1240, and became a Dominican in 1257; in 1296 he was elected General of the Order, and two years later he was created Cardinal Bishop of Ostia by Boniface VIII; he was elected Pope at Rome, Oct. 22, 1303, in succession to Boniface, and died at Perugia (of poison administered in some figs, it is said), after a reign of a little more than eight months, July 7, 1304. Great hopes were entertained of Benedict at his election, as he was known to be a man of wise and upright character, but the briefness of his pontificate prevented their realization. Villani says of him:—

'Questi fu di Trevigi di piccola nazione, che quasi non si trovò parente . . . fu frate predicatore, uomo savio e di santa vita, e per la sua bontà e onesta vita per papa Bonifazio fu fatto cardinale, e poi papa. Ma vivette in su 'l papato mesi otto e mezzo; ma in questo piccolo tempo cominciò assai buone cose, e mostrò gran volere di pacificare i cristiani.' (viii. 66.)—'Fu buono uomo, e onesto e giusto, e di santa e religiosa vita, e avea voglia di fare ogni bene, e per invidia di certi de' suoi frati cardinali, si disse, il feciono morire di veleno.' (viii. 80.)

Dino Compagni:—

'Nostro Signore Iddio, il quale a tutte le cose provede, volendo ristorare il mondo di buono pastore, provvide alla necessità de' cristiani. Perchè chiamato fu nella sedia di santo Piero papa Benedetto, nato di Trevigi, frate predicatore, e priore generale, uomo di pochi parenti e di piccolo sangue, costante e onesto, discreto e santo. Il mondo si rallegrò di nuova luce.' (iii. 1.)

In March 130$\frac{3}{4}$ Benedict XI sent Niccolò da Prato, whom he had created Cardinal, to pacify the factions in Florence. His coming was hailed with delight by the Ghibellines and Bianchi, as the Cardinal himself was a Ghibelline; but his impartiality disappointed their hopes, and led to the failure of the mission, the Cardinal departing in the following June, and leaving the city under an interdict. [**Bianchi.**]

Some commentators take Benedict XI to be the 'Veltro' of Inf. i. 101–11, pointing to the facts that his birthplace was 'tra Feltro e Feltro' (*v.* 105), Treviso being between Feltre in the Trevisan March, and Montefeltro in Romagna; that as Pope he would be possessed of the divine authority attributed to the 'Veltro' (*v.* 110); and that his character and the expectations formed of him answered the description of the promised deliverer (*vv.* 103–4). This identification, however, is untenable, seeing that Benedict was already dead when the *Inferno* was written. [**Veltro.**]

In his letter to the Italian Cardinals, urging them to elect an Italian Pope as successor to Benedict XI, D. refers to the latter as 'defunctus Antistes,' Epist. viii. 10.

Benedetto [3], Pope Benedict V, 964; during the absence of the Emperor Otto I from Rome, the Romans rose against his nominee Leo VIII, drove him from the city, and set up as Pope John XII, whom Otto had deposed; on the death of John soon after, they elected Benedict V in his place; as soon, however, as Otto returned to Rome he deposed Benedict, whom he sent into exile to Germany, and restored Leo VIII. D., referring to these incidents, says that from this action of Otto it might be argued that the Church was dependent upon the Empire, Mon. iii. 11^{16-21}. [**Leo: Otto.**]

Benedetto, San [1], mountain in the Etruscan Apennines, on the slopes of which, above

Forlì, is situated a monastery of St. Benedict, known as San Benedetto in Alpe. D. mentions it in connexion with the Acquacheta or Montone, the falls of which are close by, Inf. xvi. 100 [**Acquacheta: Montone**]. He implies (according to one interpretation of *vv.* 101–2) that the monastery ought to have maintained more monks than it did. It appears, however, as a matter of fact, that the monastery never was a wealthy one, and consequently was not deserving of the reproach implied in this interpretation. The reference is more probably to a proposal of the Conti Guidi, in whose territory the monastery was, to build a castle on the table-land just above the falls; this plan, which was never carried into execution, is mentioned both by Boccaccio, who had it from the abbot of the monastery, and Benvenuto; the former says:—

'*Ove dovea per mille esser ricetto*: Io fui già lungamente in dubbio di ciò che l'autore volesse in questo verso dire; poi per ventura trovatomi nel detto monisterio di san Benedetto insieme con l'abate del luogo, ed egli mi disse, che fu già tenuto ragionamento per quelli conti, i quali son signori di quella Alpe, di volere assai presso di questo luogo dove quest'acqua cade, siccome in luogo molto comodo agli abitanti, fare un castello, e riducervi entro molte villate da torno di lor vassalli: poi morì colui che questo, più che alcun degli altri, metteva innanzi, e così il ragionamento non ebbe effetto.'

The locality of the monastery, which was situated on the mountain road leading from Florence across the Apennines to Forlì, was probably familiar to D., who, as he himself tells us (Conv. iv. 11), had made the ascent of Falterona.

Benedetto, San[2], St. Benedict of Nursia, Conv. iv. 28[69]. [**Benedetto**[1].]

Benedictus[1], Pope Benedict V, Mon. iii. 11[19]. [**Benedetto**[3].]

Benedictus[2]], Pope Benedict XI, referred to as *defunctus Antistes*, Epist. viii. 10. [**Benedetto**[2].]

Benevento, town in Campania, on the Calore, about 30 miles N.E. of Naples. On the plain of Grandella, near Benevento, was fought (Feb. 26, 126$\frac{6}{8}$) the great battle between Charles of Anjou and Manfred, King of Sicily, which resulted in the total defeat and death of the latter.

D. mentions Benevento in connexion with the burial of Manfred's body at the head of the bridge over the Calore, close to the town, where it was laid under a great pile of stones cast upon it one by one by the soldiers of Charles' army, 'Sotto la guardia della grave mora,' Purg. iii. 128–9; subsequently the body was removed thence by the Archbishop of Cosenza, at the bidding, it is said, of Clement IV, and cast unburied upon the banks of the Verde, outside the kingdom of Naples, *vv.* 130–2. [**Manfredi.**]

Villani gives the following account of the battle, and of the burial of Manfred:—

'Ordinate le schiere de' due re nel piano della Grandella per lo modo detto dinanzi, e ciascuno de' detti signori ammonita la sua gente di ben fare, e dato il nome per lo re Carlo a' suoi, *Mongioia cavalieri*; e per lo re Manfredi, *Soavia cavalieri*; il vescovo d'Alzurro, siccome legato del papa, assolvette e benedisse tutti quelli dell'oste del re Carlo, perdonando colpa e pena, perocch' essi combatteano in servigio di santa Chiesa. E ciò fatto, si cominciò l'aspra battaglia tra le prime due schiere de' Tedeschi, e de' Franceschi, e fu sì forte l'assalto de' Tedeschi, che malamente menavano la schiera de' Franceschi, e assai gli feciono rinculare addietro, e presono campo. Il buono re Carlo veggendo i suoi così malmenare, non tenne l'ordine della battaglia di difendersi colla seconda schiera, avvisandosi che se la prima schiera de' Franceschi ove avea tutta sua fidanza fosse rotta, piccola speranza di salute attendea dall' altre; incontanente colla sua schiera si mise al soccorso della schiera de' Franceschi, contro a quella de' Tedeschi, e come gli usciti di Firenze e loro schiera vidono lo re Carlo fedire alla battaglia, sì misono appresso francamente, e feciono maravigliose cose d'arme il giorno, seguendo sempre la persona del re Carlo; e simile fece il buono Gilio il Bruno conestabile di Francia con Ruberto di Fiandra con sua schiera, e dall'altra parte fedì il conte Giordano colla sua schiera, onde la battaglia fu aspra e dura, e grande pezza durò che non si sapea chi avesse il migliore; perocchè gli Tedeschi per loro virtude e forza colpendo di loro spade, molto danneggiavano i Franceschi. Ma subitamente si levò uno grande grido tra le schiere de' Franceschi, chi che 'l si cominciasse, dicendo: *agli stocchi, agli stocchi, a fedire i cavalli*; e così fu fatto, per la qual cosa in piccola d'ora i Tedeschi furono molto malmenati e molto abbattuti, e quasi in isconfitta volti. Lo re Manfredi lo quale con sua schiera de' Pugliesi stava al soccorso dell'oste, veggendo gli suoi che non poteano durare la battaglia, sì confortò la sua gente della sua schiera, che 'l seguissono alla battaglia, da' quali fu male inteso, perocchè la maggiore parte de' baroni pugliesi, e del Regno, in tra gli altri il conte Camarlingo, e quello della Cerra, e quello di Caserta e altri, o per viltà di cuore, o veggendo a loro avere il peggiore, e chi disse per tradimento, come genti infedeli e vaghi di nuovo signore, si fallirono a Manfredi, abbandonandolo e fuggendosi chi verso Abruzzi e chi verso la città di Benivento. Manfredi rimaso con pochi, fece come valente signore, che innanzi volle in battaglia morire re, che fuggire con vergogna: e mettendosi l'elmo, una aquila d'argento ch'egli avea ivi su per cimiera, gli cadde in su l'arcione dinanzi: e egli ciò veggendo isbigottì molto, e disse a' baroni che egli erano da lato in latino: *hoc est signum Dei*, perocchè questa cimiera appiccai io colle mie mani in tal modo, che non dovea potere cadere; ma però non lasciò, ma come valente signore prese cuore, e incontanente si mise alla battaglia, non con sopransegne reali per non essere conosciuto per lo re, ma come un

altro barone, lui fedendo francamente nel mezzo della battaglia; ma però i suoi poco duraro, che già erano in volta: incontanente furono sconfitti, e lo re Manfredi morto in mezzo de' nemici: dissesi per uno scudiere francesco, ma non si seppe il certo . . . Nella sua fine, di Manfredi si cercò più di tre giorni, che non si ritrovava, e non si sapea se fosse morto, o preso, o scampato, perchè non avea avuto alla battaglia in dosso armi reali; alla fine per uno ribaldo di sua gente fu riconosciuto per più insegne di sua persona in mezzo il campo ove fu la battaglia; e trovato il suo corpo per lo detto ribaldo, il mise traverso in su uno asino vegnendo gridando: *chi accatta Manfredi, chi accatta Manfredi:* quale ribaldo da uno barone del re fu battuto, e recato il corpo di Manfredi dinanzi al re, fece venire tutti i baroni ch' erano presi, e domandato ciascuno s' egli era Manfredi, tutti timorosamente dissono di sì. Quando venne il conte Giordano sì si diede delle mani nel volto piangendo e gridando: *omè, omè, signor mio*: onde molto ne fu commendato da' Franceschi, e per alquanti de' baroni del re fu pregato che gli facesse fare onore alla sepultura. Rispose il re: *je le fairois volontiers, s'il ne fût excommunié*; ma imperocch' era scomunicato, non volle il re Carlo che fosse recato in luogo sacro; ma appiè del ponte di Benivento fu soppellito, e sopra la sua fossa per ciascuno dell' oste gittata una pietra, onde si fece grande mora di sassi. Ma per alcuni si disse, che poi per mandato del papa, il vescovo di Cosenza il trasse di quella sepultura, e mandollo fuori del Regno ch' era terra di Chiesa, e fu sepolto lungo il fiume del Verde a' confini del Regno e di Campagna: questo però non affermiamo. Questa battaglia e sconfitta fu uno venerdì, il sezzaio di Febbraio, gli anni Cristo 1265.' (vii. 9.)

Beni, Di Fine de'. [***Finibus, De.***]

Benincasa d'Arezzo], Benincasa of Laterina (in the upper Val d'Arno), a judge of Arezzo; according to the old commentators, while acting as assessor for the Podestà of Siena, he sentenced to death a brother (or uncle) of Ghino di Tacco, a famous robber and highwayman of Siena; in revenge Ghino stabbed him while he was sitting in the papal audit office at Rome, whither he had got himself transferred from Siena, at the expiry of his term there, in order to be out of Ghino's reach.

D. places B. in Antepurgatory, among those who died a violent death, without absolution, but repented at the last moment, referring to him as 'l'Aretin, che dalle braccia Fiere di Ghin di Tacco ebbe la morte,' Purg. vi. 13–14. [**Antipurgatorio: Ghin di Tacco.**]

Benvenuto, who describes Benincasa as a great lawyer, relates that on one occasion, being questioned on a point of law by some of his pupils at Bologna, he referred them contemptuously to their own Accursius, who he said had befouled the whole *Corpus Juris*:—

'Hic poëta nominat unum magnum jurisconsultum de Aretio, qui fuit tempore illo famosus et acutus in civili sapientia, audax nimis. Unde semel interrogatus a scholaribus suis Bononiae de quodam puncto juris, non erubuit dicere: Ite, ite ad Accursium, qui imbractavit totum corpus juris. Hic vocatus est dominus Benincasa, et fuit de uno castello comitatus Aretii, quod dicitur Laterina.'

Bergamaschi, inhabitants of Bergamo, town in Lombardy about 30 miles N.E. of Milan; Peschiera well placed to hold them and the Brescians in check, Inf. xx. 70–1 [**Peschiera**]; their dialect and that of the Milanese condemned, V. E. i. 11^{30-5}. [**Bergamo.**]

Bergamo. [**Pergamum.**]

Bergomates, inhabitants of Bergamo, V. E. i. 11^{30}. The reading of the MSS. and early edd. is *Pergameos* (from *Pergamum*, the Latin form of Bergamo), for which Fraticelli and subsequent edd. substituted *Bergomates*; the correct reading has been restored by Rajna. [**Bergamaschi.**]

Beringhieri, Ramondo, Raymond Berenger IV, last Count of Provence (1209–1245); mentioned by the Emperor Justinian (in the Heaven of Mercury), who says he had four daughters, each of them a Queen, an honour which he owed to his faithful minister Romeo (i. e. Romieu of Villeneuve), Par. vi. 133–5. [**Romeo.**]

The Count's four daughters were:—Margaret, married in 1234 to Louis IX, King of France [**Margherita**]; Eleanor, married in 1236 to Henry III, King of England [**Eleonora**]; Sancha or Sanzia, married in 1244 to Henry's brother, Richard, Earl of Cornwall, afterwards (in 1257) King of the Romans [**Sanzia**]; and Beatrice, married in 1246 (the year after her father's death) to Charles of Anjou, brother of Louis IX, afterwards (in 1266) King of Sicily and Naples [**Beatrice**[2]]. As Beatrice was her father's heiress, and at the time of her marriage was Countess of Provence, her union with Charles of Anjou brought Provence into the possession of the royal house of France; this result is alluded to by Hugh Capet (in Circle V of Purgatory), Purg. xx. 61; and by Charles Martel (in the Heaven of Venus) son of Charles II of Anjou and Naples, who says that if he had lived he would have been Count of Provence (in right of his grandmother Beatrice), Par. viii. 58–60. [**Carlo**[3]**: Provenza: Table xi.**]

The story of Romeo and Count Raymond, which D. adopted, is told by Villani:—

'Il buono conte Raimondo Berlinghieri di Proenza fu gentile signore di legnaggio, e fu d'una progenia di que' della casa d'Araona, e di quella del conte di Tolosa. Per retaggio fu sua la Proenza di qua dal Rodano; signore fu savio e cortese, e di nobile stato, e virtuoso, e al suo tempo fece onorate cose, e in sua corte usarono tutti i gentili uomini di Proenza, e di Francia, e Catalogna per la sua cortesia e nobile stato. . . .

Arrivò in sua corte uno romeo che tornava da san Jacopo, e udendo la bontà del conte Raimondo, ristette in sua corte, e fu sì savio e valoroso, e venne tanto in grazia al conte, che di tutto il fece maestro e guidatore; il quale sempre in abito onesto e religioso si mantenne, e in poco tempo per sua industria e senno raddoppiò la rendita di suo signore in tre doppi, mantenendo sempre grande e onorata corte. E avendo guerra col conte di Tolosa per confini di loro terre (e il conte di Tolosa era il maggiore conte del mondo, e sotto se avea quattordici conti), per la cortesia del conte Raimondo, e per lo senno del buono romeo, e per lo tesoro ch' egli avea raunato, ebbe tanti baroni e cavalieri, ch' egli venne al disopra della guerra, e con onore. Quattro figliuole avea il conte e nullo figliuolo maschio. Per lo senno e procaccio del buono romeo, prima gli maritò la maggiore al buono re Luis di Francia per moneta, dicendo al conte: "Lasciami fare, e non ti gravi il costo, che se tu mariti bene la prima, tutte l'altre per lo suo parentado le mariterai meglio, e con meno costo." E così venne fatto, che incontanente il re d'Inghilterra per essere cognato del re di Francia, tolse l'altra per poca moneta: appresso il fratello carnale essendo eletto re de' Romani, simile tolse la terza; la quarta rimanendo a maritare, disse il buono romeo: "Di questa voglio che abbi uno valente uomo per figliuolo, che rimanga tua reda"; e così fece. Trovando Carlo conte d'Angiò, fratello del re Luis di Francia, disse: "A costui la da', ch' è per essere il migliore uomo del mondo," profetando da lui; e così fu fatto. Avvenne poi per invidia, la quale guasta ogni bene, ch' e' baroni di Proenza appuosono al buono romeo, ch' egli avea male guidato il tesoro del conte, e feciongli domandare conto: il valente romeo disse: "Conte, io t' ho servito gran tempo, e messo di picciolo stato in grande, e di ciò per lo falso consiglio di tue genti se' poco grato; io venni in tuo corte povero romeo, e onestamente del tuo sono vivuto, fammi dare il mio muletto, e il bordone e scarsella com' io ci venni, e quetoti ogni servigio." Il conte non volea si partisse; per nulla volle rimanere, e com'era venuto, così se n' andò, che mai non si seppe onde si fosse, nè dove s'andasse; avvisossi per molti, che fosse santa anima la sua.' (vi. 90.)

Berlinghieri. [Beringhieri.]

Bernardin di Fosco, Bernardo, son of Fosco, of Faenza, said by the old commentators to have been of humble origin, but to have so distinguished himself as to be received on terms of equality by the nobles of his native city.

Guido del Duca (in Circle II of Purgatory), who speaks of him as 'verga gentil di picciola gramigna,' mentions him among the worthies of Romagna, as an instance of a person who from base beginnings raised himself to a high position in virtue of his noble qualities, Purg. xiv. 101–2.

The Ottimo Comento, whom Benvenuto follows, says of him:—

'Questo messer Bernardino, figliuolo di Fosco, lavoratore di terra e di vile mestiero, con sue virtuose opere venne tanto eccellente, che Faenza di lui ricevette favore; e fu nominato in pregio, e non si vergognavano li grandi antichi uomini venirlo a visitare per vedere le sue orrevolezze, ed udire da lui leggiadri motti.'

The Anonimo Fiorentino records a striking example of his liberality:—

'Fu questi nato di piccola gente, e fu cittadino di Faenza, grandissimo ricco uomo, et tenea molti cavalli et molti famigli, et avea imposto a' famigli suoi che chiunque chiedesse veruno de' cavalli suoi, che a tutti gli desse. Avvenne che un dì, volendo costui cavalcare a' suoi luoghi, comandò a' famigli che facessono porre la sella a' cavalli: fugli detto che tutti erono prestati: mandò richeggendo de' cavalli de' cittadini, et perchè erono in diverse faccende aoperati, veruno ne potè avere. Chiama uno suo famiglio, et fassi recare uno libro per giurare: il famiglio, che il conoscea cortese, perchè egli non giurasse cosa ch' egli s'avessi a pentere, credendo che del caso fosse irato, non gliele volea recare: nell' ultimo, avendogli recato il libro, giurò che mai niuno cavallo gli sarebbe chiesto, quantunque egli n' avesse bisogno, ch' egli non prestasse, però ch' egli avea provato quanto altri avea caro d'essergli prestati, quando altri n'avea bisogno.'

Beyond the indications afforded by D. himself and the old commentators nothing is known of Bernardo di Fosco, save that he was Podestà of Siena in 1249 (and probably of Pisa in 1248); and that he played a prominent part in the defence of Faenza against the Emperor Frederick II in 1240, during the podestàship of Michele Morosini of Venice, a defence which lasted nearly a year, and was famous enough to be commemorated in a sirventese by Ugo di san Circ, who makes special mention of 'Miguel Moresi' and 'Bernart de Fosc.' (See Casini, *Dante e la Romagna.*)

Bernardo[1], Bernard of Quintaville, a wealthy merchant of Assisi, where he was a person of much importance, who was the first follower of St. Francis of Assisi. At first, though attracted by St. Francis, he distrusted him; but having convinced himself of his sincerity, he submitted himself to his direction, sold all his possessions for the benefit of the poor, and embraced the rule of poverty. After the death of his master he became the head of the Order.

St. Thomas Aquinas (in the Heaven of the Sun) mentions B. as having been the first to follow St. F., and refers to his great eagerness to become his disciple, Par. xi. 79–81. [**Francesco**[2].] In this account D. follows the *Vita Francisci* of Tommaso da Celano, who says:—

'Frater Bernardus legatam pacem amplectens, ad mercandum regnum coelorum post Sanctum Dei (sc. Franciscum) cucurrit alacriter. . . . Solvit protinus calceamenta de pedibus, baculum deponit,' &c.

Bernardo[2], St. Bernard, the great Abbot of Clairvaux, and preacher of the disastrous second Crusade, was born of noble parents in the village of Fontaines, near Dijon, in Burgundy, in 1091. After studying in Paris, in 1113, at the age of twenty-two, he joined the newly-founded Benedictine monastery of Citeaux, not far from his own home, at the head of which was Stephen Harding, an Englishman. Two years later, in 1115, St. B. was selected by Harding to be the head of one of the branches, which the increasing fame of Citeaux made it necessary to establish, and he set out with a small band of devoted followers, journeying N. until he came to a spot in the diocese of Langres in Champagne, known as the 'valley of wormwood,' where he made a clearing and founded his famous abbey of Clairvaux. His influence soon spread beyond the limits of his monastery, and from this time until his death he is one of the most prominent figures in the history of his time. After the death of Honorius II in 1130 his championship secured the triumph of Innocent II over his rival Anacletus; and in 1140 at the Council of Sens he secured the condemnation of the heretic Peter Abelard. The news of the capture of Edessa by the infidels in 1144 led St. B., with the approval of the Pope, to preach a new Crusade, which resulted in the disastrous expedition of Louis VII and Conrad III (1147–1149). The failure of the Crusade was a crushing blow to St. B., from which he never recovered, and though he continued to take an active part in public affairs, he gradually sank, and died, at the age of sixty-two, Aug. 20, 1153. He was canonized a few years after his death by Pope Alexander III. His numerous writings consist of epistles, sermons, and theological treatises, which are conspicuous for his devotion to the Virgin Mary, whence on his canonization he was described as 'alumnus familiarissimus Dominae Nostrae.' His most important work is the *De Consideratione* (quoted by D., Epist. x. 28), written in the last years of his life, and addressed to his disciple, Pope Eugenius III, which is largely a protest against the excessive centralization of the authority of the Church at Rome. (See Morison, *Life and Times of St. B.*) [***Consideratione, De.***]

In the *D. C.*, St. Bernard acts as D.'s guide, when Beatrice leaves him, and remains with him until the end of the vision; he is regarded as the symbol of contemplation (Par. xxxi. 110–11; xxxii. 1), whereby man attains the vision of the Deity. Pietro di Dante says:—

'Figura est, quod per theologiam Deum videre et cognoscere non possumus, sed per gratiam et contemplationem. Ideo mediante sancto Bernardo, idest contemplatione, impetratur a Virgine gratia videndi talia, quae per scripturas percipi non possunt.'

Bernardo

St. B. is mentioned by name, Par. xxxi. 102, 139; xxxiii. 49; Epist. x. 28; he is referred to as *un Sene Vestito con le genti gloriose*, Par. xxxi. 59–60; *egli*, *v.* 65; *il santo Sene*, *v.* 94; *colui, che in questo mondo, Contemplando, gustò di quella pace*, *vv.* 110–11; *egli*, *v.* 113; *quel contemplante*, Par. xxxii. 1; *santo Padre*, *v.* 100; *colui, ch' abbelliva di Maria*, *v.* 107; *egli*, *v.* 109; *l'orator*, Par. xxxiii. 41. D. several times alludes to St. B.'s well-known devotion to the Virgin, which is apparent in all his works, and especially in his Homilies on the Annunciation, and on the Praises of the Virgin (Par. xxxi. 100–2, 139–42; xxxii. 40–2). The description of St. B. as having 'a benign joy diffused in his eyes and cheeks' (Par. xxxi. 61–2) is, as Butler points out, evidently an allusion to a personal characteristic, which is mentioned by Alan, Bishop of Auxerre:—

'Apparebat in carne ejus gratia quaedam, spiritualis tamen potius quam carnalis; in vultu claritas praefulgebat, non terrena utique, sed caelestis; in oculis angelica quaedam puritas et columbina simplicitas radiabat. Ipsa etiam subtilissima cutis in genis modice rubens. . . .'

Beatrice, having conducted D. to the Empyrean, points out to him the Celestial Rose, in which are the seats of the Elect (Par. xxx. 128–48), and, while he is lost in wonder at the sight, leaves him in order to return to her own place among them (xxxi. 1–54); not knowing that she has departed, D. turns to question her, and finds in her stead an elder (St. Bernard), who, in answer to his inquiry as to where B. is, states that he has been sent by her to take her place at D.'s side (*vv.* 55–66); he then points out to D. where she is seated (*vv.* 67–9); after D. has prayed to B. to continue her care for his welfare, St. B. bids him look steadfastly upon the Celestial Rose, and so prepare himself for the divine vision, which he says will be vouchsafed them at the instance of the Virgin Mary, whose faithful servant he declares himself to be (*vv.* 70–102); D. then, by St. B.'s direction, looks to where the Virgin is seated amid countless angels, and St. B., seeing D.'s eyes fixed upon her, turns his own gaze towards her with deep devotion (*vv.* 103–42); having explained to D. the arrangement of the seats of the Elect in the Rose, and having solved his doubt as to the salvation of infants (xxxii. 1–138), St. B. offers up a prayer to the Virgin that she may help D. to attain the vision of the highest bliss, and may henceforth have him in her keeping, so that he slide not back into his evil affections (xxxii. 139–xxxiii. 39); at the end of his prayer he signs to D. to look upward, and thereafter the vision closes (*vv.* 40–145). [**Maria**[1]: **Rosa.**]

St. Bernard's prayer to the Virgin is adapted by Chaucer in the 'Invocacio ad Mariam' in the *Seconde Nonnes Tale* (*vv.* 29–56):—

'And thou that flour of virgines art alle,
Of whom that Bernard list so wel to wryte,
To thee at my bigianning first I calle . . .

Thou mayde and mooder, doghter of thy sone,
Thou welle of mercy, sinful soules cure,
In whom that God, for bountee chees to wone,
Thou humble, and heigh over every creature,
Thou nobledest so ferforth our nature,
That no desdeyn the maker hadde of kinde,
His sone in blode and flesh to clothe and winde.

Withinne the cloistre blisful of thy sydes
Took mannes shap the eternal love and pees,
That of the tryne compas lord and gyde is,
Whom erthe and see and heven, out of relees,
Ay herien; and thou, virgin wemmelees,
Bar of thy body, and dweltest mayden pure,
The creatour of every creature.

Assembled is in thee magnificence
With mercy, goodnesse, and with swich pitee
That thou, that art the sonne of excellence,
Nat only helpeth hem that preyen thee,
But ofte tyme, of thy benignitee,
Ful frely, er that men thyn help biseche,
Thou goost biforn, and art hir lyves leche.'

Bernardone, Pietro, wealthy wool-merchant of Assisi, father of St. Francis; he strongly opposed his son's wish to devote himself to a life of asceticism, and even prosecuted him before the Bishop of Assisi for squandering his money in charity. St. Francis thereupon, in the presence of the Bishop and of his father, renounced all worldly possessions, stripping off even his clothes, so that the Bishop had to cover him with his mantle. [**Francesco**[2].]

St. Thomas Aquinas (in the Heaven of the Sun), in his account of the life of St. F., alludes to Bernardone's opposition to his son, and to the incident of St. F.'s renunciation before the Bishop, Par. xi. 58–62; and refers to the fact that St. F. in his humility, to remind himself of his origin, used to call himself 'fi' di Pietro Bernardone,' *vv.* 88–90.

St. Bonaventura, in his *Vita Francisci* (written in 1261), relates that when St. F. heard himself lauded as a holy man, he would bid one of his friars to vilify him, and on being thus reproached with his low birth and his father's occupation, would reply that it was fitting for the son of Pietro Bernardone to hear such things:—

'Cum populi merita sanctitatis in eo extollerent, praecipiebat alicui fratri ut in contrarium verba ipsum vilificantia proferret, cumque frater ille licet invitus eum rusticum et mercenarium, et inutilem diceret, respondebat: Benedicat tibi Dominus, fili carissime, quia tu verissima loqueris, et talia filium Petri Bernardonis decet audire.'

Bernardus, St. Bernard of Clairvaux, Epist. x. 28. [**Bernardo**[2].]

Berneil, Guiraut de. [**Gerardus de Bornello.**]

Berta, Bertha, imaginary personage; coupled with *Petrus*, V. E. ii. 6^{34}; any gossip or simpleton, *donna* (var. *monna*) *Berta e ser Martino*, 'gammer Bertha and gaffer Martin,' Par. xiii. 139. Fraticelli quotes from Passavanti's *Specchio della vera Penitenza* (written 1354):—

'Ser Martino dall' aja e donna Berta dal mulino più arditamente si mettono ad interpretare i sogni, che non farebbe Socrate e Aristotile.' (*Trattato de' Sogni.*)

Berti, Bellincion. [**Bellincion Berti.**]

Bertinoro. [**Brettinoro.**]

Bertram dal Bornio, Bertran de Born, lord of Hautefort near Périgueux, one of the earliest and most famous of the troubadours; he was born of a noble Limousin family about 1140, and died at the age of about 75 (probably in 1215), as a monk in the Cistercian monastery of Dalon, near Hautefort, which he had entered some twenty years before, and to which he and his family had made numerous donations; his name occurs several times in the cartularies of the monastery between 1197 and 1202, and the date of his death is fixed with tolerable certainty by a laconic entry (in the year 1215) in the diary of a monk of Saint-Martial in Limoges:—

'Octava candela in sepulcro ponitur pro Bertrando de Born; cera tres solidos empta est.'

D. places Bertran among the sowers of discord in Bolgia 9 of Circle VIII of Hell (Malebolge), Inf. xxviii. 134; *un busto senza capo*, *v.* 119; *quel*, *v.* 123; *colui che già tenne Altaforte*, Inf. xxix. 29 [**Scismatici**]; among the company of sinners in this Bolgia D. sees a headless body going along with the rest, with the head held in its hand, swinging by the hair, like a lantern (Inf. xxviii. 112–26); on nearing D. it suddenly lifts up its arm with the head, which begins to speak, informing D. that it belonged to Bertran de Born, who gave the evil counsel to the Young King (*vv.* 127–35); and that, as he, like Ahithophel, set father and son at variance, so in retaliation his head is parted from his trunk (*vv.* 136–42). [**Altaforte**: **Arrigo**[4].]

D. mentions Bertran as an example of munificence, Conv. iv. 11^{128}; and as the poet of arms *par excellence*, quoting the first line ('No puosc mudar, un chantar non esparga') of one of his *sirventes* (written on the occasion of the outbreak of hostilities between Philip Augustus and Richard Cœur-de-Lion in 1188), V. E. ii. $2^{79–85}$.

More than forty of Bertran's poems have been preserved, the majority of them being of a warlike tone; the most famous is his lament (beginning 'Si tuit li dol elh plor elh marrimen') for the death of the Young King, i. e. Prince Henry, son of Henry II of England. Of the part played by Bertran in the rebellion of the Young King against his father, for which D. places him in Hell, little or nothing is known historically; and not much is to be gathered from Bertran's own poems. The sources of D.'s information upon the subject

were the old Provençal biographies of the troubadour and the *razos* or arguments to his poems. In one of these it is related that the King of England hated Bertran as the evil counsellor of his son, and the cause of the strife between them:—

'E'l reis Henrics volia mal a'n Bertran, per so qu'el era amics e conselhaire del rei jove, so filh, lo quals avia aguda guerra ab el, e crezia qu'en Bertrans n'agues tota la colpa.'

From these old biographies and notices, which, though in many respects historically inaccurate, nevertheless represent the troubadour as he appeared to D., we get the following account:—

Bertran de Born was viscount of Hautefort, a castle with nearly a thousand retainers, in the Bishopric of Périgueux in the Limousin. He had a brother Constantine, whom he would have dispossessed of his inheritance, had it not been for the King of England. He was continually at war with his neighbours, the Count of Périgueux, and the Viscount of Limoges, as well as with his own brother, and Richard Cœur-de-Lion, so long as he was Count of Poitou. He was a good knight, and a good warrior, and a good wooer, and a good troubadour, and wise and well-spoken. And whenever he had a mind he was master of the King of England and of his son; but he always desired that father and son should be at war, and one brother with another:—

'Bos chevaliers fo e bos guerriers e bos domneiaire e bos trobaire e savis e be parlans e saup tractar mals e bes, et era senher totas vetz quan si volia del rei Henric d'Englaterra e del filh de lui. Mas totz temps volia qu'ilh aguessen guerra ensems, lo paire e'l filhs.'

And he likewise always desired the King of England and the King of France to be at war together. And if ever they made peace, straightway he tried by his songs to undo the peace and to show how each was dishonoured by it; whereby he gained for himself much good and much evil.

And he wrote many poems, and the King of Aragon used to say that the songs of Guiraut de Borneil were as the wives of his *sirventes*. And the jongleur who sang for him was called Papiol. And Bertran was gracious and courteous, and used to call Geoffrey, the Count of Brittany, *Rassa*; and the King of England, *Oc e No* (i. e. 'Yes and No'); and the Young King he called *Mavinier*. And he loved to set the barons at war, and he set King Henry at war with his son until the Young King was slain in Bertran's castle. And Bertran used to boast that he had more wits than he had need of; and when King Henry took him prisoner he asked him whether he had not need of all his wits then; and Bertran answered that he lost all his wits when the Young King died. Then King Henry wept and forgave him and gave him lands and honours:—

'E'n Bertrans de Born si'a vanava qu'el cujava tan valer que ja no cujava que totz sos sens l'agues mestier. E puois lo reis lo pres, e quan l'ac pres . . . en Bertrans ab tota sa gen fo menatz al pavilho del rei Henric, e'l reis lo receup mout mal, e'l reis Henrics si'lh dis: Bertrans, Bertrans, vos avetz dich que anc la meitatz del vostre sen no'us ac mestier nuls temps, mas sapchatz qu'ara vos a el be mestier totz.—Senher, dis en Bertrans, el es be vers qu'ieu o dissi, e dissi be vertat.—E'l reis dis: Ieu cre be qu'el vos sia aras falhitz.—Senher, dis en Bertrans, be m'es falhitz.—E com? dis lo reis.—Senher, dis en Bertrans, lo jorn que'l valens joves reis, vostre filhs, morit, ieu perdei lo sen e'l saber e la connoissenza.—E'l reis, quan auzit so qu'en Bertrans li dis en ploran del filh, venc li grans dolors al cor de pietat et als uolhs, si que no's puoc tener qu'el no pasmes de dolor. E quan el revenc de pasmazo, el crida e dis en ploran: En Bertrans, en Bertrans, vos avetz be drecb, et es be razos, si vos avetz perdut lo sen per mo filh, qu'el vos volia mielhs que ad home del mon. Et ieu, per amor de lui, vos quit la persona e l'aver e'l vostre chastel, e vos ren la mia amor e la mia gracia, e vos do cinc cens marcs d'argen per los dans que vos avetz receubutz.—E'n Bertrans si'lh chazet als pes referen li gracias e merces.'

And Bertran lived long in the world, and then joined the order of the Cistercians.

(See A. Thomas, *Poésies de Bertran de Born*, 1888; and A. Stimming, *Bertran von Born*, 1892.)

Bertramus de Bornio, Bertran de Born, V. E. ii. 2^{79-80}; *Bertramus*, V.E. ii. 2^{84}. [**Bertram dal Bornio.**]

Bestemmiatori], Blasphemers; placed among the Violent in Round 3 of Circle VII of Hell, Inf. xiv. 43–72; *gente*, *vv.* 22, 26–7 [**Violenti**]; their punishment is to lie prone on the ground in a desert of burning sand, while flakes of fire fall upon them from above, Inf. xiv. 13–30. *Example*: Capaneus [**Capaneo**].

Betlemme], Bethlehem; alluded to as the birthplace of Christ, Purg. xx. 23. [**Maria**[1].]

Bianca, Blanche, pseudonym of a lady (called also *Giovanna* and *Cortese*) mentioned in one of D.'s poems, Canz. x. 153.

Bianchi], the 'Whites,' one of the divisions of the Guelf party in Florence, who eventually identified themselves with the Ghibellines, while their opponents, the Neri or 'Blacks,' remained staunch Guelfs (*see below*). [**Table xxxi.**]

Ciacco (in Circle III of Hell) refers to the Bianchi as *la parte selvaggia* (in allusion, as is supposed, to the fact that their leaders, the Cerchi, 'uomini salvatichi ed ingrati,' as Villani calls them, came from the forest-lands of Val di Sieve in the Mugello), and after adverting to the bloody strife between the two parties, foretells their expulsion of the Neri (in 1301), their own downfall (in 1302), and the triumph of their rivals with the help of an ally (Boniface VIII), adding that the latter will keep the upper hand for a long period, during which they will grievously oppress the Bianchi, Inf. vi. 64–72 [**Cerchi: Ciacco**]; Vanni Fucci (in Bolgia 7 of Circle VIII of Hell) foretells the expulsion of the Neri from Pistoja (in 1301), and the expulsion of the Bianchi from Florence (1301–2), and the defeat of the latter at Campo Piceno, and the siege and capture of Serravalle (in 1302) by the Neri of Florence and the Lucchese under Moroello Malaspina, Inf. xxiv. 143–50 [**Fucci, Vanni**]; Cacciaguida (in the Heaven of Mars) refers to the exiled Bianchi (from whom D. held aloof after 1303)

as *la compagnia malvagia e scempia*, Par. xvii. 62. [Dante.]

The parties of the Bianchi and Neri had their origin in the year 1300 in Pistoja, in a feud between two branches of the Cancellieri, a Guelf family of that city, who were descended from the same sire, one Ser Cancelliere, but by different mothers. These two branches adopted distinctive names, the one being known as the Cancellieri Bianchi, as being descended from Cancelliere's wife Bianca, the other as the Cancellieri Neri, according to Machiavelli:—

'Perchè i Cancellieri erano discesi da messer Cancelliere, che aveva avute due mogli, delle quali l'una si chiamò Bianca, si nominò ancora l'una delle parti, per quelli che da lei erano discesi, Bianca, e l'altra, per torre nome contrario a quella, fu nominata Nera.' (*Ist. Fior.* ii.)

A strong feeling of rivalry existed between these two branches, which at last, on the occasion of a trifling quarrel, broke out into actual hostilities. Benvenuto relates that one day the father of Focaccia, who belonged to the Cancellieri Bianchi, chastised one of his nephews, for assaulting another boy with a snow-ball. The nephew in revenge a few days after struck his uncle, for which he was sent by his father to receive such punishment as the uncle should think fit to administer. The latter, however, laughed the matter off, and sent the boy away with a kiss. But Focaccia, catching his cousin as he came out of the house, dragged him into the stable and cut off his hand on the manger, and then, not content with this, sought out the boy's father, his own uncle, and murdered him:—

'Accidit a casu, quod pater Focacciae tempore hiemis, cum luderetur ad nivem, verberavit unum puerum nepotem suum, quia ille dicebatur percussisse inepte alium puerum cum nive; ex quo puer post aliquos dies simulans se velle loqui isti patruo suo, dedit illi alapam in vindictam. Pater pueri dolens de temerario excessu filii, misit ipsum ad fratrem ut faceret correptionem de eo ad placitum suum. Et ille tamquam prudens risit, et remittebat filium patri non tactum nisi solo osculo. Sed Focaccia sceleratus expectans puerum in limine domus, traxit ipsum in stabulum patris, et amputavit illi manum impie cum ense super praesepe equi; et non contentus ista crudelitate indignissima, continuo accessit ad domum patris pueri, qui erat patruus suus, et illum crudelissime obtruncavit.'

This atrocious crime naturally led to reprisals, and in a short time the whole city was in a ferment. One half the citizens sided with the Neri, the other half with the Bianchi, so that Pistoja was reduced to a state of civil war. To put an end to this state of things the Florentines intervened. In the hopes of extinguishing the feud they secured the leaders of both factions, and imprisoned them in Florence. Unhappily this measure only led to the introduction of the feud among themselves. In Florence also there happened to be two rival families, the Donati, who were ancient but poor, and the Cerchi, who were rich upstarts. The former, headed by Corso Donati, took the part of the Cancellieri Neri, while the Cerchi, headed by Viero de' Cerchi, took the part of the Cancellieri Bianchi. So it came about that, through the private enmities of two Pistojan and of two Florentine houses, Florence, which was ostensibly Guelf at the time, became divided into Black Guelfs and White Guelfs. These two divisions, which had originally been wholly unpolitical, by degrees became respectively pure Guelfs and disaffected Guelfs, the latter, the White Guelfs, finally throwing in their lot with the Ghibellines. [**Cancellieri: Cerchi: Donati: Focaccia.**]

The commencement of actual hostilities in Florence between the Bianchi and Neri was due to a brawl one evening in the spring of the same year (May 1, 1300) between some of the Cerchi and Donati on the occasion of a dance in the Piazza di santa Trinità. Two parties of young men on horseback belonging to either side, while looking on, began hustling each other. This soon led to serious fighting, during which one of the Cerchi had his nose cut off. The peace having once been broken, the conflict was carried on without intermission, until at last in 1302 the Neri, with the aid of Charles of Valois, finally expelled the Bianchi from Florence, D. being included in the decree of banishment. The incident is described by Villani:—

'Avvenne, che andando a cavallo dell' una setta e dell' altra per la città armati e in riguardo, che con parte de' giovani de' Cerchi era Baldinaccio degli Adimari, e Baschiera de' Tosinghi, e Naldo de' Gherardini, e Giovanni Giacotti Malispini co' loro seguaci più di trenta a cavallo; e con gli giovani de' Donati, erano de' Pazzi, e Spini, e altri loro masnadieri; la sera di calen di Maggio anno 1300, veggendo uno ballo di donne che si facea nella piazza di santa Trinita, l'una parte contra l'altra si cominciarono a sdegnare, e a pignere l'uno contro all'altro i cavalli, onde si cominciò una grande zuffa e mislea, ov' ebbe più fedite, e a Ricoverino di messer Ricovero de' Cerchi per disavventura fu tagliato il naso dal volto; e per la detta zuffa la sera tutta la città fu per gelosia sotto l'arme. Questo fu il cominciamento dello scandalo e partimento della nostra città di Firenze e di parte guelfa, onde molti mali e pericoli ne seguiro appresso.' (viii. 39.)

The following list of the various families which joined the Bianchi and the Neri respectively, many of whose names are familiar as occurring in the *D. C.*, is given by Villani:—

'I Cerchi furono in Firenze capo della parte bianca, e con loro tennero della casa degli Adimari quasi tutti, se non se il lato de' Cavicciuli; tutta la casa degli Abati, la quale era allora molto possente,

e parte di loro erano guelfi e parte ghibellini; grande parte de' Tosinghi, spezialmente il lato del Baschiera; parte di casa i Bardi, e parte de' Rossi, e così de' Frescobaldi, e parte de' Nerli e de' Mannelli, e tutti i Mozzi, che allora erano molto possenti di ricchezza e di stato; tutti quegli della casa degli Scali, e la maggiore parte de' Gherardini, tutti i Malispini, e gran parte de' Bostichi e Giandonati, de' Pigli, e de' Vecchietti e Arrigucci, e quasi tutti i Cavalcanti, ch' erano una grande e possente casa, e tutti i Falconieri, ch' erano una possente casa di popolo. E con loro s'accostarono molte case e schiatte di popolani e artefici minuti, e tutti i grandi e popolani ghibellini; e por lo seguito grande ch' aveano i Cerchi, il reggimento della città era quasi tutto in loro podere.

Della parte nera furono tutti quegli della casa de' Pazzi quasi principali co' Donati, e tutti i Visdomini, e tutti i Manieri e' Bagnesi, e tutti i Tornaquinci, e gli Spini, e' Bondelmonti, e' Gianfigliazzi, Agli, e Brunelleschi, e Cavicciuli, e l'altra parte de' Tosinghi, e tutto il rimanente; e parte di tutte le case guelfe nominate di sopra, che quegli che non furono co' bianchi, per contrario furono co' neri. E così delle dette due parti tutta la città di Firenze e 'l contado ne fu partita e contaminata.' (viii. 39.)

Bianco, one of the Bianchi, or disaffected Guelfs of Florence, Inf. xxiv. 150. [**Bianchi.**]

Biante, Bias of Priene in Ionia (circ. B.C. 550); mentioned as one of the Seven Sages of Greece, who were the predecessors of the philosophers, Conv. iii. 11^{34-41}. D.'s authority here appears to have been St. Augustine:—

'Regnante vero apud Hebraeos Sedechia et apud Romanos Tarquinio Prisco, ductus est captivus in Babyloniam populus Judaeorum eversa Hierusalem. . . . Eo tempore Pittacus Mitylenaeus, alius e septem sapientibus, fuisse perhibetur. Et quinque ceteros, qui ut septem numerentur, Thaleti . . . et huic Pittaco adduntur, eo tempore fuisse scribit Eusebius, quo captivus Dei populus in Babylonia tenebatur. Hi sunt autem: Solon Atheniensis, Chilon Lacedaemonius, Periandrus Corinthius, Cleobulus Lindius, Bias Prienaeus. Omnes hi, septem appellati sapientes, post poetas theologos claruerunt, quia genere vitae quodam laudabili praestabant hominibus ceteris et morum nonnulla praecepta sententiarum brevitate complexi sunt. Nihil autem monumentorum, quod ad litteras attinet, posteris reliquerunt, nisi quod Solon quasdam leges Atheniensibus dedisse perhibetur; Thales vero physicus fuit, et suorum dogmatum libros reliquit. . . . Tunc et Pythagoras, ex quo coeperunt appellari philosophi.' (*Civ. Dei*, xviii. 25.)

Bibbia, La, the Bible; mentioned in connexion with St. Jerome's preface to his Latin translation of the Bible (the Vulgate), Conv. iv. 5^{143-4} [**Jeronimo**]; usually referred to as *la Scrittura*, Par. iv. 43; xii. 125; xix. 83; xxix. 90; xxxii. 68; Conv. iv. 12^{86}; *Scriptura*, V. E. i. 4^{10}; Mon. iii. 3^{95}, 4^{6}; Epist. x. 22; *le Scritture*, Par. xiii. 128; *l'antica e la novella Proposizion*, Par. xxiv. 97–8; *le nuove e le Scritture antiche*, Par. xxv. 88; *il vecchio e il nuovo Testamento*, Par. v. 76; *vetus et novum Testamentum*, Mon. iii. 3^{75-6}; *duo Testamenta*, Mon. iii. 14^{28}. [***Evangelio.***]

D. quotes the Bible upwards of 200 times:—

Inf. xi. 106–8 (*Gen.* i. 28; ii. 15; iii. 19); Purg. ii. 46 (*Psalm* cxiv. 1); Purg. v. 24 (*Psalm* li. 1); Purg. x. 40 (*Luke* i. 28); Purg. x. 44 (*Luke* i. 38); Purg. xii. 110 (*Matt.* v. 3); Purg. xiii. 29 (*John* ii. 3); Purg. xiii. 36 (*Matt.* v. 44); Purg. xiv. 133 (*Gen.* iv. 14); Purg. xv. 38 (*Matt.* v. 7); Purg. xvi. 19 (*John* i. 29); Purg. xvii. 68–9 (*Matt.* v. 9); Purg. xviii. 100 (*Luke* i. 39); Purg. xix. 50 (*Matt.* v. 4); Purg. xix. 73 (*Psalm* cxix. 25); Purg. xix. 137 (*Matt.* xxii. 30); Purg. xx. 136 (*Luke* ii. 14); Purg. xxii. 4–6 (*Matt.* v. 6); Purg. xxiii. 11 (*Psalm* li. 15); Purg. xxiii. 74 (*Matt.* xxvii. 46); Purg. xxiv. 151–4 (*Matt.* v. 6); Purg. xxv. 128 (*Luke* i. 34); Purg. xxvii. 8 (*Matt.* v. 8); Purg. xxvii. 58 (*Matt.* xxv. 34); Purg. xxviii. 80 (*Psalm* xcii. 4); Purg. xxix. 3 (*Psalm* xxxii. 1); Purg. xxix. 51 (*Matt.* xxi. 9); Purg. xxix. 85–7 (*Luke* i. 42); Purg. xxx. 11 (*Cant.* iv. 8); Purg. xxx. 19 (*Matt.* xxi. 9); Purg. xxx. 83–4 (*Psalm* xxxi. 1–8); Purg. xxxi. 98 (*Psalm* li. 7); Purg. xxxiii. 1 (*Psalm* lxxix. 1); Purg. xxxiii. 10–12 (*John* xvi. 16); Par. iii. 121–2 (*Luke* i. 28); Par. viii. 29 (*Matt.* xxi. 9); Par. xiii. 93 (1 *Kings* iii. 5); Par. xvi. 34 (*Luke* i. 28); Par. xviii. 91–3 (*Wisd.* i. 1); Par. xx. 94 (*Matt.* xi. 12); Par. xxiv. 64–5 (*Heb.* xi. 1); Par. xxv. 38 (*Psalm* cxxi. 1); Par. xxv. 91 (*Isaiah* lxi. 7, 10); Par. xxv. 73–4, 98 (*Psalm* ix. 10); Par. xxvi. 42 (*Exod.* xxxiii. 19); Par. xxxii. 12 (*Psalm* li. 1); Par. xxxii. 67–70 (*Gen.* xxv. 22–5); Par. xxxii. 95 (*Luke* i. 28).

V. N. § 7^{41-3} (*Lament.* i. 12); V. N. § 23^{55-6} (*Mark* xi. 10); V. N. § 24^{38-9} (*Matt.* iii. 3); V. N. §§ 29^{1-3}, 31^{8-9} (*Lament.* i. 1); Conv. i. 4^{81-2} (*Matt.* xiii. 57); Conv. i. 11^{31-3} (*Matt.* xv. 14); Conv. ii. 1^{46-8} (*Matt.* xvii. 1); Conv. ii. 1^{58-60} (*Psalm* cxiv. 1); Conv. ii. 4^{42-3} (*Psalm* viii. 1); Conv. ii. 6^{5-7} (*Heb.* i. 1); Conv. ii. 6^{16-18} (*John* i. 5); Conv. ii. 6^{23-5} (*Luke* i. 26–7); Conv. ii. 6^{26-8} (*Matt.* xxvi. 53); Conv. ii. 6^{29-31} (*Matt.* iv. 6, 11); Conv. ii. 6^{34-7} (*Cant.* viii. 5); Conv. ii. 6^{103-5} (*Psalm* xix. 1); Conv. ii. 9^{115-16} (*John* xiv. 6); Conv. ii. 11^{82-5} (*Eccles.* v. 13); Conv. ii. 15^{171-2} (*John* xiv. 27); Conv. ii. 15^{175-8} (*Cant.* vi. 8–9); Conv. iii. 4^{76-7} (*Psalm* c. 3); Conv. iii. 8^{14-20} (*Ecclus.* i. 3; iii. 21–3); Conv. iii. 11^{128-9} (*Prov.* viii. 17); Conv. iii. 14^{58-60} (*Ecclus.* xxiv. 9); Conv. iii. 14^{62} (*Prov.* viii. 23); Conv. iii. 14^{93} (*John* i. 1–2); Conv. iii. 15^{45-6} (*Wisd.* iii. 11); Conv. iii. 15^{53-5} (*Wisd.* vii. 26); Conv. iii. 15^{161-2} (*Wisd.* ix. 9); Conv. iii. 15^{166-77} (*Prov.* viii. 27–30); Conv. iii. 15^{130-2} (*Prov.* iv. 18); Conv. iv. 2^{74-5} (*Eccles.* iii. 7); Conv. iv. 2^{82-7} (*James* v. 7); Conv. iv. 5^{14-15} (*Prov.* viii. 6); Conv. iv. 5^{43-4} (*Isaiah* xi. 1); Conv. iv. 5^{64-5} (*Luke* ii. 1); Conv. iv. 6^{164-6} (*Wisd.* vi. 23 in *Vulg.*, omitted from A. V.);

Conv. iv. 6^{174-9} (*Eccles.* x. 16, 17); Conv. iv. 7^{95-7} (*Prov.* xxii. 28); Conv. iv. 7^{98-102} (*Prov.* iv. 18–19); Conv. iv. 7^{130-3} (*Prov.* v. 23); Conv. iv. 11^{112-13} (*Luke* xvi. 9); Conv. iv. 12^{143-4} (*Gen.* i. 26); Conv. iv. 13^{81-2} (*Rom.* xii. 3); Conv. iv. 15^{69-71} (*Eccles.* iii. 21); Conv. iv. 15^{137-9} (*Prov.* xxix. 20); Conv. iv. 16^{1-4} (*Psalm* lxiii. 11); Conv. iv. 16^{8-10} (*Wisd.* vi. 23 in *Vulg.*); Conv. iv. 16^{49-54} (*Eccles.* x. 16–17); Conv. iv. 16^{110-12} (*Matt.* vii. 15–16); Conv. iv. 17^{94-101} (*Luke* x. 41–2); Conv. iv. 19^{60-8} (*Psalm* viii. 1, 4–6); Conv. iv. 20^{28-9} (*Acts* x. 34); Conv. iv. 20^{51-3} (*James* i. 17); Conv. iv. 21^{56} (*Rom.* xi. 33); Conv. iv. 21^{110-12} (*Isaiah* xi. 2); Conv. iv. 22^{56-8} (1 *Cor.* ix. 24); Conv. iv. 22^{149-53} (*Mark* xvi. 1–7); Conv. iv. 22^{169-74} (*Matt.* xxviii. 2–3); Conv. iv. 23^{79-80} (*Psalm* civ. 9); Conv. iv. 23^{105-6} (*Luke* xxiii. 44); Conv. iv. 24^{142-7} (*Prov.* i. 8, 10); Conv. iv. 24^{163-5} (*Prov.* xv. 31); Conv. iv. 24^{172-3} (*Coloss.* iii. 20); Conv. iv. 25^{17-18} (*Prov.* iii. 34); Conv. iv. 25^{19-20} (*Prov.* iv. 24); Conv. iv. 27^{60-3} (1 *Kings* iii. 9); Conv. iv. 27^{75-6} (*Matt.* x. 8); Conv. iv. 28^{75-81} (*Rom.* ii. 28–9); Conv. iv. 30^{37-8} (*Matt.* vii. 6).

V. E. i. 2^{45} (*Numb.* xxii. 28); V. E. i. 4^{13-18} (*Gen.* iii. 2–3); V. E. i. 12^{35} (*Matt.* v. 22); Mon. i. 1^{10-12} (*Psalm* i. 3); Mon. i. 1^{38-9} (*James* i. 5); Mon. i. 4^{14} (*Psalm* viii. 5); Mon. i. 4^{23-5} (*Luke* ii. 13–14); Mon. i. 4^{25} (*Luke* xxiv. 36); Mon. i. 5^{50-1} (*Matt.* xii. 25); Mon. i. 8^{10-11} (*Gen.* i. 26); Mon. i. 8^{23-4} (*Deut.* vi. 4); Mon. i. 13^{30} (*Psalm* l. 16); Mon. i. 13^{61-3} (*Psalm* lxxii. 1); Mon. i. 14^{66-73} (*Exod.* xviii. 17–26); Mon. i. 15^{22-4} (*Psalm* iv. 7); Mon. i. 16^{18} (*Gal.* iv. 4); Mon. i. 16^{36-8} (*Psalm* cxxxiii. 1); Mon. ii. 1^{1-6} (*Psalm* ii. 1–3); Mon. ii. 2^{42} (*John* i. 3–4); Mon. ii. 2^{72-3} (*Rom.* i. 20); Mon. ii. 3^{24-6} (*Luke* vi. 38); Mon. ii. 4^{11-14} (*Exod.* viii. 18–19); Mon. ii. 8^{36} (*Heb.* xi. 6); Mon. ii. 8^{37-42} (*Levit.* xvii. 3–4); Mon. ii. 8^{57-9} (*Exod.* vii. 9); Mon. ii. 8^{61-4} (2 *Chron.* xx. 12); Mon. ii. 8^{70} (*Acts* i. 23–6); Mon. ii. 9^{75} (*Rom.* xi. 33); Mon. ii. 9^{101-3} (*Luke* ii. 1); Mon. ii. 10^{10} (*Psalm* xi. 7); Mon. ii. 11^{69} (2 *Tim.* iv. 8); Mon. ii. 13^{8-11} (*Rom.* v. 12); Mon. ii. 13^{16-25} (*Ephes.* i. 5–8); Mon. ii. 13^{26-7} (*John* xix. 30); Mon. ii. 13^{36-7} (*Exod.* ii. 14); Mon. ii. 13^{44-5} (*Isaiah* liii. 4); Mon. iii. 1^{1-3} (*Dan.* vi. 22); Mon. iii. 1^{13-16} (*Prov.* viii. 7); Mon. iii. 1^{22} (*Ephes.* vi. 14); Mon. iii. 1^{24-5} (*Isaiah* vi. 6–7); Mon. iii. 1^{27} (*Coloss.* i. 13–14); Mon. iii. 1^{31-3} (*Psalm* cxii. 6–7); Mon. iii. 3^{76} (*Psalm* cxi. 9); Mon. iii. 3^{79} (*Cant.* i. 3); Mon. iii. 3^{84-6} (*Matt.* xxviii. 20); Mon. iii. 3^{99-104} (*Matt.* xv. 2–3); Mon. iii. 4^{10-13} (*Gen.* i. 16); Mon. iii. 5^{8-10} (*Gen.* xxix. 34–5); Mon. iii. 6^{4-5} (1 *Sam.* xv. 16, 23, 28); Mon. iii. 7^{1-3} (*Matt.* ii. 11); Mon. iii. $8^{2-3, 41}$ (*Matt.* xvi. 19); Mon. iii. 9^{2} (*Luke* xxii. 38); Mon. iii. 9^{25} (*Luke* xxii. 7); Mon. iii. 9^{33-42} (*Luke* xxii. 14, 35–6); Mon. iii. 9^{60} (*Luke* xxii. 38); Mon. iii. 9^{70-80} (*Matt.* xvi. 15–16, 21–3); Mon. iii. 9^{81-6} (*Matt.* xvii. 4); Mon. iii. 9^{90} (*Matt.* xiv. 28); Mon. iii. 9^{94-7} (*Matt.* xxvi. 33, 35; *Mark* xiv. 29); Mon. iii. 9^{98-102} (*Luke* xxii. 33); Mon. iii. 9^{103-7} (*John* xiii. 6, 8); Mon. iii. 9^{108-9} (*John* xviii. 10); Mon. iii. 9^{111-14} (*John* xx. 5–6); Mon. iii. 9^{115-19} (*John* xxi. 7); Mon. iii. 9^{120-2} (*John* xxi. 21); Mon. iii. 9^{132-5} (*Matt.* x. 34–5); Mon. iii. 9^{137-9} (*Acts* i. 1); Mon. iii. 10^{44-6} (*John* xix. 23–4, 34); Mon. iii. 10^{50-3} (1 *Cor.* iii. 11); Mon. iii. 10^{53} (*Matt.* xvi. 18); Mon. iii. 10^{59-61} (*Cant.* viii. 5); Mon. iii. 10^{109-11} (*Matt.* x. 9); Mon. iii. 13^{43-5} (*Acts* xxv. 10); Mon. iii. 13^{46-7} (*Acts* xxvii. 24); Mon. iii. 13^{49-53} (*Acts* xxviii. 19); Mon. iii. 13^{57-8} (*Phil.* i. 23); Mon. iii. 13^{66-76} (*Levit.* ii. 11; xi. 43); Mon. iii. 14^{22-3} (*Matt.* xvi. 18); Mon. iii. 14^{23-5} (*John* xvii. 4); Mon. iii. 14^{33-5} (*Numb.* xviii. 20); Mon. iii. 15^{20-3} (*John* xiii. 15); Mon. iii. 15^{24-6} (*John* xxi. 19); Mon. iii. 15^{28-34} (*John* xviii. 36); Mon. iii. 15^{36-9} (*Psalm* xcv. 5); Mon. iii. 16^{74} (*Psalm* xxxii. 9).

Epist. iv. 5 (*John* xv. 19); Epist. v. 4 (*Psalm* xcv. 2; *Rom.* xiii. 2; *Acts* ix. 5); Epist. v. 5 (*Luke* xxi. 8); Epist. v. 7 (*Psalm* xcv. 5); Epist. v. 8 (*Rom.* i. 20); Epist. v. 9 (*Matt.* xxii. 21); Epist. v. 10 (*Ephes.* iv. 17; 1 *Pet.* ii. 17); Epist. vi. 1 (*Deut.* xxxii. 35); Epist. vi. 5 (*Rom.* i. 29); Epist. vi. 6 (*Isaiah* liii. 4); Epist. vii. 2 (*Josh.* x. 12–13; *Luke* vii. 19; *John* i. 29); Epist. vii. 3 (*Luke* ii. 1; *Matt.* iii. 15); Epist. vii. 5 (1 *Sam.* xv. 17–18); Epist. viii. 1 (*Lament.* i. 1); Epist. viii. 2 (*John* xxi. 15–17); Epist. viii. 3 (*Psalm* lxxix. 10); Epist. viii. 4 (*Ezek.* viii. 16); Epist. viii. 5 (1 *Cor.* xv. 10; *Psalm* lxix. 9; *Matt.* xxi. 16); Epist. viii. 8 (*Numb.* xxii. 28); Epist. x. 2 (*Wisd.* vii. 14); Epist. x. 7 (*Psalm* cxiv. 1); Epist. x. 22 (*Jerem.* xxiii. 24; *Psalm* cxxxix. 7–9; *Wisd.* i. 7; *Ecclus.* xlii. 16); Epist. x. 27 (*Ephes.* iv. 10; *Ezek.* xxviii. 12–13); Epist. x. 28 (2 *Cor.* xii. 3–4; *Matt.* xvii. 6; *Ezek.* i. 28; *Dan.* ii. 3; *Matt.* v. 45); Epist. x. 33 (*John* xvii. 3; *Rev.* i. 8); A. T. § 21^{69} (*Gen.* i. 9); A. T. § 22^{6-8} (*Job* xi. 7); A. T. § 22^{9-11} (*Psalm* cxxxix. 6); A. T. § 22^{11-13} (*Isaiah* lv. 9); A. T. § 22^{15-18} (*Rom.* xi. 33); A. T. § 22^{20} (*John* viii. 21).

The above references are to the Authorized Version (A. V.); the Vulgate references, where they differ from these (as in the *Psalms*), are given under the headings of the several books quoted or referred to by D., viz. Genesis [***Genesis***], Exodus [***Exodus***], Leviticus [***Leviticus***], Numbers [***Numerorum, Liber***], Deuteronomy [***Deuteronomium***], Joshua [***Josue, Liber***], Judges [***Judicum, Liber***], Samuel [***Samuelis, Libri***], Kings [***Regum, Libri***], Chronicles [***Paralipomenon, Libri***], Tobit [***Tobiae, Liber***], Judith [***Judith, Liber***], Esther [***Esther, Liber***], Job [***Job, Liber***], Psalms [***Psalmorum, Liber***], Proverbs [***Proverbiorum, Liber***], Ecclesiastes [***Ecclesiastes***], Canticles or the Song of Solomon [***Canticum Canti-***

corum], Wisdom [***Sapientiae, Liber***], Ecclesiasticus [***Ecclesiasticus***], Isaiah [***Isaiae, Prophetia***], Jeremiah [***Jeremiae, Prophetia***], Lamentations [***Lamentationes Jeremiae***], Ezekiel [***Ezechielis, Prophetia***], Daniel [***Danielis, Prophetia***], Maccabees [***Machabaeorum, Libri***], Matthew [***Matthaeum, Evangelium secundum***], Mark [***Marcum, Evangelium secundum***], Luke [***Lucam, Evangelium secundum***], John [***Johannem, Evangelium secundum***], Acts of the Apostles [***Actus Apostolorum***], Epistle to the Romans [***Romanos, Epistola ad***], Epistle to the Corinthians [***Corinthios, Epistola ad***], Epistle to the Galatians [***Galatas, Epistola ad***], Epistle to the Ephesians [***Ephesios, Epistola ad***], Epistle to the Philippians [***Philippenses, Epistola ad***], Epistle to the Colossians [***Colossenses, Epistola ad***], Epistle to the Thessalonians [***Thessalonicenses, Epistola ad***], Epistle to Timothy [***Timotheum, Epistola ad***], Epistle to the Hebrews [***Hebraeos, Epistola ad***], Epistle of James [***Jacobi, Epistola***], Epistles of Peter [***Petri, Epistolae***], Epistle of Jude [***Judae, Epistola***], Revelation [***Apocalypsis***].

St. Jerome, in his preface to the Latin translation of the Bible (*Prologus Galeatus*), reckons the canonical books of the O. T. at twenty-four; he divides them into three groups —the first of which comprises the five books of Moses; the second comprises eight prophetical books, viz. Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets (counting as one book); the third comprises nine hagiographical books, viz. Job, Psalms, Proverbs, Ecclesiastes, Canticles, Daniel, Chronicles, Esdras, and Esther; to which he adds Ruth and Lamentations, making twenty-four in all:—

'Primus liber, quem nos Genesim dicimus; secundus, qui Exodus appellatur; tertius, Leviticus; quartus, quem Numeros vocamus; quintus, qui Deuteronomium praenotatur. Hi sunt quinque libri Moysi, quos Hebraei Legem appellant. Secundum, prophetarum ordinem faciunt: et incipiunt ab Jesu filio Nave; deinde subtexunt Judicum librum; tertius sequitur Samuel, quem nos Regum primum et secundum dicimus; quartus Regum, qui tertio et quarto Regum volumine continetur; quintus est Isaias; sextus, Jeremias; septimus, Ezechiel; octavus, liber duodecim Prophetarum. Tertius ordo, Hagiographa possidet: et primus liber incipit a Job; secundus a David; tertius est Salomon, tres libros habens Proverbia; quartus, Ecclesiasten; quintus, Canticum Canticorum; sextus est Daniel; septimus, qui liber apud nos Paralipomenon primus et secundus inscribitur; octavus, Esdras; nonus, Esther. Atque ita fiunt pariter veteris legis libri vigintiduo: id est, Moysi quinque, et Prophetarum octo, Hagiographorum novem. Quanquam nonnulli Ruth et Cinoth (i. e. Lamentationes) inter Hagiographa scriptitent, et hos libros in suo putent numero supputandos, ac per hoc esse priscae legis libros vigintiquatuor: quos sub numero vigintiquatuor seniorum Apocalypsis Joannis inducit adorantes Agnum.'

The twenty-four books of the O. T., according to this reckoning of St. Jerome, are supposed to be symbolized by the four-and-twenty elders in the mystical Procession in the Terrestrial Paradise, Purg. xxix. 83–4. [Processione.]

Bibbia, Proemio della. [***Proemio della Bibbia.***]

Bice, familiar abbreviation of Beatrice; coupled with *Vanna*, the familiar name of Giovanna, the lady-love of Guido Cavalcanti, Son. xiv. 9 (V. N. § 24^{68}); Son. xxxii. 9 [Giovanna[4]]; alluded to (perhaps), Par. vii. 14, where, however, D. probably merely means to express his reverence for every part of the name of B. [Beatrice[1].]

Bilacqua. [Belacqua.]

Billi], name of a Florentine family, supposed by some commentators to be alluded to by the arms *la colonna del vaio*, Par. xvi. 103. The reference is more probably to the Pigli. [Pigli.]

Bindi, people of the name of Bindo, popular abbreviation of Aldobrando; mentioned together with Lapo, as being among the commonest names in Florence, Par. xxix. 103. [Lapi.]

Bisdomini. [Visdomini.]

Bisenzio, stream in Tuscany, which flows close to Prato and Campi, and falls into the Arno opposite Lastra, about 10 miles below Florence; mentioned by Camicione dei Pazzi (in Caina) in connexion with the Conti Alberti, whose castles of Vernia and Cerbaia were situated in the Val di Bisenzio, Inf. xxxii. 56. [Alberti.]

Bismantova, village in the Emilia on a steep hill of the same name about 20 miles S. of Reggio; mentioned by D. in connexion with the precipitous ascent to it, Purg. iv. 26. In the Middle Ages it was strongly fortified and was a place of some importance. Nothing now remains but a huge sheer semicircular rock, known as 'La Pietra di Bismantova.' Benvenuto describes it as having had a sort of plateau at the summit, which at times seems to have been cultivated. He says it could only be approached by a single tortuous pathway, which became very steep towards the top. To his fancy the mountain presented a striking resemblance in many particulars to the Mt. of Purgatory. For *B. in cacume* there is a variant *B. e in Cacume*, the last word being taken, by Buti, Landino, and others, for the name of another mountain, said to be in Campania.

Bocca, Bocca degli Abati, one of the Ghibellines who remained in Florence after the

expulsion of the rest of the party in 1258, and who, while ostensibly fighting on the side of the Florentine Guelfs at the battle of Montaperti, at the moment when the latter were hard pressed by Manfred's German cavalry, treacherously cut off the hand of the Florentine standard-bearer, thus creating a panic, which ended in the disastrous defeat of the Guelfs [**Arbia**]. Villani says:—

'Come la schiera de' Tedeschi rovinosamente percosse la schiera de' cavalieri de' Fiorentini ov' era la 'nsegna della cavalleria del comune, la quale portava messer Jacopo del Nacca della casa de' Pazzi di Firenze, uomo di grande valore, il traditore di messer Bocca degli Abati, ch'era in sua schiera e presso di lui, colla spada fedì il detto messer Jacopo e tagliogli la mano colla quale tenea la detta insegna, e ivi fu morto di presente. E ciò fatto, la cavalleria e popolo veggendo abbattuta l'insegna, e così traditi da' loro, e da' Tedeschi sì forte assaliti, in poco d'ora si misono in isconfitta.' (vi. 78.)

Bocca is placed in Antenora, the second division of Circle IX of Hell, among those who have betrayed their country, Inf. xxxii. 106; *una* (*testa*), *v.* 78; *colui che bestemmiava*, *v.* 85; *malvagio traditor*, *v.* 110 [**Antenora**]; as D. and Virgil pass along among the traitors, the former strikes his foot against the head of one of them (Inf. xxxii. 73–8), who demands why he is struck, unless it be in order 'to increase the vengeance of Montaperti' (*vv.* 79–81); on hearing the last word D. asks V. to wait, as he wishes to solve a doubt (either as to the identity of the traitor at Montaperti, or as to that of the speaker), and demands who it is that thus chides others (*vv.* 82–7); the speaker (Bocca) replies by asking D. who he is that goes through Antenora striking others with a force more like that of a living man than of a damned spirit (as he supposes D. to be) (*vv.* 88–90); D. retorts that he is alive and can make him famous, if he desire fame, by recording his name (*vv.* 91–3); B. replies that on the contrary he desires oblivion, and bids D. go and leave him alone (*vv.* 94–6); D. thereupon seizes him by the scalp and threatens to tear out his hair unless he reveals his name (*vv.* 97–9); as he refuses D. carries out his threat, making him howl so that one of his companions (Buoso da Duera) shouts to him, calling him by name, to know what is the matter (*vv.* 100–8); D. having thus learned B.'s name is content, and says he will brand him with infamy by telling the truth about him (*vv.* 109–11); B. defies him to do his worst, and then, to avenge himself for having been named by his companion, informs D. who the latter is (*vv.* 112–17); after he has named several more of his companions D. leaves him (*vv.* 118–24).

Boccio. [**Beccio.**]

Boemia. [**Buemme.**]

Boëtius, author of the *De Consolatione Philosophiae*, Mon. i. 9[25]; ii. 9[91]; Epist. x. 33. [**Boezio.**]

Boezio, Boëthius (Anicius Manlius Torquatus Severinus Boëthius), Roman statesman and philosopher, born at Rome circ. A.D. 475, died at Pavia (Ticinum) 525. Gibbon describes him as 'the last of the Romans whom Cato or Tully could have acknowledged for their countryman.' His father, Flavius Manlius Boëthius, was consul in 487, and died soon after. As a wealthy orphan Boëthius inherited the patrimony and honours of the Anician family, and was educated under the care of the chief men at Rome. He also studied at Athens, and translated or commented on 'the geometry of Euclid, the music of Pythagoras, the arithmetic of Nicomachus, the mechanics of Archimedes, the astronomy of Ptolemy, the theology of Plato, and the logic of Aristotle, with the commentary of Porphyry.' To his works was due to a great extent the knowledge of Aristotle in the Middle Ages. He was no less distinguished for his virtue than for his learning, and was always ready to relieve the poor and oppressed. He married Rusticiana, daughter of the senator Symmachus, by whom he had two sons. From Theodoric, King of the Ostrogoths, who was then master of Italy, he received the title of patrician while still a youth, and in 510 he was made consul, an honour which twelve years later (522) was conferred upon his two sons. But his good fortune did not last; his powerful position and bold maintenance of justice aroused jealousy and hatred, and he was accused by his enemies of plotting against Theodoric. The king, believing him guilty, threw him into prison at Pavia, while the senate without a trial passed a sentence against him of confiscation and death. After he had spent some time in prison he was put to death by torture, a cord being fastened round his head and tightened until his eyes were forced from their sockets; he was then beaten with clubs until he expired. He was buried in the church (now desecrated) called St. Peter's of the Golden Ceiling (S. Pietro in Cielo d'Oro), where in 722 a tomb was erected to his memory by Liutprand, King of the Lombards; this was replaced in 990 by a more magnificent one erected by the Emperor Otho III, for which Pope Sylvester II wrote an inscription. It was during his imprisonment at Pavia that Boëthius wrote his most celebrated work, the *De Consolatione Philosophiae* [***Consolatione Philosophiae, De***]. In the Middle Ages Boëthius was regarded as a martyr who died in defence of the Christian faith. Villani, in his record of the death of Theodoric, says of him:—

'Questi fu quello Teodorico il quale mandò in pregione e fece poi morire in Pavia il buono santo

Boezio Severino, consolo di Roma, perch' egli per bene e stato della repubblica di Roma e della fede cristiana, il contrastava de' suoi difetti e tirannie, opponendogli false cagioni. Allora il santo Boezio compuose in pregione a Pavia il libro della filosofica consolazione.' (ii. 5.)

D. places B. among the great doctors (*Spiriti Sapienti*) in the Heaven of the Sun, Par. x. 121–9 [**Sole, Cielo del**]; his spirit is pointed out by St. Thomas Aquinas, who speaks of him as *l'anima santa, che il mondo fallace Fa manifesto* (*vv.* 125–6), and alludes to his exile and torture, and to his burial at Pavia (*vv.* 127–9) [**Cieldauro**].

B. is frequently mentioned by D. in his prose works, in connexion with the *De Consolatione*, Conv. i. 2^{96}, 11^{56}; ii. 8^{27}, 11^{18}, 13^{15}, 16^{4}; iii. 1^{78}, 2^{142}; iv. $12^{35,74}$, $13^{130,139}$; Mon. i. 9^{25}; ii. 9^{91}; Epist. x. 33; he is spoken of as *il Savio*, Conv. iv. 13^{108}; and is alluded to perhaps (though the reference is most probably to Virgil) by Francesca da Rimini (addressing D. in Circle II of Hell) as *il tuo dottore*, Inf. v. 123 [**Virgilio**]. In these well-known lines (*vv.* 121–3) Francesca quotes what is almost certainly a reminiscence of a passage in the *De Consolatione*:—

'In omni adversitate fortunae infelicissimum est genus infortunii fuisse felicem' (*Lib.* ii. *pr.* 4).

This passage was imitated by Chaucer in his *Troilus and Criseyde*:—

'Of fortunes sharp adversitee
The worst kinde of infortune is this,
A man to have ben in prosperitee,
And it remembren, whan it passed is.'
(Bk. ii. *vv.* 1625–8.)

In his translation of the book he renders it:—

'In alle adversitee of fortune, the most unsely kinde of contrarious fortune is to han ben weleful.'

Boëthius obliged, by the nature of his book, to speak of himself in the *De Consolatione*, Conv. i. 2^{95-101}; his contempt for popular glory, Conv. i. 11^{56-8}; his book one of those wherein D. sought consolation after the death of Beatrice, Conv. ii. 13^{14-16}, 16^{4-8}.

Bologna, city of N. Italy, capital of the Emilia (in the old Romagna), situated on a plain between the Apennines and the Po, with the two rivers Savena and Reno about two miles distant on the E. and W. respectively. It was the seat of one of the most famous mediaeval universities (founded in 1119), at which D. is said to have studied. Among the buildings in existence in D.'s day were the Palazzo del Podestà (1201), where King Enzio, son of the Emperor Frederick II, was kept a prisoner and died in 1272; the Palazzo Pubblico (1290), the Palazzo della Mercanzia (1294), the churches of San Giacomo Maggiore (1267), and San Domenico (dedicated to St. Dominic, who died at Bologna in 1221); and the two great towers, the Asinelli (1109) and the Carisenda (1110). The Bolognese, who took an active share in the Crusades, for a long time remained neutral in the contest between the Guelfs and Ghibellines, but eventually they sided with the former.

Bologna is mentioned in connexion with Catalano and Loderingo, two Bolognese Frati Gaudenti, one of whom refers to the university, Inf. xxiii. 142 [**Catalano**]; Fabbro of Bologna, one of the worthies of Romagna, Purg. xiv. 100 [**Fabbro**]; the dialect of B. rejected by the chief Bolognese poets, V. E. i. 15^{41-4} [**Bolognesi**]; Caccianimico, a native of B. (in Bolgia 1 of Malebolge), alludes to the situation of the city between the Savena and the Reno, Inf. xviii. 61 [**Reno**^{2}: **Savena**]; he refers to the Bolognese use of *sipa* for *sia*, and declares that there are more pandars in Hell from B. than would equal the whole population of the city at that time, *vv.* 59–61 [**Caccianimico**: **Seduttori**]. Benvenuto, who lived for ten years at Bologna, and lectured there on the *D. C.*, remarks that this is not by any means an extraordinary estimate; he adds that as much might be said of many other Italian cities, to say nothing of Paris.

D. mentions the Salse, a ravine near B., where the bodies of criminals were thrown, Inf. xviii. 51 [**Salse**]; and the Carisenda tower, Inf. xxxi. 136 [**Carisenda**]; the university is referred to, Inf. xxiii. 142; Bologna itself is alluded to under the guise of a nymph of the Reno, Ecl. ii. 85 [**Naias**].

Bolognese, native of Bologna; of Venedico Caccianimico, Inf. xviii. 58 [**Caccianimico**]; of the two Frati Gaudenti, Catalano dei Catalani and Loderingo degli Andalò, Inf. xxiii. 103 [**Catalano**: **Loderingo**].

Bolognese, Franco, Franco of Bologna, an illuminator mentioned by Oderisi (in Circle 1 of Purgatory) as being a better artist than himself, Purg. xi. 82–4. Little is known of Franco; Vasari, in his life of Giotto, says he was employed, together with Oderisi (whose pupil he appears to have been), by Boniface VIII in the Vatican library, where he illuminated many of the MSS. It would appear from D.'s reference to him in the text that he was still living in 1300. [**Oderisi**.]

Bolognesi, the Bolognese; the B. of the Borgo San Felice and those of the Strada Maggiore instances of inhabitants of the same city speaking different dialects, V. E. i. 9^{42-4}; their dialect discussed at length and pronounced to be the best of the Italian dialects (a superiority due to importations from neighbouring dialects), but at the same time not worthy to rank as the language of Italy, as is evident from the fact that the chief Bolognese poets did not employ it, V. E. i. 15^{3-53}; two Bolognese poets, Guido dei Ghisilieri and Fabruzzo dei

Lambertazzi, writing in the 'tragic' style began with a line of seven syllables, V. E. ii. 12[38–41]; two Bolognese Frati Gaudenti, Inf. xxiii. 103 [**Catalano: Loderingo**].

D. (by the mouth of Caccianimico in Bolgia 1 of Malebolge) reproaches the B. with being pandars and avaricious, Inf. xviii. 58–63. With regard to the latter charge Benvenuto says they were not miserly, but were greedy of money in order to gratify their sensual appetites, and consequently were not scrupulous as to the methods by which they gained it:—

'Autor capit hic avaritiam large; nam bononiensis naturaliter et communiter non est avarus in retinendo, sed in capiendo tantum. Illi enim, qui sunt vitiosi, ibi prodigaliter expendunt ultra vires facultatis vel lucri; ideo faciunt turpia lucra, aliquando cum ludis, aliquando cum furtis, aliquando cum lenociniis, exponentes filias, sorores, et uxores libidini, ut satisfaciant gulae et voluptatibus suis.'

This testimony of Benvenuto, who knew Bologna intimately, fully justifies D.'s strictures. He suggests that D.'s own knowledge of the matter was gained by personal experience while he was a student at Bologna. The account of the Bolognese given by Fazio degli Uberti in the *Dittamondo* (iii. 5) is to the same effect:—

'Intra Savena e Ren città si vede,
Sì vaga e piena di tutti i diletti,
Che tal vi va a caval, che torna a piede.
Quivi son donne con leggiadri aspetti,
E il nome della terra siegue il fatto,
Buona ne' studi e sottil d'intelletti.'

Benvenuto elsewhere gives a terrible account of the moral depravity of Bologna in another respect [**Accorso, Francesco d'**].

Bolsena, Lake of Bolsena (the *lacus Vulsiniensis* of the Romans), in the extreme N. of Latium, one of the largest lakes in Central Italy. It was, and is still, famous for its eels. Forese Donati (in Circle VI of Purgatory) mentions the lake and its eels in connexion with Pope Martin IV, who was in the habit of gorging himself on baked eels that had been drowned in wine, Purg. xxiv. 22–4 [**Martino [2]**].

Bonaccorsi, Pinamonte de'. [**Pinamonte.**]

Bonagiunta, Bonagiunta Orbicciani degli Overardi, son of Riccomo di Bonagiunta of Lucca, notary and poet of the latter half of Cent. xiii; he was alive on Dec. 6, 1296, on which date he is mentioned in a document as having been engaged in superintending the works of the church of San Michele at Lucca. A considerable number of his poems has been preserved; they show little originality of either thought or expression, and are imitated for the most part from Provençal models.

D. places B. among the Gluttonous in Circle VI of Purgatory, Purg. xxiv. 19, 20; *questi*, *v.* 19; *lui*, *v.* 21; *quel da Lucca*, *v.* 35; *ei*, *vv.* 37, 38, 44; *lui*, *v.* 52 [**Golosi**]; B., who is pointed out to D. by Forese Donati (Purg. xxiv. 19–20), shows a desire to speak to the former, and mutters something about 'Gentucca,' which D. overhears (*vv.* 34–9); being invited by D. to speak, he foretells to him that he will become enamoured of a certain lady of Lucca, who is not yet married (*vv.* 40–8) [**Gentucca**]; he then asks D. if he is the author of the 'new rimes' beginning 'Donne, ch'avete intelletto d'Amore' (being the first *canzone* in the *V. N.*) (*vv.* 49–51); D. replies that he writes as Love dictates (*vv.* 52–4); B. acknowledges in this the secret of the 'dolce stil nuovo,' and of D.'s superiority over Jacopo da Lentino, Guittone d'Arezzo and himself; he then relapses into silence and D. moves on (*vv.* 55–63). [**Guittone: Notaro, II.**]

Casini remarks upon this passage:—

'Per la piena intelligenza di questo passo è da notare che quando Dante incominciò a poetare, circa nel 1283, due scuole di poesia lirica fiorivano in Italia: la scuola *siciliana*, così detta dal luogo ove prima si formò, allargandosi poi assai presto a tutto il mezzogiorno d'Italia e alla Toscana, della quale scuola furono capi, in Sicilia il notaio Giacomo da Lentini e in Toscana Buonagiunta da Lucca; e la scuola *dottrinale*, che teorizzò largamente sull'amore, fiorita specialmente in Toscana con Guittone d'Arezzo e in Bologna con Guido Guinizelli. I poeti della scuola siciliana non fecero altro che dare veste italiana alla lirica provenzale, ristringendola agli argomenti amorosi e prediligendo la forma metrica della canzone; quelli della scuola dottrinale si staccarono dalla poesia provenzale, introducendo nelle lor rime le teoriche e le discussioni intorno all' amore, allargandosi alcuni ad argomenti filosofici o religiosi o politici, tentando di nobilitare lo stile poetico coll' avvicinarsi più alla costruzione del periodo latino, accogliendo accanto alla canzone il sonetto. A queste due scuole seguitò la fiorentina, detta del *dolce stil nuovo*, cui appartennero, oltre Dante, Guido Cavalcanti, Lapo Gianni, Dino Frescobaldi, Gianni Alfani e più altri. Questi poeti, movendo dalla teorica del Guinizelli sulla natura dell' amore, considerato come il sentimento proprio delle anime virtuose, crearono tutto un sistema d'idealizzazione della donna, mescolando le speculazioni dottrinali alle imaginazioni geniali della fantasia, e della poesia amatoria fecero per i primi in Italia una vera opera d'arte: poichè alla profondità e novità dei concepimenti seppero far corrispondere uno stile più franco e perspicuo, una lingua più naturale e più efficace, e forme metriche meglio determinate (canzone e sonetto) o raccolte dalla poesia del popolo (ballata). Tale svolgimento della lirica italiana nella seconda metà del secolo xiii è poeticamente rappresentato in questo episodio di Buonagiunta.'

D. blames Bonagiunta, together with Guittone d'Arezzo, Brunetto Latino, and other Tuscan poets, for having written in their local dialects, to the exclusion of the 'curial vulgar tongue,' V. E. i. 13[7–13].

Benvenuto says that Bonagiunta was more addicted to wine than to versifying, but was a facile writer, and addressed some of his poems to D., who had been acquainted with him:—

'Iste fuit Bonagiunta de Urbisanis, vir honorabilis, de civitate lucana, luculentus orator in lingua materna, et facilis inventor rhythmorum, sed facilior vinorum, qui noverat autorem in vita, et aliquando scripserat sibi. Ideo autor fingit eum ita familiariter loqui secum de ipso et de aliis inventoribus modernis.'

Bonatti, Guido, famous astrologer and soothsayer of Forlì, placed by D. among the Soothsayers, along with Asdente, in Bolgia 4 of Circle VIII of Hell (Malebolge), Inf. xx. 118 [**Indovini**]. B., who was a tiler ('ricopritore di tetti') by trade, seems to have acted as domestic astrologer to Guido da Montefeltro; it is said to have been by his aid that the latter won his decisive victory over the French papal forces at Forlì, May 1, 1282 (Vill. vii. 81) [**Forlì**]. Benvenuto says that B. wrote a work on astrology (*Liber introductorius ad Judicia Stellarum*, written circ. 1270; printed at Venice, 1491), which he had seen, and which was so clearly written as to be intelligible even to women. He tells an amusing story of how a rustic, by observing the behaviour of his donkey, was able correctly to foretell the coming of a storm on a fine day, to the confusion of the astrologer, who, after consulting his astrolabe, had asserted that it was impossible there should be rain that day.

An old chronicle, appended to the 1494 edition of the *Speculum Historiale* of Vincent de Beauvais, says of Bonatti:—

'In syderalibus disciplinis universo occidenti notissimus et celeberrimus fuit. Cui adeo ea in facultate aperta fuerunt omnia, ut nil apud eam illi incognitum fuerit.'

Salimbene of Parma, who was his contemporary, gives the following account (printed by C. E. Norton in *Report XIV of American Dante Society*) of how he was discomfited at Forlì by a Franciscan friar of Reggio:—

'Frater Hugo de Regio, qui dictus est Hugo pascapalea, fuit magister in grammatica in saeculo, et magnus trufator et magnus prolocutor, et in ordine fratrum Minorum sollemnis et optimus praedicator, et qui mordaces ordinis confutabat et confundebat praedicationibus et exemplis. Nam quidam magister Guido Bonattus de Furlivio, qui se philosophum et astrologum esse dicebat, et praedicationes fratrum Minorum et Praedicatorum vituperabat, ita ab eo fuit confusus coram universitate et populo liviensi, ut toto tempore quo frater Hugo fuit in partibus illis, non solum non loqui, verum etiam nec apparere auderet.'

Filippo Villani claims Guido Bonatti as a Florentine, and says that he was of good family, and was brought up to the law, which he abandoned for the superior attractions of astrology.

Bonaventura, St. Bonaventura, otherwise Giovanni Fidanza; placed by D. among the doctors of the Church (*Spiriti Sapienti*) in the Heaven of the Sun, Par. xii. 127; *luce*, *v.* 28 [**Sole, Cielo del**]. When St. Thomas Aquinas has finished his account of the life of St. Francis, St. B. proceeds to relate that of St. Dominic (Par. xii. 31–105); after bewailing the degeneracy of the Franciscan Order (*vv.* 106–26), he names himself (*vv.* 127–29) and eleven others who are with him (*vv.* 130–45) [**Domenico**].

St. Bonaventura was born at Bagnoregio (now Bagnorea), near Orvieto, in 1221, the year of St. Dominic's death. As a child he was attacked by a dangerous disease, which was miraculously cured by St. Francis of Assisi. When the latter heard that the child had recovered he is said to have exclaimed 'buona ventura' (happy chance), whereupon the boy's mother changed his name to Bonaventura. In 1243 he entered the Franciscan Order. After studying at Paris under Alexander of Hales, he became successively professor of philosophy and theology, and in 1255 was made doctor. Having risen to be General of the Franciscan Order (in 1256), he was offered the Archbishopric of York by Clement IV, which he declined. He was afterwards (1274) created Cardinal Bishop of Albano by Gregory X, whom he accompanied to the second Council of Lyons, where he died, July 15, 1274, 'his magnificent funeral being attended by a Pope, an Emperor, and a King.' St. B. was canonized in 1482 by Sixtus IV, and placed among the doctors of the Church, with the title of 'Doctor Seraphicus,' by Sixtus V. He was a voluminous writer, one of his works being a life of St. Francis. Butler remarks that his philosophy was strongly leavened with mysticism, and differs from that of Aquinas (whose mind was of a far more masculine stamp) in having more affinity with Plato than with Aristotle.

Bonconte. [**Buonconte.**]

Bondelmonti. [**Buondelmonti.**]

Bonifazio[1], Boniface VIII (Benedetto Gaetani or Guatani), born at Anagni circ. 1217; created Cardinal by Martin IV in 1281; elected Pope at Naples, in succession to Celestine V, Dec. 24, 1294; crowned at Rome, Jan. 23, 1295; died at Rome, Oct. 11, 1303.

Boniface is spoken of (by Nicholas III in Bolgia 3 of Malebolge) as *Bonifazio*, Inf. xix. 53; (by Guido da Montefeltro in Bolgia 8 of Malebolge) as *il gran Prete*, Inf. xxvii. 70; and *lo Principe dei nuovi Farisei*, Inf. xxvii. 85; (by Hugh Capet in Circle V of Purgatory) as *il Vicario di Cristo*, Purg. xx. 87; (by St. Bonaventura in the Heaven of the Sun) as

colui che siede, che traligna, Par. xii. 90; (by St. Peter in the Heaven of the Fixed Stars) as *Quegli ch' usurpa in terra il luogo mio*, Par. xxvii. 22; (by Beatrice in the Empyrean) as *quel d'Alagna*, Par. xxx. 148.

D. assigns to Boniface, by anticipation (he not having died until three years after the assumed date of the Vision), his place among the Simoniacs in Bolgia 3 of Circle VIII of Hell (Malebolge), by the artifice of making Nicholas III mistake D. himself for Boniface, Inf. xix. 52–7 [**Simoniaci**]; Nicholas expresses surprise that B. should have come three years before his time (*vv.* 52–4), and asks whether he is already weary of the power which he acquired by deceitful means (*vv.* 55–7) [**Niccolò** [2]]; the dealings of B. with Guido da Montefeltro are referred to, Inf. xxvii. 70–111 [**Guido Montefeltrano**]; his war with the Colonna family, Inf. xxvii. 85–7 [**Colonnesi: Laterano**]; his imprisonment at Anagni, Purg. xx. 86–90 [**Alagna**]; his evil reign, Par. xii. 90; xxvii. 25–7; his usurpation of the Papal See (his election not being valid so long as his predecessor Celestine V was alive), Par. xxvii. 22–4 [**Celestino**]; his place among the Simoniacs between Nicholas III and Clement V, Par. xxx. 146–48 (cf. Inf. xix. 52–4).

Some think it is Boniface VIII (others think Charles of Valois) to whom Ciacco (in Circle III of Hell) refers as *tal che testè piaggia*, Inf. vi. 69 [**Carlo** [4]]; B. is probably also alluded to (though the reference may be to the devil, or to the Pope in general, or to the Emperor, or to both) as *il capo reo*, Purg. viii. 131; and as *la puttana sciolta*, Purg. xxxii. 149, and consequently *la fuia*, Purg. xxxiii. 44, the harlot of the mystic Procession in the Terrestrial Paradise, who represents the Church, but with especial reference to Boniface VIII and Clement V [**Processione**]; the part he played in the expulsion of the Bianchi, D. among them, from Florence is supposed to be alluded to by Cacciaguida (in the Heaven of Mars), Par. xvii. 49–51; there is perhaps a further reference to him in the expression of Marco Lombardo (in Circle III of Purgatory), 'è giunta la spada Col pasturale,' Purg. xvi. 109–10, the allusion to the union of the sword with the crook, of the temporal power with the spiritual, being, as some think, to the action of B. after the victory of Albert of Hapsburg over Adolf of Nassau in 1298, when he not only refused to crown the victor, but, as Sismondi relates (Vol. ii. Chap. 9, ed. 1838), placed the crown on his own head, and seizing a sword, cried: 'I am Caesar, I am Emperor, I will defend the rights of the Empire' [**Alberto Tedesco**]. Some see an allusion to the death of Boniface (but the reference is more probably to the removal of the Papal court to Avignon in 1305) in the prophecy of Folquet of Marseilles (in the Heaven of Venus), Par. ix. 139–42.

Bonifazio

Boniface VIII, after procuring the abdication of the incapable Celestine V, secured his own election through the influence of Charles II of Naples, whose support he gained by promising to help him in his war for the recovery of Sicily. Villani says:—

'Nel detto anno 1294, messer Benedetto Guatani cardinale, avendo per suo senno e segacità adoperato che papa Celestino avea rifiutato il papato ... seguì la sua impresa, e tanto adoperò co' cardinali e col procaccio del re Carlo, il quale avea amistà di molti cardinali, specialmente de' dodici nuovi eletti per Celestino, e stando in questa cerca, una sera di notte isconosciuto con poca compagnia andò al re Carlo, e dissegli: Re, il tuo papa Celestino t' ha voluto e potuto servire nella tua guerra di Cicilia, ma non ha saputo; ma se tu adoperi co' tuoi amici cardinali che io sia eletto papa, io saprò, e vorrò, e potrò; promettendogli per sua fede e saramento di mettervi tutto il podere della Chiesa. Allora lo re fidandosi di lui, gli promise e ordinò co' suoi dodici cardinali che gli dessero le loro boci ... e per questo modo fu eletto papa nella città di Napoli, la vilia della natività di Cristo del detto anno.' (viii. 6.)

It was at the invitation of Boniface that Charles of Valois, brother of Philip IV of France, went to Florence in Nov. 1301, ostensibly to make peace between the Bianchi and Neri, his intervention resulting in the expulsion of the former and the exile of D. [**Carlo** [4]]. Boniface was thus the ultimate cause of D.'s lifelong banishment, and the poet in consequence indulges towards him a fierce hatred, assigning him, as is noted above, his place of torment in Hell while he was yet alive. It is noteworthy, however, that notwithstanding his personal hatred for Boniface D. refuses in any way to condone the enormity of the offence committed by Philip IV in laying hands on the Vicar of Christ, when the long struggle between them, and the bitter contest with the Colonna family, finally culminated in the tragedy of Anagni [**Alagna**].

Ozanam remarks:—

'Dante est l'ennemi politique de Boniface; il croit lui devoir son exil, l'asservissement de sa patrie; il l'accuse de fraude, de simonie, d'usurpation ... Mais en présence du crime d'Anagni ... il ne voit plus que le Christ captif en la personne de son vicaire.'

Apart from his having prostituted the influence of the Church in the furtherance of the designs of Charles II of Naples, Boniface was repeatedly guilty of simony in advancing his own family and adherents to ecclesiastical dignities, as is recorded by Villani:—

'Fece al suo tempo più cardinali suoi amici e confidenti, intra gli altri due suoi nipoti molto giovani, e uno suo zio fratello che fu della madre, e venti tra vescovi e arcivescovi suoi parenti e amici della piccola città d'Anagna di ricchi vescovadi, e l'altro suo nipote e figliuoli, ch' erano conti ... lasciò loro quasi infinito tesoro.' (viii. 64.)

Milman says of him:—

'Of all the Roman Pontiffs Boniface left the darkest name for craft, arrogance, ambition, even for avarice and cruelty. He was hardly dead when the epitaph was proclaimed to the unprotesting Christian world: He came in like a fox, he ruled like a lion, and he died like a dog.' (*Lat. Christ.*)

Villani, Guelf though he was, is unable to condone his notorious faults:—

'Questo papa Bonifazio fu della città d'Alagna, assai gentile uomo di sua terra, figliuolo di messer Lifredi Guatani, e di sua nazione ghibellino, e mentre fu cardinale protettore di loro . . . ma poi che fu fatto papa molto si fece guelfo, e molto fece per lo re Carlo nella guerra di Cicilia.' (viii. 6.)—'Fu savissimo di scrittura e di senno naturale, e uomo molto avveduto e pratico, e di grande conoscenza e memoria; molto fu altiero, e superbo, e crudele contro a' suoi nimici e avversari, e fu di grande cuore, e molto temuto da tutta gente, e alzò e aggrandì molto lo stato e ragioni di Santa Chiesa . . . Magnanimo e largo fu a gente che gli piacesse, e che fossono valorosi, vago molto della pompa mondana secondo suo stato, e fu molto pecunioso, non guardando nè faccendosi grande nè stretta coscienza d'ogni guadagno, per aggrandire la Chiesa e' suoi nipoti . . . Fu più mondano che non richiedea alla sua dignità, e fatte avea assai delle cose a dispiacere di Dio.' (viii. 64.)

The following scathing verses on his avarice and simony were addressed to Boniface by his contemporary Jacopone da Todi, a Franciscan monk (died circ. 1306), who was imprisoned in consequence:—

'O Papa Bonifacio,
molto ai jocato al mundo,
penso che jocundo
non ten porai partire.
El mundo non he usato
lassar i soi serventi,
che ala sua partita
se partano gaudenti;
non fara lege nova
de tartene exempto,
ch'el non te dia el presento,
ch'el dona al so servire.
* * *
Par che la vergogna
de drieto habi zetata;
l'anima el corpo hai posto
a levar tua casata;
chi in arena mobele
fa grande edificata,
subito e ruinata,
non li po fallire.
* * *
Quando in la contrada
te piace alcun castello,
adesso mitti discordia
entro frate et fratello;
a l'un zeti el brazo al collo,
a l'altro mostri el coltello;
sel non consente al to appello
menacilo del ferire.
Se alcuno vescovello
po covelle pagare
mittigli lo flagello
che lo voi degradare;
poi lo mandi al camarlengo
ch'el si deba acordare
che tanto pora dare
che tu lo lassi redire.

Pensi per astutia
lo mundo dominare;
so che tu ordeni l'un anno
l'altro voi guastare;
al mundo non he cavallo
che se lassi infrenare
ch'el possi cavalcare
secundo el to volere.
* * *
O lingua maledecta
ha dicere vilania,
remproperar vergogne
con grande blasphemia;
ne imperator ne rege,
ne altro homo che sia,
da ti non se parthia
senza crudel ferire.
* * *
O pessima avaritia
sete induplicata
bever tanta pecunia
e non esser satiata.
non te pensavi, misero,
a cui l'hai congregata,
che tal te l'a robata
che non era in to pensere.
* * *
Non trovi chi recordi
papa nullo passato
ch'in tanta vanagloria
se sia delectato;
per ch'el timor de Dio
de retro hai zetato,
signo he de desperato
o del falso sentire. Amen.'

Bonifazio[2], a Bishop (identified by modern commentators with Bonifazio dei Fieschi of Genoa, Archbishop of Ravenna, 1274–1295), whom D. places among the Gluttonous in Circle VI of Purgatory, describing him as 'Bonifazio Che pasturò col rocco molte genti,' Purg. xxiv. 29–30 [**Golosi**]. Benvenuto says this expression is appropriate of the Archbishop of Ravenna, whose see is a very extensive one:—

'Archiepiscopus ravennas est magnus pastor, qui habet sub se multos episcopos suffraganeos ab Arimino usque Parmam.'

With reference to the term *rocco* used by D. here of the pastoral staff, Lana says:—

'Questo Bonifacio fu arcivescovo di Ravenna, lo quale non porta lo pastorale così ritorto come gli altri arcivescovi, ma è fatto di sopra al modo di rocco delli scacchi.'

The ancient pastoral staff of the Archbishops of Ravenna, which is still preserved, bears at the top an ornament shaped like a chess 'rook,' answering to the description given by Lana. (See the illustration given by C. Ricci in *La D. C. illustrata nei luoghi e nelle persone*, p. 459.)

Bonifazio dei Fieschi, who was a nephew of Innocent IV, was appointed Archbishop of Ravenna by Gregory X in 1274, during the second Council of Lyons; he was sent to France by Honorius IV in 1285 to help Edward I of England in his efforts to bring about a reconciliation between Alphonso III of Aragon and Philip the Fair, and to negotiate for the release of Charles II of Naples; he died Feb. 1, 129¼. He is known to have been

immensely wealthy and to have possessed a great collection of plate and rich embroideries, but there is no record of his having been addicted to gluttony. In a contemporary account he is described as 'magnus prolocutor et partem ecclesiasticam firmiter tenens'; and another says of him: 'acquisivit et auxit et augmentavit multa bona et jurisdictionem et honores ecclesie.' (See C. Ricci, *L'ultimo rifugio di D.*, pp. 120 ff.)

Bonifazio [3], Fazio or Bonifazio de' Mori Ubaldini of Signa, a lawyer who was Gonfaloniere di Giustizia in Florence in 1316, and several times Prior. He was sent as ambassador to Clement V in 1310 for the purpose of organizing the opposition to the Emperor Henry VII when he came into Italy; and his name figures in consequence on the list of those condemned by the Emperor in 1313. He is probably the individual referred to as *quel da Signa*, whom Cacciaguida (in the Heaven of Mars) couples with Baldo d'Aguglione, Par. xvi. 56. [**Aguglione.**]

Dino Compagni, who calls him Fazio da Signa (ii. 23), states that he and Baldo were renegade Bianchi, and took an active part in helping the Neri to expel their old allies from Florence in 1301. Some think D. meant Pino da Signa, whom Compagni (i. 14) mentions together with Baldo, amongst those who conspired against Giano della Bella in 1294.

Bonifazio di Monferrato. [**Monferrato.**]

Bononia, Bologna, V. E. i. $15^{44, 54}$. [**Bologna.**]

Bononienses, the Bolognese, V. E. i. 9^{43-4}, $15^{4, 27}$; ii. 12^{41}. [**Bolognesi.**]

Bononiensis, Bolognese; *vulgare Bononiense*, the Bolognese dialect, V. E. i. 15^{38}. [**Bolognesi.**]

Bonorum, De Fine. [***Finibus, De.***]

Bonsignori, Niccolò de'. [**Niccolò** [1].]

Bonturo, Bonturo Dati, head of the popular party in Lucca at the beginning of Cent. xiv; mentioned ironically by one of the devils in Bolgia 5 of Malebolge as being the only man in Lucca who was not a barrator (he having been in reality an 'archbarrator,' as Benvenuto calls him), Inf. xxi. 41. [**Barattieri.**]

B. appears to have carried on his nefarious traffic on so large a scale that nearly all the offices in Lucca were manipulated by him. Benvenuto says that once, when he was on a mission to Boniface VIII, the Pope, by way of remonstrance at some piece of double-dealing, shook him by the arm, whereupon B. exclaimed: 'Holy Father, you have shaken the half of Lucca':—

'Bonturus fuit archibaratarius, qui sagaciter ducebat et versabat illud commune totum, et dabat officia quibus volebat; similiter excludebat quos volebat. Unde dum semel ivisset legatus ad papam Bonifacium, Bonifacius, magnus marescalcus hominum, qui cognoscebat laqueos ejus, cepit eum per brachium, et vibravit. Cui ille respondit: tu quassasti dimidiam Lucam.'

In 1314 his insolent reply to the demand of the Pisans for the restitution of the castle of Asciano, viz. that the Lucchese kept this castle as a mirror for the Pisan ladies (Villani, vii. 122), led to a fierce war between Pisa and Lucca, which terminated disastrously for the latter. The Lucchese in consequence expelled Bonturo from Lucca, and he was obliged to take refuge in Florence, where he died. The Pisans, after their triumph, wrote the following lines in blood upon the gate of Lucca in mockery of Bonturo:—

'Or ti specchia, Bontur Dati,
Ch' e' Lucchesi hai consigliati!
Lo die di San Frediano
Alle porte di Lucca fu 'l pisano.'

Boote], Boötes (or Arcas), son of Helicē or Callisto by Jupiter. Juno having in jealousy metamorphosed Callisto into a she-bear, she was one day pursued by her son Arcas while hunting; when he was on the point of killing her Jupiter transformed them both into Constellations, Callisto becoming the Great Bear, Arcas the Little Bear or Boötes. D., referring to Boötes as *il figlio d'Elice*, speaks of the North as the region which is covered every day by Helicē and her son, i. e. by the Great and Little Bear, Par. xxxi. 31–3 [**Elice**]; the two Bears are spoken of as *l'Orse*, Purg. iv. 65; Par. ii. 9 [**Orsa**]; the Little Bear is alluded to, Par. xiii. 10 [**Corno**].

Borea, Boreas, the N. wind, Par. xxviii. 81; D. here speaks of it as blowing 'from that cheek whence it is most gentle,' and clearing away the fog. Brunetto Latino in his *Trésor* (i. 107), after naming the four points of the compass from which the winds blow, says:—

'Et ce sont li quatre vent principal dou monde, et chascuns d'eulz en a .ii. autres entor lui qui sont aussi comme bastart.'

Speaking of the 'bastard' or side-winds of the N. wind, he says:—

'Li principaus vens qui vient de la tramontane done nues et froidure, et cil qui li est encoste, vers couchant, done noif et grelle . . . mais li autres qui est vers levant rastrait pluies et nues,'—

i. e. the direct N. wind brings clouds and cold, the N.W. wind brings snow and hail, while the N.E. keeps off rain and clouds. It is evident, therefore, that D. is speaking of the N.E. wind.

Lucan's mention of Boreas (*Phars.* ix. 480), quoted, Mon. ii. 4^{41}.

Borgo, the Borgo sant' Apostolo, one of the ancient quarters of Florence, situated close to the Arno, between the Ponte Vecchio and the

Ponte S. Trinità; mentioned by Cacciaguida (in the Heaven of Mars), who says that in his day the Gualterotti and Importuni lived there, and that the quarter would have been more peaceful had they not had new neighbours, Par. xvi. 133–5. The 'nuovi vicini' were the Buondelmonti, who came into Florence in 1135, and subsequently (in 1215) gave rise to the feuds which led to the introduction of the Guelf and Ghibelline factions into Florence. [**Buondelmonti : Fiorenza.**] Villani says:—

'In borgo santo Apostolo erano grandi Gualterotti e Importuni, che oggi son popolani; i Bondelmonti erano nobili e antichi cittadini in contado, e Montebuoni fu loro castello, e più altri in Valdigreve; prima si puosono Oltrarno, e poi tornarono in Borgo.' (iv. 13.)

Borgo san Felice. [**Burgum S. Felicis.**]

Borneil, Gerardus de. [**Gerardus de Borneil.**]

Bornio, Born, name of a forest, on the borders of the Limousin and Périgord, in the midst of which, on the shore of a small lake, not far from the village of Bellegarde, was situated the castle where the famous troubadour, Bertran de Born, was born (circ. 1140), Inf. xxviii. 134.

Bornio, Bertram dal. [**Bertram dal Bornio.**]

Borsiere, Guglielmo, a Florentine, said to have been a pursemaker, placed by D. in Round 3 of Circle VII of Hell among those guilty of unnatural offences; he is mentioned by Jacopo Rusticucci, who asks D. for news of Florence, saying that Guglielmo, who had but recently joined them, gave them a grievous report of it, Inf. xvi. 67–72. [**Sodomiti.**]

Benvenuto says that Guglielmo (who, as is evident from *vv.* 70–1, must have died shortly before 1300), becoming tired of pursemaking, left his trade and took to a social life, spending his time in travelling about and visiting noblemen's houses. He also tells the story, which is the subject of one of the tales of the *Decamerone* (i. 8), of how he cured a certain Messer Ermino Grimaldi of Genoa of his miserly ways. Boccaccio (in his *Comento*) says of him:—

'Questi fu cavalier di corte, uomo costumato molto e di laudevol maniera; ed era il suo esercizio, e degli altri suoi pari, il trattar paci tra' grandi e gentili uomini, trattar matrimonii e parentadi, e talora con piacevoli e oneste novelle recreare gli animi de' faticati, e confortargli alle cose onorevoli; il che i moderni non fanno, anzi quanto più sono scellerati e spiacevoli, e con brutte operazioni e parole, più piacciono e meglio possono essere provveduti.'

Boso. [**Buoso.**]

Bostichi, ancient noble Florentine family, mentioned by Cacciaguida (in the Heaven of Mars) as having been of importance in his day, Par. xvi. 93. Villani states that they lived near the Mercato Nuovo (iv. 13) and were Guelfs (v. 39; vi. 33); they fled from Florence with the rest of the party in 1260 after the Ghibelline victory at Montaperti (vi. 79), and subsequently sided, some with the Bianchi, some with the Neri (viii. 39). According to Dino Compagni (ii. 20) the Bostichi Neri were guilty of the wildest excesses in Florence after the return of Corso Donati in Nov. 1301. The Ottimo Comento speaks of them as having fallen into decay:—

'Sono al presente di poco valore, e di poca dignitade.'

Brabante, Brabant, ancient duchy, now one of the provinces of Belgium; mentioned in connexion with the second wife of Philip III of France, whom D. calls *la donna di Brabante*, Purg. vi. 23. Mary, daughter of Henry III, Duke of Brabant, married Philip III as his second wife in 1274. [**Filippo[1]: Table viii**]. She is said to have accused Pierre de la Brosse, Philip's chamberlain, of an attempt upon her chastity, in consequence of which he was put to death. D. appears to have believed that Pierre was innocent, and he urges Mary to repent of having caused his death, while she yet had time (*vv.* 22–4). Mary died, Jan. 12, 1321, in the same year as D., and may not improbably have read this warning. [**Broccia.**]

Margaret of Brabant, to whom three letters, said to have been written by D., were addressed by the Countess of Battifolle, was the wife of the Emperor Henry VII of Luxemburg. The letters, which are undoubtedly spurious, are printed by Giuliani.

Branca d'Oria, member of the famous Ghibelline house of Doria at Genoa, who, with the aid of his nephew, treacherously murdered (circ. 1290) his father-in-law, Michael Zanche, governor of Logodoro in Sardinia, at a banquet to which he had invited him.

D. places his soul in Tolomea, the third division of Circle IX of Hell, among the Traitors, although he was not yet dead, Inf. xxxiii. 137, 140; *un tal*, v. 155. [**Tolomea.**] Frate Alberigo having pointed out to D. the shade of Branca d'Oria, D. objects that the latter is yet alive (*vv.* 134–41); A. replies that Branca's soul descended to Hell, even before that of his victim, Michael Zanche (who was among the Barrators in Malebolge, Inf. xxii. 88), his body on earth being inhabited by a fiend (*vv.* 142–47). [**Alberigo, Frate: Michel Zanche.**]

Barnabò, the son of Branca d'Oria (not Branca himself, as Dino Compagni erroneously states), received the Emperor Henry VII when he visited Genoa in 1311.

There is a tradition, mentioned by Papanti (*Dante secondo le tradizioni*), that Branca and

his friends revenged themselves upon D. for this condemnation of him, by causing D. to be ill-received when he visited Genoa.

Branda, Fonte, celebrated fountain at Siena (mention of which occurs as early as 1081), situated at the foot of the hill upon which the church of San Domenico stands, so called from the Brandi family, to whom the site at one time belonged; commonly supposed to be the fountain referred to by Maestro Adamo (in Bolgia 10 of Malebolge), Inf. xxx. 78. It appears, however, that there was another fountain of the same name (now dried up, but the existence of which is attested by its mention in ancient documents) in the neighbourhood of Romena, close to the scene of Maestro Adamo's crime and punishment, which may be the one alluded to. All the old commentators take the reference to be to the Fonte Branda at Siena, but this may be merely because it was better known. [**Adamo, Maestro.**]

Brandimborgo, Ugo di. [**Ugo di Brandimborgo.**]

Brandino Padovano. [**Ildebrandinus Paduanus.**]

Brandizio, Brundusium (Brindisi), town on the Adriatic in Apulia (the Roman Calabria), the termination of the Via Appia, and the usual port of embarkation in ancient times for Greece and the East; Virgil died here on his return from Greece, Sep. 26, B.C. 19.

Addressing D. (in Antepurgatory), Virgil says of his own body, 'Napoli l'ha, e da Brandizio è tolto,' Purg. iii. 27; the allusion is to the transference of V.'s body from Brundusium to Naples by order of Augustus, and to the old epitaph recorded by Suetonius :—

'Mantua me genuit, Calabri rapuere, tenet nunc Parthenope; cecini pascua, rura, duces'—

i. e. I was born at Mantua, died at Calabrian Brundusium, and was buried at Naples; I wrote the *Eclogues*, the *Georgics*, and the *Aeneid*. [**Augusto** [2]: **Virgilio.**]

Brenno, Brennus, leader of the Senonian Gauls, who in B.C. 390 crossed the Apennines, defeated the Romans at the Allia, and took Rome; after besieging the Capitol for six months he quitted the city upon receiving 1,000 pounds of gold as a ransom for the Capitol, and returned safe home with his booty. According to later tradition (followed by Livy, v. 48–9), at the moment when the gold was being weighed, and Brennus, declaring the Roman weights to be false, had thrown his sword into the scale, Camillus and a Roman army appeared, fell upon the Gauls and slaughtered them.

The Emperor Justinian (in the Heaven of Mercury) mentions the defeat of Brennus among the exploits of the Roman Eagle, Par. vi. 44 [**Aquila** [1]]; the story of the attack of the Gauls on the Capitol, and their repulse by Manlius, is referred to, Conv. iv. 5^{160-4}; and told on the authority of Livy (v. 47) and Virgil (*Aen.* viii. 652–6), Mon. ii. 4^{42-57} [**Camillo: Galli** [2]: **Manlius**].

Brennus. [**Brenno.**]

Brenta, river of Upper Italy, which rises in the Tyrolese Alps above Trent, flows S.E. and then S. past Bassano, and after being joined by the Bacchiglione just below Padua, falls into the Venetian Lagoons by two mouths (the southernmost, near Brondolo, being now the outlet of the Brenta canal).

D. mentions the B. in connexion with the embankments built by the Paduans as a protection against its floods, Inf. xv. 7–9 [**Chiarentana**]; Cunizza (in the Heaven of Venus) mentions it as one of the boundaries of the March of Treviso, Par. ix. 27 [**Marca Trivisiana**].

Brescia, town in Lombardy about 16 miles W. of the Lago di Garda; mentioned by Virgil, in his account of the founding of Mantua, in connexion with a place on the lake where the three dioceses of Trent, Brescia, and Verona meet, Inf. xx. 68 [**Benaco**]; a neighbour of Mantua, Cremona, and Verona (from which it is distant about 38, 30, and 40 miles respectively), V. E. i. 15^{9-11}; one of the Guelfic cities which opposed the Emperor Henry VII, Epist. vii. 6.

Bresciani, inhabitants of Brescia, Inf. xx. 71; *Brixiani*, V. E. i. 14^{31}; *Brixienses*, V. E. i. 14^{26}; Peschiera well placed to hold them and the Bergamasks in check, Inf. xx. 70–1 [**Peschiera**]; their dialect, together with those of the Veronese, Vicentines, Paduans, and Trevisans, condemned as harsh, especially in a woman's mouth, one of their peculiarities being a fondness for consonantal endings in *f*, V. E. i. 14^{20-35}.

Brettinoro, now Bertinoro, small town in the Emilia, between Forlì and Cesena; it was the native place of Guido del Duca (Purg. xiv. 81) and Arrigo Mainardi (Purg. xiv. 97). Guido del Duca (in Circle II of Purgatory) mentions it in allusion to the expulsion of the Ghibellines in 1295, probably with especial reference to the Mainardi family, Purg. xiv. 112–14. After being for a time under the lordship of the Malatesti of Rimini, the town passed towards the end of Cent. xiii into the hands of the Ordelaffi of Forlì, in whose possession it was at the date of the Vision. According to the Ottimo Comento, whose account is repeated by Benvenuto, it was in its best days renowned for the hospitality of its nobles :—

'Intr' all' altre laudabili costume de' nobili di Brettinoro era il convivere, e che non voleano che uomo vendereccio vi tenesse ostello; ma una

colonna di pietra era in mezzo il castello, alla quale, come entrava dentro il forestiere, era menato, ed a una delle campanelle convenia mettere il cavallo e cappello; e come la fronte li dava, così era menato alla casa per lo gentile uomo al quale era attribuita quella campanella, ed onorato secondo suo grado. La quale colonna e campanella furono trovate per torre materia di scandolo intr' alli detti gentili, che ciascuno prima correva a menarsi a casa il forestiere, siccome oggi quasi si fugge.'

Briareo, Briareus or Aegaeon, son of Uranus and Gaea, one of the giants who warred against Olympus. He was slain by Jupiter with a thunderbolt and buried under Mt. Etna. Virgil represents him with a hundred arms and fifty heads:—

'Aegaeon . . . centum cui brachia dicunt
Centenasque manus, quinquaginta oribus ignem
Pectoribusque arsisse, Jovis cum fulmina contra
Tot paribus streperet clipeis, tot stringeret enses.'
(*Aen.* x. 565-8.)

D. calls him *lo ismisurato B.*, a recollection of the 'immensus Briareus' of Statius (*Theb.* ii. 596), and places him with Antaeus, Ephialtes and Nimrod, as one of the warders at the mouth of Circle IX of Hell, Inf. xxxi. 98 [**Giganti**]; he is represented, transfixed by the bolt of Jupiter, among the examples of defeated pride in Circle I of Purgatory, Purg. xii. 28-30. [**Superbi.**]

Brigata, Il, Nino il Brigata, grandson of Count Ugolino della Gherardesca of Pisa, whose imprisonment and death he shared in 1288 in the Tower of Famine at Pisa, Inf. xxxiii. 89; he and his uncle Uguccione, and his younger brother Anselmuccio, referred to by Ugolino (in Antenora) as *li tre*, *v.* 71 [**Ugolino, Conte**]. Nino was the son of Guelfo, eldest son of Ugolino, and Elena, daughter of Enzio, King of Sardinia, the natural son of Frederick II [**Table xxx**]. D. represents both the two sons of Ugolino, and his two grandsons, as being of tender age ('età novella,' *v.* 88). Nino cannot have been very young, for he is said to have been married, and not long before his death the Ghibellines had wished to associate him with his grandfather in the government of Pisa; he is mentioned in a document (dated 1272) relating to the claims of himself and his brothers (but without mention of Anselmuccio, the youngest, who was probably not born at the time) to their mother's rights in Sardinia. D. in the *Convivio* (iv. 19^{81-2}) uses the phrase 'età novella' as the equivalent of 'gioventute,' which he elsewhere (iv. 24^{11-37}) defines as the period between twenty-five and forty-five; so that the expression as applied to Ugolino's sons and grandsons is not so incongruous as it at first appears. [**Anselmuccio.**]

Brigata Spendereccia], the 'Spendthrift Brigade' of Siena, a company of extravagant young men which flourished for a short time during the second half of Cent. xiii; alluded to by Capocchio (in Bolgia 10 of Malebolge) as *il brigata*, Inf. xxix. 130; he mentions four of its most conspicuous members by name, viz. Stricca, *v.* 125; Niccolò, *v.* 127; Caccia d'Asciano, *v.* 131; and 'l'Abbagliato,' *v.* 132; a fifth member, Lano, is mentioned, Inf. xiii. 120. [**Abbagliato: Caccia d'Asciano: Lano: Niccolò[1]: Stricca.**]

Benvenuto gives a long account of this 'brigade,' which he says was composed of twelve members, all wealthy young men, who were bent upon doing something to make themselves talked about. Accordingly they each contributed a large sum to a common fund, of which each member was bound to spend lavishly, under pain of expulsion from the society. They then hired a magnificent palace, where they met once or twice in the month, and gave sumptuous banquets, entertaining and loading with gifts any persons of distinction who happened to come to Siena. They prided themselves on having all sorts of strange and rare dishes; and one of their freaks was to fling the gold and silver utensils and table ornaments out of the window as soon as the banquet was over. In this way they ran through their means in less than two years, and became the laughing-stock of all the world, some of them being reduced to live on charity. Benvenuto adds that two sets of poems were composed on them, one describing their magnificent beginning, the other their miserable ending. The poems referred to by Benvenuto are probably those of Folgore da San Gemignano (himself supposed to have been a member of the 'brigade') and Cene dalla Chitarra of Arezzo, the former of whom addressed to the 'brigata nobile e cortese' a series of twelve sonnets, one for each month of the year, in celebration of their merry life, while the latter wrote a series in parody of the other, giving a picture of the miserable condition to which they were reduced by their folly; specimens of both are given by Nannucci (*Lett. Ital.*, i. 341-50). The following is Folgore's opening sonnet, in which we get the names of six other members of the 'brigade,' making up, with the five mentioned by D., and Folgore himself, the complete number of twelve:—

'Alla brigata nobile e cortese,
E a tutte quelle parte dove sono,
Con allegrezza stando sempre, dono
Cani, uccelli, e denari per ispese.
Ronzin portanti, quaglie a volo prese,
Bracchi, levrier corrier, veltri abbandono:
In questo regno Niccolò corono,
Poich' elli è il fior della città Sanese.
Tingoccio, Atain di Togno, ed Ancaiano,
E Bartolo, e Mugaro, e Fainotto,
Che paiono figliuoli del re Bano;
Prodi e cortesi più che Lancilotto;
Se bisognasse, con le lance in mano
Farian torneamenti a Camelotto.'

Brisso, Bryson, ancient Greek philosopher, mentioned by Aristotle as having attempted to square the circle, a problem which apparently he tried to solve dishonestly by non-geometrical methods (*Soph. Elench.* i. 10; *Anal. Post.* i. 8).

St. Thomas Aquinas (in the Heaven of the Sun) mentions B., together with Parmenides and Melissus, as examples of bad reasoners, who attempt to find the truth without having first mastered the art of reasoning, Par. xiii. 125.

Brixia, Brescia, V. E. i. 15^{10}; Epist. vii. 6. [**Brescia.**]

Brixiani, Brescians, V. E. i. 14^{31}; *Brixienses*, V. E. i. 14^{26}. [**Bresciani.**]

Brixienses. [**Brixiani.**]

Broccia, Pier dalla, Pierre de la Brosse, according to tradition, a surgeon of low birth, but actually a gentleman of Touraine of honourable extraction, who was favourite and chamberlain of Philip III of France. He had already held the office of chamberlain to Philip's father, Louis IX, whom he accompanied on his last expedition to the East, which ended in the King's death at Tunis in 1270. On the sudden death in 1276 of the heir to the throne, Louis, Philip's son by his first wife, Isabella of Aragon, an accusation was brought against the Queen, Mary of Brabant, of having poisoned Louis, in order to secure the succession of her own son, among her accusers being Pierre de la Brosse.

'L'an de grace mil deux cens soixante seize, avint que Loys le premier fils le roy Phelippe mouru et fu empoisonné, ainsi comme aucuns dient. Le roy en fu en souspeçon, et ceste souspeçon mist en son cuer Pierre de la Broce, son maistre chambellenc: car il maintenoit et disoit en derrenier que ce avoit fait la royne, et que elle feroit, se elle povoit, mourir les autres, pour ce que le royaume peust venir aux enfans qui estoient de son corps.' (*Grandes Chroniques de France*: Phelippe III. ch. xxii.)

Not long afterwards Pierre was suddenly arrested by order of the King at Vincennes, and imprisoned at Janville, in the Beauvaisis. From thence he was removed to Paris, where he was condemned and sentenced to death before an assembly of the nobles, and hanged by the common hangman, in the presence of the Dukes of Burgundy and Brabant, and of the Count of Artois, June 30, 1278. The suddenness and ignominy of his execution appear to have caused great wonder and consternation, especially as the charge on which he was condemned was not made known. According to the popular account he had been accused by the Queen of an attempt upon her chastity. The truth seems to be that he was hanged upon a charge of treasonable correspondence with Alphonso X, King of Castile, with whom Philip was at war, the intercepted letters on which the charge was based having, it is alleged, been forged at the instance of the Queen. It is at any rate certain that Pierre was an object of envy and hatred to the great nobles of Philip's court, and it is likely enough that they made common cause with the Queen in bringing about his fall.

D. places Pierre de la Brosse in Antepurgatory among those who put off repentance, Purg. vi. 22 [**Antipurgatorio**]; and evidently regarded him as innocent, for he speaks of his spirit as having been divided from his body 'through hate and envy, not for fault committed' (*vv.* 19–21); at the same time he implies that Mary of Brabant was guilty of his death, since he warns her to repent of her crime ere it is too late (she being still alive at the time he wrote), lest she should be consigned to a worse place than Pierre, namely to Hell (*vv.* 22–4) [**Brabante**]. Benvenuto states that D. satisfied himself of Pierre's innocence while he was in Paris:—

'Dantes, qui fuit Parisius, post exilium suum, explorata diligenter veritate hujus rei, dignum duxit, ipsum ponere salvum in purgatorio, et reddere sibi bonam famam, sicut fecerat Petro de Vineis in inferno.'

Bromius, 'the noisy god,' surname of Bacchus; mentioned, in connexion with King Midas, Ecl. ii. 53. [**Bacco: Mida.**]

Bruggia, Bruges, capital of Western Flanders, about 25 miles N. W. of Ghent, and about ten from the coast; mentioned, together with Wissant, in connexion with the embankments built by the Flemings to keep back the sea, B. roughly indicating the eastern limit of the Flemish sea-board, Wissant the western, Inf. xv. 4 [**Guizzante**]; coupled by Hugh Capet (in Circle V of Purgatory) with Douay, Ghent, and Lille, to indicate Flanders, Purg. xx. 46.

The reference here is to the events which took place in Flanders between 1297 and 1304, in which those towns played a conspicuous part.

In 1297 Guy, Count of Flanders, having by his dealings with Edward I of England excited the suspicions of Philip IV of France, was decoyed by the latter under a lying pretext to Corbeil, where he was kept prisoner until he had sworn to renounce all communication with Edward. No sooner, however, did Guy regain his liberty than he broke his oath. Philip thereupon proceeded to make war upon him, and sent his brother, Charles of Valois, into Flanders to reduce the country. Guy, having been abandoned by his ally, the King of England, who through the mediation of Boniface VIII had made peace with Philip (March, $129\frac{7}{8}$), was compelled to come to terms with Charles. It was agreed that he should go to Paris with his two sons to sue for the king's pardon, a safe-conduct for his return being promised him in the event of peace not being con-

cluded between them within the year. Philip, however, declared that in offering these terms Charles had exceeded his authority, and treacherously imprisoned Guy and his two sons. Treating Flanders as a subject state, he visited the country in person and was well received by a portion of the population. But the cruelty and oppression of Chatillon, the French Governor, drove the lower classes to arms; they rose in every part of the country, and with an army, which consisted mostly of peasants and mechanics, they totally defeated the French at Courtrai (the 'Battle of the Spurs'), March 21, 130½. In this battle, in which they lost the flower of their nobility, the Comte d'Artois among them, the French met with the vengeance to which D. alludes, Purg. xx. 47. After this defeat Philip made peace with Flanders, released his prisoners, and surrendered all the country N. of the Lys to Robert de Bethune (eldest son of Guy, who had died in captivity), the southern portion being annexed to France. (See Philalethes; and Villani, xix, xx, xxxii, xxxvii, lv-lviii, lxxvi-lxxix.)

Brunelleschi, Agnello. [Agnèl.]

Brunetto Latino, Florentine Guelf, son of Buonaccorso Latino, born in Florence circ. 1210, died 1294; he was a notary (whence the title of 'Ser' given him by D., Inf. xv. 30, 101), and is commonly supposed (from a misunderstanding of Inf. xv. 82–5) to have been D.'s master, which in the ordinary sense of the word he cannot have been, since he was about fifty-five when D. was born. It is uncertain at what period he began to take part in public affairs in Florence; he held an official position in 1253, and in the next year he attested, in his capacity of notary, two public documents (April 20, and Aug. 25), which are still preserved, and one of which is drawn up in his own handwriting. In 1260 he was sent on an embassy to Alphonso X of Castile (one of the candidates for the imperial crown) in order to induce him to assist the Guelfs against Manfred and the Ghibellines. While he was on his way back, he learnt from a student who had come from Bologna, the news of the decisive victory of the Ghibellines over the Florentine Guelfs at Montaperti (Sep. 4, 1260), and the consequent expulsion of the latter from his native city:—

'Esso Comune sagio
Mi fece suo messagio
All' alto re di Spagna,
Ch' or è re de la Magna
E la corona atende,
Se Dio no gliel contende . . .
E io presi conpagna
E andai in Ispagna
E feci l'ambasciata
Che mi fue comandata:
E poi sanza sogiorno
Ripresi mio ritorno,
Tanto che nel paese
Di terra Navarrese,
Venendo per la calle
Del pian di Roncisvalle,
Incontrai uno scolaio
Su'n un muletto baio
Che venia da Bologna . .
Io lo pur domandai
Novelle di Toscana
In dolze lingua e piana,
Ed e' cortesemente,
Mi disse inmantenente,
Ch' e' Guelfi di Fiorenza
Per mala provedenza
E per forza di guerra
Eran fuor de la terra,
E 'l dannagio era forte
Di pregione e di morte.'
(*Tesoretto*, ii. 11-50.)

On the receipt of this disastrous news B. abandoned his intention of returning to Italy, and took refuge in France. He appears first to have gone to Montpellier (*Tesoretto*, xxi. 3); he was in Paris in Sep. 1263, and at Bar-sur-Aube in April, 1264, as we know from notarial documents in his handwriting under those dates (see *Rassegna Italiana*, March, 1885, and *Athenaeum*, Nov. 6, 13, 20, 1897). While in France he compiled his encyclopaedic work, the *Livre dou Tresor*, as he himself records:—

'Mainfroiz . . . tint le roiaume de Puille et de Secile contre Dieu et contre raison, si comme cil qui dou tout fu contraires à sainte Eglise. Et por ce fist il maintes guerres et diverses persecutions contre toz les Ytaliens qui se tenoient devers sainte Eglise, meismement contre la guelfe partie de Florence, tant que il furent chacié hors de la vile, et lor choses en furent mises à feu et à flamme, et à destruction; et avec els en fu chacié maistres Brunez Latin; et si estoit il par cele guerre essilliez en France quant il fist cest livre.' (*Trésor*, i. 99.)

After Manfred's defeat and death at the battle of Benevento (Feb. 26, 1266), and the consequent discomfiture of the Ghibellines of Tuscany, Brunetto returned to Florence and resumed his share in public affairs. In 1269 at Florence and in 1270 at Pisa he acted as notary to Guy de Montfort, Charles of Anjou's vicar in Tuscany; in 1273 he was secretary to the Florentine government ('scriba consiliorum Communis Florentiae'), and in 1275 he was president ('console') of the notarial guild; he was one of the commissioners and guarantors of the ephemeral peace patched up between the Guelfs and Ghibellines in Florence in 1280 by the Cardinal Latino; in 1284 (Oct. 13) he was one of the two syndics of the Florentine government for the conclusion of an offensive and defensive alliance with Genoa and Lucca against the Pisans, who in the previous August had been totally defeated by the Genoese in the great naval battle at Meloria; in 1287 (Aug. 15 to Oct. 15) he served the office of prior; and in 1289 he was appointed one of the public orators of Florence; he died in Florence, aged over eighty, in 1294. His influence and authority with the Florentines are attested by the fact that his name appears in no less than thirty-five public documents (between Oct. 21, 1282 and July 22, 1292) as having been consulted by the government on various important matters, and for the most

part it is recorded that his advice was followed. (See Thor Sundby, *Vita ed Opere di B. L.*, trans. by Renier, with appendices by Del Lungo and Mussafia.)

Brunetto was buried in the church of Santa Maria Maggiore at Florence. His portrait, according to Vasari (in his *Vita di Giotto*), is one of those associated with that of D. in the fresco attributed to Giotto in the Bargello:—

'Giotto . . . ritrasse nella cappella del palagio del Podestà di Firenze Dante Alighieri, coetaneo ed amico suo grandissimo . . . Nella medesima cappella è il ritratto, similmente di mano del medesimo, di ser Brunetto Latini maestro di Dante, e di messer Corso Donati gran cittadino di que' tempi.'

Villani, in recording Brunetto's death, speaks of him as having been the first to introduce the systematic study of oratory and political science into Florence:—

'Nel anno 1294 morì in Firenze uno valente cittadino il quale ebbe nome ser Brunetto Latini, il quale fu gran filosofo, e fu sommo maestro in rettorica, tanto in bene sapere dire come in bene dittare. E fu quegli che spuose la *Rettorica* di Tullio, e fece il buono e utile libro detto *Tesoro*, e il *Tesoretto*, e la *Chiave del Tesoro*, e più altri libri in filosofia, e de' vizi e di virtù, e fu dittatore del nostro comune. Fu mondano uomo, ma di lui avemo fatta menzione, perocch' egli fu cominciatore e maestro in digrossare i Fiorentini, e farli scorti in bene parlare, e in sapere guidare e reggere la nostra repubblica secondo la politica.' (viii. 10.)

Brunetto's two best known works are the *Livre dou Tresor* (in which are comprised several of the treatises referred to by Villani), a sort of Encyclopaedia of history, natural science, ethics, rhetoric, and politics, in French prose (written between 1262 and 1266) [***Tesoro***]; and the *Tesoretto*, a didactic poem, written (in 1262 or 1263) in a popular style in Italian heptasyllabic couplets. To the latter, in which the favourite device of an allegorical journey is employed, D. was doubtless indebted for many suggestions.

D. places Brunetto Latino in Round 3 of Circle VII of Hell, among those guilty of unnatural offences, *ser Brunetto*, Inf. xv. 30, 101; *Brunetto Latino*, *v.* 32; *un*, *v.* 23; *quegli*, *v.* 31; *lui*, *vv.* 34, 44; *ei*, *v.* 46; *lui*, *v.* 50; *egli*, *v.* 55; *lui*, *v.* 80; *egli*, *v.* 103 [**Sodomiti**]. As D. and Virgil proceed along the embankment on their way through Circle VII they see a crowd of souls advancing towards them on the plain below, who look hard at them (Inf. xv. 16–21); one of them (Brunetto), recognizing D., gives an exclamation of surprise and takes hold of the skirt of his robe (*vv.* 22–4); D. looks at him closely and in turn recognizing him, leans down and addresses him by name (*vv.* 25–30); B. L. proposes to turn back and accompany D. for a while (*vv.* 31–3), to which D. gladly assents, with the approval of V. (*vv.* 34–42); not venturing to descend alongside of B. L., he walks parallel with him keeping his head bent down towards him (*vv.* 43–5); B. L. asks D. what brings him to Hell before he is dead, and who his guide is (*vv.* 46–8); D. having replied, B. L. tells him that if he 'follows his star' he will become famous (*vv.* 49–57), and adds that if he himself had lived he might have helped D. in his task (*vv.* 58–60); he then foretells how the Florentines will repay the good D. does them (in opposing the entry of Charles of Valois) by persecuting him (*vv.* 61–9), and how later both Bianchi and Neri will court him (an apparently unfulfilled prophecy), but in vain (*vv.* 70–8); D. replies, expressing his reverence and gratitude for B. L.'s teaching (*vv.* 79–87), and declares that he will bear in mind his and other (i. e. those of Ciacco and of Farinata) predictions as to his own future in order that Beatrice may expound them, but that meanwhile he is prepared for evil fortune if it be in store for him (*vv.* 88–96); after a word of approval from V. (*vv.* 97–9) D. asks B. L. as to his companions (*vv.* 100–2); the latter replies that they were all 'clerks and great men of letters, and of great fame,' some of whom he names (*vv.* 103–14); then seeing another company approaching, he takes leave of D. recommending his *Trésor* to him, and speeds back to rejoin his companions (*vv.* 115–24).

It is not known on what grounds D. condemned Brunetto to this particular division of Hell; possibly, as in the case of Priscian, he is introduced merely as the representative of a class ('letterati grandi,' *v.* 107), which was undoubtedly especially addicted in those times to the vice in question. Benvenuto testifies that it was prevalent to a terrible degree in Bologna while he was lecturing on the *Divina Commedia* there in 1375, to such a degree, indeed, that he felt himself bound, in spite of the odium and personal risk which he incurred by so doing, to bring the matter to the notice of the Papal Legate [**Accorso, Francesco d'**: **Prisciano**]. Some think Villani's expression 'fu mondano uomo,' as well as the phrase in the *Tesoretto*, 'siamo tenuti Un poco mondanetti' (xxi. 22–3), point to the supposition that Brunetto had an evil reputation in this particular respect. It is noticeable, on the other hand, that vice of this nature is especially reprobated in the *Trésor*:—

'Chastée est bele chose, porce que ele se delite es convenables choses, au tens, au leu, à la quantité et à la guise qu'il convient; mais li deliz dou siecle desevrez de nature est desmesureement blasmable plus que avoltire, ce est gesir avec le maale' (ii. 30) . . . 'Deliz par male nature est gesir avec les maales, et telz autres deshonorables choses' (ii. 37) . . . 'De luxure vienent avugleté de cuer, non fermeté, amor de soi meisme, haine

de Dieu, volenté de cest siecle et despit de l'autre, fornicacion, avoutire, et pechié contre nature' (ii. 111)—

as well as in the *Tesoretto* :—

'Ben è gran vituperio
Commettere avolterio . . .
Ma tra questi peccati
Son vie più condannati
Que' che son soddomiti.
Deh come son periti
Que' che contra natura
Brigan cotal lussura!' (xxi. 315–26.)

Others contend that the term 'mondano' means nothing more than 'worldly' as opposed to 'spiritual.' (See Scherillo, *Brunetto Latini*, in *Alcuni capitoli della biografia di Dante*, pp. 116–221.)

The question has been raised as to the correct form of Brunetto's surname, *Latini* or *Latino*; the former is most commonly used, but Brunetto himself (on occasion at least) preferred *Latino*, as appears from the *Tesoretto*, where the phrase 'io Brunetto Latino' occurs twice (i. 70; xx. 5), this form being assured in both cases by the rime. *Latino* is the form invariably used by Bono Giamboni in his translation of the *Trésor*, in which the name appears in the French equivalent *Brunez Latins* (i. e. Brunettus Latinus, in Italian, Brunetto Latino); as well as by Boccaccio in his *Comento*. On the other hand it is certain that the form *Latini* was also used, both by Brunetto himself and by his contemporaries. (See *Academy*, July 17, 1886; Feb. 9, 1895.)

In his estimate of the Tuscans and their dialects, D. blames Brunetto, together with Bonagiunta of Lucca, Gallo of Pisa, and Mino Mocato of Siena, for having written in his own local dialect, V. E. i. 13^{8-13}.

Brunetus Florentinus, Brunetto Latino, V. E. i. 13^{10-11}. [**Brunetto**].

Bruto [1], Lucius Junius Brutus, son of Marcus Junius and of Tarquinia, sister of Tarquinius Superbus. His elder brother was murdered by Tarquinius, and Lucius only escaped his brother's fate by feigning idiotcy, whence he was surnamed Brutus. After the rape of Lucretia by Sextus Tarquinius, and her consequent suicide [**Lucrezia**], B. roused the Romans to expel the Tarquins; and upon their banishment he was elected first consul with Tarquinius Collatinus. While consul he proved his unflinching patriotism by putting to death his two sons, who had attempted to restore the Tarquins. He fell in battle shortly after, fighting against Aruns, son of Tarquinius.

D. places B. in Limbo among the great heroes of antiquity, describing him as *quel Bruto che cacciò Tarquino*, Inf. iv. 127 [**Limbo**]; he is mentioned, as first Consul and founder of the Roman Republic, Conv. iv. 5^{99-100}; as having sacrificed his sons on the altar of duty, Conv. iv. 5^{121-2}; D. refers to Livy's account (ii. 4) of the latter incident, and quotes *Aen.* vi. 821–2, Mon. ii. 5^{112-20}.

Bruto [2], Marcus Junius Brutus, the so-called tyrannicide. When he was only eight years old his father was slain in Gaul by command of Pompey, but nevertheless, having been trained by his uncle Cato in the principles of the aristocratic party, when the civil war broke out (B.C. 49) he joined Pompey. After the battle of Pharsalia (B.C. 48) he was pardoned by Caesar, and was admitted by him into confidence and favour, being made governor of Cisalpine Gaul (B.C. 46), and praetor (B.C. 44), and being, further, promised the governorship of Macedonia. But in spite of all his obligations to Caesar, he was persuaded by Cassius to murder him under the delusive idea of again establishing the republic. After Caesar's death, B. remained for a time in Italy, and then took possession of the province of Macedonia. He was joined by Cassius, who commanded in Syria, and their united forces were opposed to Octavian (afterwards Augustus) and Antony. Two battles were fought in the neighbourhood of Philippi (B.C. 42), in the former of which B. was victorious, though Cassius was defeated; but in the latter B. also was defeated, whereupon he put an end to his own life. [**Cassio.**]

D. places Brutus with Cassius and Judas Iscariot in Giudecca, the last division of Circle IX of Hell, the nethermost pit, in the jaws of Lucifer, Inf. xxxiv. 65. [**Giudecca: Lucifero**]; the Emperor Justinian (in the Heaven of Mercury) mentions him in connexion with his defeat by Augustus at Philippi, Par. vi. 74. [**Aquila** [1].]

At first sight it appears inconsistent that D., the sworn enemy of despotism, who sets Cato, though he committed suicide rather than fall into Caesar's hands, as guardian of the gate of Purgatory, should condemn Brutus and Cassius, the last defenders of the liberty of Rome, to the lowest pit of Hell, as equally guilty with Judas. The explanation lies in the principle, maintained by D. in the *De Monarchia* and elsewhere, that the institution of the Roman Empire was ordained by Divine Providence for the well-being of mankind, just as was that of the Papal office.

'Opus fuit homini duplici directivo, secundum duplicem finem: scilicet Summo Pontifice, qui secundum revelata humanum genus perduceret ad vitam aeternam; et Imperatore, qui secundum philosophica documenta genus humanum ad temporalem felicitatem dirigeret' (iii. 16^{70-82}).

Consequently he regards the murderers of Caesar, not as the defenders of liberty, but as traitors against the Empire, of which he held Caesar to be the first representative. (Hence Caesar is placed, not among the tyrants in Hell with Alexander the Great, but in Limbo with Aeneas, the ultimate founder, according to D.'s theory, of the Roman Empire.) Just as Judas, the betrayer of Christ, is the prototype of those who betray the highest spiritual authority, so Brutus and Cassius, the betrayers of Caesar, are

the prototypes of those who betray the highest civil authority.

Brutus, Lucius Junius Brutus, Mon. ii. 5^{113}. [Bruto [1].]

Bucciola Tommaso. [Faenza, Tommaso da.]

Bucciola, Ugolino, Ugolino Bucciola or Buzzola, son of Frate Alberigo (Inf. xxxiii. 118), was a member of the Manfredi family of Faenza; he was born probably between 1240 and 1250; he was a Guelf, and in 1279 was one of the principal sureties in the peace between the Geremei and the Lambertazzi; in 1282 he was elected Podestà of Bagnacavallo; three years later he was concerned, together with his father Alberigo and others of the Manfredi family, in certain violent doings at the castle of Sezate; in 1292 (he having married meanwhile), and again in 1295 and 1296, he was engaged in party quarrels, which resulted in his having to leave Faenza, and retire to Ravenna, where he died, Jan. 8, 1301. (See Torraca, *Fatti e scritti di U. Buzzola*, Rome, 1893.)

D. mentions Ugolino, together with Tommaso da Faenza (who, according to some accounts, was his brother), as having rejected the local dialect in their poems, V. E. i. 14^{18-20}.

Two sonnets of Ugolino's of little merit have been preserved (one addressed to Onesto Bolognese), which are printed by Torraca. His contemporary, Francesco da Barberino (1264–1348), who knew him personally, speaks of him in his *Documenti d'Amore* as having written a didactic poem *De salutandi modis* in the Faentine dialect 'in ydiomate Faventinorum, rimis ornatissimis atque subtilibus.'

Bucolica, the Bucolics or Eclogues of Virgil; referred to as *i Bucolici Carmi*, Purg. xxii. 57; *Bucolica*, Mon. i. 11^{6}; D. quotes and comments on *Ecl.* iv. 6, *Mon.* i. 11^{5-10}; three lines from the same Eclogue (iv. 5–7) are translated, Purg. xxii. 70–2; and referred to, Epist. vii. 1 [**Astraea**]; Virgil is spoken of as the author of the Eclogues 'il Cantor de' Bucolici Carmi,' Purg. xxii. 57. [**Virgilio.**]

Bucolici Carmi, the Eclogues of Virgil, Purg. xxii. 57. [***Bucolica.***]

Buemme, Bohemia, in the Middle Ages an independent kingdom, under the Premsyl dynasty from 1197 to 1306, and then under the Luxemburg dynasty (founded by John of Luxemburg, son of the Emperor Henry VII) till 1437. [Table ii.]

Wenceslas IV is referred to by the Eagle in the Heaven of Jupiter as *quel di Buemme*, Par. xix. 125 [**Vincislao**]; Bohemia itself is alluded to by the Eagle (in reference to the cruel invasion of the country in 1304 by Albert of Hapsburg, who attempted to force Wenceslas IV to submit to the exclusion of his own son Wenceslas from the throne of Hungary in favour of Charles Martel's son, Charles Robert) as *il regno di Praga*, Par. xix. 117 [**Alberto Tedesco : Praga**]; and by Sordello (in Antepurgatory), in connexion with Ottocar II, as *la terra dove l'acqua nasce, Che Multa in Albia, e Albia in mar ne porta* (i. e. the country where the Moldau rises), Purg. vii. 98–9. [**Albia : Multa : Ottachero.**]

Buggea, Bougia or Bougie, town in N. Africa, in Algeria, on the gulf of the same name. In the Middle Ages it was a very important commercial port, its chief article of export being wax and wax-candles, whence the latter came to be known as *bougies*. In the twelfth and thirteenth centuries it carried on a brisk trade with Italy, and Italian merchants (chiefly Genoese and Pisan) had numerous buildings of their own in the city, as is evident from the repeated mention of 'li fondachi di Buggea' in a treaty concluded in 1264 between the Pisans and the Emir of Tunis (printed by Monaci, *Crest. Ital.*, pp. 166–8).

Bougie is situated about 100 miles E. of Algiers, and is on almost exactly the same meridian as Marseilles; hence the troubadour Folquet of Marseilles (in the Heaven of Venus), wishing to indicate his birthplace, says it is a place where the sun rises and sets at almost the same hour as it does at Bougie, Par. ix. 91–3. [**Folco : Marsilia.**]

Buiamonte, Giovanni], Florentine usurer of the Bicchi family, said by the old commentators to be the individual referred to (by Rinaldo degli Scrovigni) as 'il cavalier sovrano Che recherà la tasca con tre becchi,' Inf. xvii. 72–3; Rinaldo informs D. that the advent of Buiamonte is eagerly awaited by the Florentine usurers who are with himself in Round 3 of Circle VII of Hell (*vv.* 71–3) [**Rinaldo : Usurai**]. D. condemns B. and Vitaliano of Padua to Hell by anticipation, they both having been alive at the date of the Vision (1300). Several of the old commentators say that the 'tre becchi' are three *goats*, giving B.'s arms as on a field or three goats sable, e. g. the Anonimo Fiorentino:—

'Portava per arme il campo giallo et tre becchi neri l'uno sopra l'altro, come stanno i Leopardi che sono nell' arme del re d'Inghilterra.'

Lana, Buti, and others, on the other hand, explain the 'tre becchi' as three *beaks*, giving the arms as on a field azure three kites' or eagles' beaks or, 'tre becchi di nibbio gialli nel campo azzurro.' The latter is the correct description as appears from Vernon's note:—

'Ld. Vernon gives a reproduction of the shield taken from the Archives of Florence. The *becchi* upon it are eagles' beaks; two above and one underneath. The family of the Buiamonti had the lordship of Torre Becchi, a strong place in the territory of Florence. Buiamonte di messer Rota,

a distinguished Guelf, with his three sons, took part in the disastrous battle of Montaperti. Giovanni Buiamonte is supposed to have been another son of the above. He was Gonfaloniere of Justice in 1293, and his palace was destroyed in the great fire of 1304, which was kindled by the treachery of Neri degli Abati.'

Bulgari], Ghibelline family of Bertinoro, thought by some to be alluded to, Purg. xiv. 113.

Bulicame, hot sulphurous spring near Viterbo, to the stream of which D. compares Phlegethon, one of the rivers of Hell, Inf. xiv. 79 [**Flegetonta**]. Like similar establishments in all times, the hot-spring of Bulicame was the resort of prostitutes ('le peccatrici'), who being compelled to reside in a special quarter had the water supplied to baths in their houses (doubtless for the use of their clients) by means of conduits leading from the spring. Benvenuto says :—

'Debes scire quod apud civitatem Viterbii est quaedam mirabilis aqua calida, rubea, sulphurea, profunda, de cujus lecto exit quidam rivulus parvus, quem meretrices habitantes in illa planicie dividunt inter se; nam in qualibet domuncula meretricis est balneum ex illo rivulo ordinatum; ergo bene est comparatio propria in rubore, in colore, et in foetore.'

Fazio degli Uberti states that the spring at Bulicame was hot enough to cook a sheep while a man walked a quarter of a mile, and adds that the bath was a sovereign remedy for the stone :—

'Io nol credea, perchè l'avessi udito,
Senza provar, che 'l bulicame fosse
Acceso d'un bollor tanto infinito.
Ma gettato un monton dentro si cosse,
In men che un uomo andasse un quarto miglio,
Ch'altro non ne vedea che proprio l'ossa.
Un bagno v' ha, che passa ogni consiglio
Contra 'l mal della pietra.'

(*Dittamondo*, iii. 10.)

In Cent. xv the place seems to have been abandoned altogether to loose women, as appears from a municipal edict of Viterbo dated 1469 :—

'Nessuna meretrice ardisca nè presuma da hora nanze bagnarse in alcun bagno dove sieno consuete bagnarse le cittadine et donne viterbese, ma si vogliono bagnarse, vadino dicte meretrici nel bagno del bulicame.'

According to Villani the hot-springs were known to the Romans :—

'La città di Viterbo fu fatta per li Romani . . . gli Romani vi mandavano gl'infermi per cagione de' bagni ch'escono del bulicame.' (i. 51.)

Barlow describes the ruins of a large establishment, half-way between Bulicame and Viterbo, known as the Bagno di ser Paolo Benigno, to which the water of Bulicame was conveyed by conduits, and which has been commonly identified with the baths alluded to by D. (*Contributions to the Study of the D.C.*, p. 129.)

The use of the word *bulicame*, Inf. xii. 117, 128, was doubtless suggested to D. by the association of Viterbo, a reference to which occurs in the same passage (*vv.* 118–20). [**Viterbo.**]

Buona— [**Bona—**]

Buonconte, Buonconte da Montefeltro, son of the famous Ghibelline captain, Guido da Montefeltro ; placed by D. in Antepurgatory among those who delayed their repentance to the last, Purg. v. 88 ; *un altro*, *v.* 85 ; *lui*, *v.* 91 ; *egli*, *v.* 94 ; *il secondo* (*spirito*), *v.* 132. [**Antipurgatorio.**]

In June 1287 Buonconte helped the Ghibellines to expel the Guelfs from Arezzo, an event which was the beginning of the war between Florence and Arezzo (Vill. vii. 115) ; in 1288 he was in command of the Aretines when they defeated the Sienese at Pieve del Toppo (Vill. vii. 120) [**Toppo, Il**] ; and in 1289 he was appointed captain of the Aretines and led them against the Guelfs of Florence, by whom they were totally defeated (June 11) at Campaldino, among the slain being Buonconte himself, whose body, however, was never discovered on the field of battle (Vill. vii. 131). [**Campaldino.**]

In Antepurgatory several spirits pray D. for his good offices, one of whom names itself as Buonconte of Montefeltro (Purg. v. 85–8) ; he laments that neither his wife Joan, nor his other relatives (meaning probably his daughter, who married one of the Conti Guidi, his brother Federico, who was Podestà of Arezzo in 1300, and was killed at Urbino in 1322, or his father's cousin Galasso da Montefeltro, who was Podestà of Arezzo in 1290 and 1297) remembered him in their prayers (*vv.* 88–90) ; in answer to D.'s inquiry as to how it happened that his body was never found at Campaldino and its burial-place never known (*vv.* 91–3), B. replies that having been wounded in the throat, he fled across the plain to the point (just above Bibbiena) where the Archiano falls into the Arno, and that there he fell down and died, with the name of the Virgin Mary on his lips (*vv.* 94–102) ; he then relates how the angel of God took his soul, and how the devil, in fury at being baulked of his prey at the last moment, through B.'s tardy repentance, wreaked his vengeance upon the body, causing a storm of rain to fall, which flooded the Archiano, so that the corpse was swept down into the Arno, where it was rolled along the bottom and at last covered up by the gravel of the river (*vv.* 103–29). [**Archiano : Giovanna**[1].]

Benvenuto relates that Buonconte, having been sent by the Bishop of Arezzo to reconnoitre the enemy's position before the battle, returned with the report that it would be highly imprudent to risk an engagement. The Bishop thereupon taunted him with being an unworthy

scion of the house of Montefeltro; to which B. replied that, if the Bishop dared follow where he led, he would never return alive; and so it happened that both were killed.

Sacchetti introduces a reminiscence of Buonconte's death at Campaldino into his *Novelliere* (clxxix), in which he tells a story of how a daughter of B. and a daughter of Count Ugolino of Pisa, each of whom had married one of the Conti Guidi, taunted each other, the one with the death of Ugolino in prison by starvation, the other with the circumstances of Buonconte's defeat by the Guelfs.

Buondelmonte, Buondelmonte de' Buondelmonti of Florence, whose breach of faith with a lady of the Amidei family, whom he had promised to marry, led to his murder by the outraged Amidei at the foot of the statue of Mars on the Ponte Vecchio in 1215; Cacciaguida (in the Heaven of Mars) apostrophizes B., and reproaches him with his breach of troth, and with its fatal consequences, Par. xvi. 140–1. [**Buondelmonti.**]

Buondelmonti, the leaders of the Guelf party in Florence (*see below*), whose family left the country and took up their residence in Florence in 1135, on account of the destruction of their castle of Montebuono in the Valdigreve close to Florence, in the process of the expansion of the city. Villani says:—

'Negli anni di Cristo 1135 essendo in piè il castello di Montebuono, il quale era molto forte e era di que' della casa de' Bondelmonti, i quali erano cattani antichi gentili uomini di contado, e per lo nome del detto loro castello avea nome la casa Bondelmonti; e per la fortezza di quello, e che la strada vi correa appiè, coglievano pedaggio, per la qual cosa a' Fiorentini non piacea ne voleano sì fatta fortezza presso allo città, sì v' andarono ad oste del mese di Giugno ed ebbonlo, a patti che 'l castello si disfacesse, e l'altre possessioni rimanessero a'detti cattani, e tornassero ad abitare in Firenze. E così cominciò il comune di Firenze a distendersi, e colla forza più che con ragione, crescendo il contado e sottomettendosi alla giuridizione ogni nobile di contado, e disfaccendo le fortezze.' (iv. 36.)

Cacciaguida (in the Heaven of Mars) laments the extension of Florence, which brought the Buondelmonti, amongst others, into the city, Par. xvi. 66 [**Valdigreve**]; and says that the Borgo sant' Apostolo, the quarter of Florence in which they dwelt, would have been more peaceful had they never entered it (*vv.* 134–5) [**Borgo**]; he then apostrophizes Buondelmonte, one of the family, whose murder by the Amidei gave rise to the Guelf and Ghibelline factions in Florence, and laments that he had not rather been drowned in the Ema when the family originally came into the city (*vv.* 140–4) [**Ema**]; he adds, however, that it was meet that the statue of Mars, at the foot of which B. was killed, should claim its victim (*vv.* 145–7). [**Marte**[1].]

Buondelmonte de' Buondelmonti (Par. xvi. 140–7) was murdered by the Amidei in 1215 at the instigation of Mosca de' Lamberti, in revenge for an insult to their family, Buondelmonte having, it appears, promised to marry a lady of the Amidei, and having capriciously thrown her over for one of the Donati. In consequence of this murder a bitter feud arose between the partizans of the Buondelmonti and those of the Uberti (a member of whose family had been implicated in the murder), which resulted in the introduction into Florence of the Guelf and Ghibelline factions, the former being headed by the Buondelmonti, the latter by the Uberti. [**Amidei: Ghibellini: Mosca: Uberti.**]

The following account of the murder, and of the incident which led to it, is given by Villani:—

'Negli anni di Cristo 1215 essendo podestà di Firenze messer Gherardo Orlandi, avendo uno messer Bondelmonte de' Bondelmonti, nobile cittadino di Firenze, promesso a torre per moglie una donzella di casa gli Amidei, onorevoli e nobili cittadini; e poi cavalcando per la città il detto messer Bondelmonte, ch' era molto leggiadro e bello cavaliere, una dona di casa i Donati il chiamò, biasimandolo della donna ch' egli avea promessa, come non era bella nè sofficiente a lui, e dicendo: io v'avea guardata questa mia figliuola—la quale gli mostrò, e era bellissima; incontanente per *subsidio diaboli* preso di lei, la promise e isposò a moglie; per la qual cosa i parenti della prima donna promessa raunati insieme, e dogliendosi di ciò che messer Bondelmonte aveva loro fatto di vergogna, sì presono il maladetto isdegno, onde la città di Firenze fu guasta e partita; che di più casati de' nobili si congiuraro insieme, di fare vergogna al detto messer Bondelmonte, per vendetta di quelle ingiurie. E stando tra loro a consiglio in che modo il dovessero offendere, o di batterlo o di fedirlo, il Mosca de' Lamberti disse la mala parola: Cosa fatta, capo ha; cioè che fosse morto, e così fu fatto; che la mattina di Pasqua di Risurresso, si raunaro in casa gli Amidei di santo Stefano, e vegnendo d'oltrarno il detto messere Bondelmonte vestito nobilmente di nuovo di roba tutta bianca, e in su uno palafreno bianco, giugnendo appiè del ponte Vecchio da lato di qua, appunto appiè del pilastro ov' era la 'nsegna di Marti, il detto messere Bondelmonte fu atterrato del cavallo per lo Schiatta degli Uberti, e per lo Mosca Lamberti e Lambertuccio degli Amidei assalito e fedito, e per Oderigo Fifanti gli furono segate le vene e tratto a fine; e ebbevi con loro uno de' conti da Gangalandi. Per la qual cosa la città corse ad arme e romore; e questa morte di messer Bondelmonte fu la cagione e cominciamento delle maledette parti guelfa e ghibellina in Firenze, con tuttochè dinanzi assai erano le sette tra' nobili cittadini e le dette parti, per cagione delle brighe e questioni dalla Chiesa allo 'mperio; ma per la morte del detto messere Bondelmonte, tutti i legnaggi de' nobili e altri cittadini di Firenze se ne partiro, e chi tenne co' Bondelmonti che presono

la parte guelfa e furonne capo, e chi con gli Uberti che furono capo de' Ghibellini, onde alla nostra città seguì molto di male e ruina, come innanzi farà menzione, e mai non si crede ch' abbia fine, se Iddio nol termina. E bene mostra che 'l nemico dell' umana generazione per le peccata de' Fiorentini avesse podere nell' idolo di Marti, ch' e' Fiorentini pagani anticamente adoravano, che appiè della sua figura si commise sì fatto micidio, onde tanto male è seguito alla città di Firenze.' (v. 38.)

This incident, which forms the subject of one of the tales of the *Pecorone* of Giovanni Fiorentino (viii. 1), is also recorded by Dino Compagni, but with some difference of detail:—

'Doppo molti antichi mali per le discordie de' suoi cittadini riceuti, una ne fu generata nella detta città, la quale divise tutti i suoi cittadini in tal modo, che le due parti s'appellorno nimici per dua nuovi nomi, cioè Guelfi e Ghibellini. E di ciò fu cagione, in Firenze, che uno nobile giovane cittadino, chiamato Buondelmonte de' Buondelmonti, aveva promesso torre per sua donna una figliuola di m. Oderigo Giantrufetti. Passando dipoi uno giorno da casa i Donati, una gentile donna chiamata madonna Aldruda, donna di m. Forteguerra Donati, che aveva dua figliuole molte belle; stando a' balconi del suo palagio, lo vidde passare, e chiamollo, e mostròlgli una delle dette figliuole, e dissegli: chi hai tu tolta per moglie? io ti serbavo questa. La quale guardando molto gli piacque, e rispose: Non posso altro oramai. A cui madonna Aldruda disse: Sì, puoi, chè la pena pagherò io per te. A cui Buondelmonte rispose: E io la voglio. E tolsela per moglie, lasciando quella che aveva tolta e giurata. Onde m. Oderigo, dolendosene co' parenti e amici suoi, deliberorono di vendicarsi, e di batterlo e fargli vergogna. Il che sentendo gli Uberti, nobilissima famiglia e potente, e suoi parenti, dissono voleano fusse morto: chè così fia grande l'odio della morte come delle ferite; cosa fatta capo ha. E ordinorno ucciderlo il dì menasse la donna; e così feciono. Onde di tal morte i cittadini se ne divisono, e trassonsi insieme i parentadi e l'amistà d'amendua le parte, per modo che la detta divisione mai non finì.' (i. 2.)

Buoso, one of five Florentines (Inf. xxvi. 4–5) placed by D. among the Robbers in Bolgia 7 of Circle VIII of Hell (Malebolge), Inf. xxv. 140 [**Ladri**]. Nothing is known of B., the commentators not being agreed even as to his name. Lana and Pietro di Dante call him Buoso degli Abati, while Benvenuto identifies him with Buoso Donati, who is mentioned, Inf. xxx. 44 [**Buoso Donati**]. B. is one of three spirits seen by D. to undergo transformation (Inf. xxv. 35–141); B., who is originally in human shape (*v.* 86), exchanges forms with Francesco Guercio de' Cavalcanti (*vv.* 103–41), who appears, to begin with, in the shape of a serpent (*v.* 83). The third spirit is that of Agnello Brunelleschi (*v.* 68) [**Agnèl: Cavalcanti, F. G. de': Puccio Sciancato**].

Buoso Donati, one of the Donati family of Florence (mentioned in the 'estimo' of 1269, a document containing a list of the compensations granted to Guelf families in Florence for damage done by the Ghibellines in 1260 after the battle of Montaperti, and in the peace proposals of Cardinal Latino in 1280), said by Benvenuto and others to be the Buoso who is placed among the Robbers in Malebolge, Inf. xxv. 140 [**Buoso: Donati**]; he is mentioned by his full name in connexion with the fraud of the mimic Gianni Schicchi de' Cavalcanti, who, after his death, in collusion with his son Simone, personated him on his supposed death-bed, and dictated a will in favour of Simone; Gianni took care, however, to insert several clauses containing bequests to himself, by way of commission on the transaction, amongst others being that of a favourite and very handsome mare (or she-mule) of Buoso's, to which D. alludes as *la donna della torma*, 'the lady of the stud,' Inf. xxx. 42–5.

It appears that before his death Buoso had expressed a desire to make amends to some of the persons he had robbed; Simone, in alarm lest his father should have given effect to this resolve in his will, consulted Gianni Schicchi, who hit upon the above-mentioned device for securing the property to Simone [**Cavalcanti, Gianni Schicchi de'**]. Pietro di Dante says that Buoso was smothered by Simone (whom he calls his nephew), and Gianni Schicchi. The circumstances of the fraud are described in detail by the Anonimo Fiorentino:—

'Dicesi che, essendo messer Buoso Donati aggravato d'una infermità mortale, volea fare testamento, però che gli parea avere a rendere assai dell' altrui. Simone suo figliuolo il tenea a parole, per ch' egli nol facesse; et tanto il tenne a parole ch' elli morì. Morto che fu, Simone il tenea celato, et avea paura ch' elli non avessi fatto testamento mentre ch' egli era sano; et ogni vicino dicea ch' egli l'avea fatto. Simone, non sappiendo pigliare consiglio, si dolse con Gianni Sticchi et chiesegli consiglio. Sapea Gianni contraffare ogni uomo, et colla voce et cogli atti, e massimamente messer Buoso, ch' era uso con lui. Disse a Simone: Fa venire uno notajo, et di' che messer Buoso voglia fare testamento; io enterrò nel letto suo, et cacceremo lui dirietro, et io mi fascerò bene, e metterommi la cappellina sua in capo, et farò il testamento come tu vorrai; è vero che io ne voglio guadagnare. Simone fu in concordia con lui; Gianni entra nel letto, e mostrasi appenato, et contraffà la voce di messer Buoso che parea tutto lui, e comincia a testare et dire: Io lascio soldi .xx. all' opera di santa Reparata, et lire cinque a' Frati Minori, et cinque a' Predicatori, et così viene distribuendo per Dio, ma pochissimi danari. A Simone giovava del fatto: Et lascio, soggiunse, cinquecento fiorini a Gianni Sticchi. Dice Simone a messer Buoso: Questo non bisogna mettere in testamento; io gliel darò come voi lascerete.—Simone, lascerai fare del mio a mio senno; io ti lascio sì bene, che

tu dei esser contento. Simone per paura si stava cheto. Questi segue: Et lascio a Gianni Sticchi la mula mia; che avea messer Buoso la migliore mula di Toscana. Oh, messer Buoso, dicea Simone, di cotesta mula si cura egli poco et poco l' avea cara; io so ciò che Gianni Sticchi vuole meglio di te. Simone si comincia adirare et a consumarsi; ma per paura si stava. Gianni Sticchi segue: Et lascio a Gianni Sticchi fiorini cento, che io debbo avere da tale mio vicino; et nel rimanente lascio Simone mia reda universale con questa clausula, ch' egli dovesse mettere ad esecuzione ogni lascio fra quindici dì, se non, che tutto il reditaggio venisse a' Frati Minori del convento di Santa Croce; et fatto il testamento, ogni uomo si parti. Gianni esce del letto, et rimettonvi messer Buoso, et lievono il pianto, et dicono ch' egli è morto.'

Buoso da Duera], a Ghibelline of Cremona, where he and the Marquis Pallavicino were heads of the party; he was expelled from Cremona in 1267, and in spite of repeated attempts did not succeed in re-establishing himself there until 1282. D. places him in Antenora, the second division of Circle IX of Hell, among those who were traitors to their country, referring to him as *quel da Duera*, Inf. xxxii. 116; *un altro*, *v.* 106; *quei*, *v.* 114; *ei*, *v.* 115 [**Antenora**]. While D., with his hand twisted in the hair of Bocca degli Abati, is trying in vain to force him to tell his name, one of the companions of the latter in the ice, disturbed by his yells. shouts to him to know what is the matter, calling him by his name, so that D. learns what he wanted (Inf. xxxii. 103–11); Bocca, furious at having his name revealed, revenges himself by revealing to D. the identity of his companion, explaining that it is Buoso of Duera, who is there bewailing the money of the French (*vv.* 112–17).

When Charles of Anjou entered Italy in 1265 on his way to encounter Manfred and take possession of the kingdom of Naples, the French troops under Guy de Montfort, accompanied by Charles' wife, Beatrice of Provence, advanced through Lombardy, and made their way into Parma, unmolested by the force of Cremonese and other Ghibellines of Lombardy, with which the Marquis Pallavicino had been ordered by Manfred to block their passage. This neglect of Manfred's instructions was due to some act of treachery, not clearly specified, on the part of the Cremonese leader, Buoso da Duera, who was believed to have been bribed by the French—by Charles' wife, according to Benvenuto ('Uxor Caroli veniens cum Guidone de Monforte portabat secum magnam pecuniam, cum qua venenavit avaram mentem Bosii.') In revenge for this treachery the whole of the Duera line in Cremona was exterminated by the Cremonese. Villani says:—

'Il conte Guido di Monforte colla cavaleria che 'l conte Carlo gli lasciò a guidare, e colla contessa moglie del detto Carlo, e co' suoi cavalieri, si partirono di Francia del mese di Giugno del detto anno (1265)... e coll' aiuto de' Milanesi, si misono a passare la Lombardia tutti in arme, e cavalcando schierati, e con molto affanno di Piemonte infino a Parma, perocchè 'l marchese Pallavicino parente di Manfredi, colla forza de' Chermonesi e dell' altre città ghibelline di Lombardia ch' erano in lega con Manfredi, era a guardare i passi con più di tremila cavalieri, che Tedeschi e che Lombardi; alla fine come piacque a Dio . . . i Franceschi passarono sanza contasto di battaglia, e arrivarono alla città di Parma. Bene si disse che uno messer Buoso della casa di que' da Duera di Chermona, per danari ch' ebbe da' Franceschi, mise consiglio per modo, che l'oste di Manfredi non fosse al contasto al passo, com' erano ordinati, onde poi il popolo di Chermona a furore distrussono il detto legnaggio di quegli da Duera.' (vii. 4.)

Sismondi thinks it doubtful, as a matter of history, whether Buoso was actually guilty of the treachery imputed to him by D. It appears that he was stationed to guard the passage of the Oglio, but owing to the advance of Obizzo da Este with a strong force to the support of the French, abandoned his position and took shelter in Cremona. The opposite bank of the river being thus in the hands of their allies, Charles' troops were able to effect their crossing without difficulty. Buoso's failure to oppose their passage, coupled with the fact that he was notoriously avaricious, probably gave rise to the suggestion that he had been bribed by the French to retire.

Burgum S. Felicis, Borgo San Felice, quarter of Bologna; its dialect different from that of the Strada Maggiore in the same city, V. E. i. 9^{41-4}. [**Bolognesi.**]

Buzzola. [**Bucciola.**]

C

Caccia d'Asciano, Caccia dei Cacciaconti, whose family was a branch of the Scialenghi, a member of the 'Spendthrift Brigade' of Siena; mentioned by Capocchio (in Bolgia 10 of Circle VIII of Hell) among other Sienese spendthrifts as having recklessly squandered his means, Inf. xxix. 131. [**Asciano: Brigata Spendereccia: Capocchio.**]

Cacciaguida, the great-great-grandfather of D., of whose life nothing is known beyond what D. himself tells us; viz. that he was born in Florence (Par. xv. 130–3) in the Sesto di

Porta san Piero (Par. xvi. 40–2) about the year 1090 (*vv.* 34–9); that he belonged (possibly) to the Elisei, one of the old Florentine families which boasted Roman descent (Par. xv. 136; xvi. 40); that he was baptized in the Baptistery of San Giovanni in Florence (Par. xv. 134–5); that he had two brothers, Moronto and Eliseo (*v.* 136); that his wife came from the valley of the Po, and that from her, through his son, D. got his surname of Alighieri (*vv.* 91–4, 137–8); that he followed the Emperor Conrad III on the Second Crusade, and was knighted by him (*vv.* 139–44); and finally that he fell fighting against the infidel about the year 1147 (*vv.* 145–8). His existence is attested by the mention of his name in a document (still preserved in Florence), dated Dec. 9, 1189, in which his two sons ('Preitenittus et Alaghieri fratres, filii olim Cacciaguide') bind themselves to remove a fig-tree which was growing against the wall of the Church of San Martino. (See Frullani e Gargani, *Della Casa di Dante*, p. 29.) **[Table xxii.]**

D. places Cacciaguida in the Heaven of Mars among those who fought for the faith (*Spiriti Militanti*), Par. xv. 135; his spirit is spoken of as *astro*, *v.* 20; *gemma*, *v.* 22; *lume*, *vv.* 31, 52; *spirto*, *v.* 38; *luce*, Par. xvi. 30; xvii. 28, 121; *santa lampa*, Par. xvii. 5; *anima santa*, *v.* 101; *specchio beato*, Par. xviii. 2; *fulgor santo*, *v.* 25; *ei*, *v.* 28; *alma*, *v.* 50; he is addressed by D. as *vivo topazio*, Par. xv. 85; *voi*, Par. xvi. 16, 17, 18; *padre mio*, Par. xvi. 16; xvii. 106; *cara mia primizia*, Par. xvi. 22; *cara piota mia*, Par. xvii. 13; and referred to by him as *amor paterno*, Par. xvii. 35; *il mio tesoro*, *v.* 121; he addresses D. as *sanguis meus*, Par. xv. 28; *figlio*, Par. xv. 52; xvii. 94; *fronda mia*, Par. xv. 88, speaking of himself as *la tua radice*, *v.* 89; and refers to him as *il mio seme*, Par. xv. 48.

Among the spirits in the Heaven of Mars one (that of Cacciaguida) makes itself known to D. as an ancestor of his (Par. xv. 19–90); after referring to his son Alighiero, through whom D. got his surname, and begging D.'s prayers for him (*vv.* 91–6), C. pronounces a eulogy on the virtues of the old citizens of the Florence of his day (*vv.* 97–129); he then gives details of his own life from his birth in Florence to his death in the Holy Land (*vv.* 130–48) (*see above*); after a reference to the date of his birth and to the situation of the house in which he was born (Par. xvi. 34–45) (*see below*), he again discourses on the former state of Florence, mentioning the names of some forty families (*vv.* 46–154); then, in reply to D.'s questions as to his own future, he foretells his exile (Par. xvii. 46–60), and his association at first with the exiled Bianchi and Ghibellines, and his subsequent withdrawal from them (*vv.* 61–9), and refuge with one of the Scaligers (*vv.* 70–99); and lastly, having pointed out the souls of other warriors who are there with him, he leaves D. and returns to his station (Par. xviii. 28–51) **[Alighieri: Currado[1]: Lombardo: Marte, Cielo di].**

There is considerable difference of opinion as to the precise date of Cacciaguida's birth, the indications given by D. (Par. xvi. 34–9) being variously interpreted. Cacciaguida says that from the Incarnation of Christ down to the day of his own birth the planet Mars had returned to the sign Leo 580 times (or 553 times, according as *trenta* or *tre* be read in *v.* 38), i. e. had made that number of revolutions in its orbit. The questions involved are twofold—(*a*) as to the reading, *trenta* or *tre*; (*b*) as to whether the period of the revolution of Mars is to be estimated at about two years, as given by Brunetto Latino (*Trésor*, i. 111) and implied by D. in the *Convivio* (ii. 15[113]), or at the correct period, as given by Alfraganus, of 687 days approximately (actually, according to Witte, 686 days, 22 hrs., 24 min.). If we read *trenta* (with the majority) and take the period of Mars at the estimate of Alfraganus, we get (due regard being had to leap-years) the year 1091 as the date of Cacciaguida's birth. If, on the other hand, we read *tre*, and put the period of Mars at two years, we get the year 1106. In the former case Cacciaguida would have been 56, in the latter 41, at the time when he joined Conrad III on the Second Crusade (1147) and met his death (Par. xv. 139–48). Several of the old commentators (Anonimo Fiorentino, Buti, Landino, &c.), reading *trenta* and computing the period of Mars at two years, bring the date of Cacciaguida's birth to 1160, i. e. thirteen years after his death! while Benvenuto, who avoids this error, brings it to 1054, which on his own showing (since he gives 1154 as the date of the Crusade) would make Cacciaguida a Crusader at the age of 100!

Cacciaguida indicates (Par. xvi. 40–2) the situation of the house in which he and his ancestors lived in Florence, as being 'in the place where the last sextary is first attained by him who runs in the yearly horse-race,' i. e. on the boundary of the district known later as the Sesto di Porta san Piero. The house of the Elisei (Vill. iv. 11) stood not far from the junction of the Mercato Vecchio and the Corso, apparently just at the angle formed on the N. side of the present Via de' Speziali by its intersection with the Via de' Calzaioli (see Philalethes' plan of old Florence, and that of modern Florence in Baedeker's *N. Italy*). The Sesto di Porta san Piero appears, as Witte observes, to have been the last of the city divisions to be traversed by the competitors in the 'annual gioco,' who entered the city probably at the Porta san Pancrazio, close to where the Palazzo Strozzi now stands, crossed the Mercato Vecchio, and finished in the Corso which was thence so called. **[Fiorenza.]**

Caccianimico, Venedico, Venetico Caccianemici dell' Orso, of Bologna, son of Alberto de' Caccianemici, who was head of the Geremei or Guelf party of Bologna from 1260 till 1297. Venetico was a man of violent temperament, as appears from the fact that in 1268, at his

father's instigation, he murdered his cousin Guido Paltena, and in 1286 he was accused of having harboured a malefactor in his house at Bologna; he was at various times Podestà of Pistoja, Modena, Imola, and Milan (in 1286), and was, with his father, an active opponent of the Lambertazzi or Ghibelline party of Bologna. He was a staunch ally of the Marquis of Este, and his support of the policy of the latter with regard to Bologna appears to have led to his expulsion from his native city in 1289. He had two sons, one of whom, Lambertino, married in 1305 Costanza of Este, daughter of the Marquis Azzo VIII. (See Gozzadini, *Le Torri gentilizie di Bologna*, pp. 212 ff.)

D., who appears to have been personally acquainted with C., places him among the Pandars and Seducers in Bolgia 1 of Circle VIII of Hell (Malebolge), Inf. xviii. 50; *uno* (*peccatore*), *v.* 40; *costui*, *v.* 42; *quel frustato*, *v.* 46; *egli*, *v.* 52; *il*, *v.* 64; *ruffian*, *v.* 66 [**Seduttori**]; as D. passes through the Bolgia he catches sight of a form (that of Caccianimico) which is familiar to him (Inf. xviii. 40–2); with Virgil's consent he stops to look more closely at him (*vv.* 43–5); C. thereupon tries to conceal his identity by holding his face down, but D. recognizes him, and addressing him by name, asks what brought him there (*vv.* 46–51); C. unwillingly replies that it was he who brought Ghisolabella to do the will of the Marquis (*vv.* 52–7); he then tells D. that he is by no means the only Bolognese in that part of Hell, for there are as many pandars from Bologna there with him as would equal the whole existing population of the city (*vv.* 58–61); he adds that avarice was at the bottom of it all (*vv.* 62–3); at this point a demon comes up and slashes him, telling him to get on, as there are no women for hire there (*vv.* 64–6) [**Bolognesi: Ghisolabella**].

The Ghisolabella mentioned by Caccianimico as having been handed over by him to the evil passions of the Marquis of Este was his own sister, who in or before 1270 was married to Niccolò da Fontana of Ferrara. The Marquis in question is said by Lana and Buti to have been Obizzo II (1264–1293), while Benvenuto and others say it was his son, Azzo VIII (1293–1308); as far as dates are concerned, the former seems the more likely, for the incident probably took place before Ghisolabella's marriage, i.e. before the year 1270. Benvenuto, who describes C. as 'vir nobilis, liberalis, et placabilis, qui tempore suo fuit valde potens in Bononia favore marchionis Estensis,' says that he lent himself to this intrigue in order to further ingratiate himself with the Marquis:—

'Habuit unam sororem pulcerrimam, quam conduxit ad serviendum marchioni Azoni de sua pulcra persona, ut fortius promereretur gratiam ejus.'

He adds, however, that there was more than one version of the affair (as D. himself implies, Inf. xviii. 57)—according to one, Ghisolabella was seduced without her brother's knowledge; according to another, Azzo introduced himself in disguise into the house of Caccianimico and having explained what his errand was, succeeded in his design, C. not being in a position to resist him.

The following detailed account, given by the Anonimo Fiorentino, probably represents the popular version of the story:—

'Fu costui messer Venedico de' Caccianimici da Bologna; e fu provigionato uno tempo del marchese Azzo da Esti, signore di Ferrara. Avea messer Venedico una sua sorella, bellissima donna, detta madonna Ghisola, et antonomastice, per eccellenzia, però che avanzava in bellezza tutte le donne bolognesi a quello tempo, fu chiamata la Ghisola bella. Il marchese Azzo, udendo parlare della bellezza di costei, et avendola alcuna volta veduta per l'amistà di messer Venedico, ultimamente, sotto questa fidanza, si partì da Ferrara sconosciuto, et una sera di notte picchiò all' uscio di messer Venedico: messer Venedico si maravigliò, et disse che la sua venuta non potea essere senza gran fatto. Il Marchese, sotto gran fidanza, et perchè conoscea l'animo di messer Venedico, gli disse ch'egli volea meglio alla sua sirocchia, a madonna Ghisola, che a tutto il mondo; et ch' egli sapea ch'ell'era in quella casa: et pertanto, dopo molti prieghi, messer Venedico consentì et discese alla volontà del Marchese: partissi della casa, et lasciò lui dentro; onde il Marchese, giunto a costei, doppo alcuna contesa, ebbe a fare di lei.'

The commentator adds:—

'Poi in processo di tempo la novella si sparse: et perchè parea forte a credere che messer Venedico avesse consentito questo della sirocchia, chi dicea la novella et apponevala a uno, et chi a un' altro; di che ora messer Venedico chiarisce a Dante, et dice che, come che questa novella si dica, io fui quelli che condussi costei a fare la volontà del Marchese.'

Caco, Cacus, son of Vulcan, a fire-breathing monster who lived in a cave on Mt. Aventine, and preyed upon the inhabitants of the district. He stole from Hercules, while he was asleep, some of the cattle which the latter had taken from Geryon in Spain, and, to prevent their being tracked, dragged them into his cave by their tails; but their whereabouts being discovered by their bellowing as the rest of the herd passed by the cave, Hercules attacked Cacus and (according to Virgil, *Aen.* viii. 193–267) strangled him.

D., who represents Cacus as a Centaur, places him among the Robbers in Bolgia 7 of Circle VIII of Hell (Malebolge), Inf. xxv. 25; *un Centauro*, *v.* 17; *egli*, *v.* 20; *ei*, *v.* 34 [**Ladri**]; on the disappearance of Vanni Fucci, D. sees a Centaur approach and furiously cry out after V. F. (Inf. xxv. 16–8); the Centaur's back, from croup to neck, is covered with snakes, while on the nape of his neck is

perched a fiery dragon (*vv.* 19–24); Virgil tells D. that this is Cacus, whose den was in Mt. Aventine, and was often swamped in blood (*vv.* 25–7); he then refers to his theft of the cattle from Hercules, and to his death beneath the club of the latter, and explains that he is not placed in Circle VII with the other Centaurs because, unlike them, he employed fraud in his theft (*vv.* 28–33) [**Centauri**].

With regard to the mode of Cacus' death D. follows, not Virgil, but Livy: 'cum Herculem vadentem ad speluncam Cacus vi prohibere conatus esset, ictus clava morte occubuit' (i. 7). His representation of C. as a Centaur was doubtless due to a misunderstanding of Virgil's description, from which several details of his account are borrowed:—

'Hic spelunca fuit, vasto submota recessu,
Semihominis Caci facies quam dira tenebat,
Solis inaccessam radiis; semperque recenti
Caede tepebat humus, foribusque adfixa superbis
Ora virum tristi pendebant pallida tabo.
Huic monstro Vulcanus erat pater: illius atros
Ore vomens ignes magna se mole ferebat.'
(*Aen.* viii. 193–9.)

Cadmo, Cadmus, founder of Thebes, son of Agenor, King of Phoenicia, and brother of Europa [**Europa**[2]]. He married Harmonia, daughter of Mars and Venus [**Armonia**], by whom he became the father of Autonoë, Agavë, Semelë, Ino, and Polydorus [**Ino: Semelè**]. As a penalty for having slain a dragon sacred to Mars, C. was transformed into a serpent, Harmonia, at her own request, sharing his fate.

D. alludes to this transformation, Inf. xxv. 97–8; he refers to Ovid's account of it, from which several touches in his own description (*vv.* 103–38) are borrowed:—

[Cadmus is changed into a serpent.]

'Ut serpens, in longam tenditur alvum;
Durataeque cuti squamas increscere sentit,
Nigraque caeruleis variari corpora guttis;
In pectusque cadit pronus; commissaque in unum
Paulatim tereti sinuantur acumine crura . . .
Lingua repente
In partes est fissa duas, nec verba volenti
Sufficiunt; quotiesque aliquos parat edere questus,
Sibilat.'

[Harmonia, in answer to her prayer, shares his fate.]

'"Cadme, quid hoc? ubi pes? ubi sunt humerique manusque?
Et color, et facies, et, dum loquor, omnia? cur non
Me quoque, caelestes, in eandem vertitis anguem?"
Dixerat; ille suae lambebat conjugis ora;
Inque sinus caros, veluti cognosceret, ibat;
Et dabat amplexus, assuetaque colla petebat . . .
at illa
Lubrica permulcet cristati colla draconis,
Et subito duo sunt; junctoque volumine serpunt.'
(*Metam.* iv. 575–9, 585–8, 591 ff.)

D. seems also to have had in mind Ovid's account of the transformation by Ceres of a boy into a lizard:—

'Loquentem
Cum liquido mixta perfudit Diva polenta.
Combibit os maculas; et, qua modo brachia gessit,
Crura gerit; cauda est mutatis addita membris;
Inque brevem formam, ne sit vis magna nocendi,
Contrahitur; parvaque minor mensura lacerta est.'
(*Metam.* v. 453–8.)

Caelesti Hierarchia, De, treatise *On the Celestial Hierarchy*, reputed to be the work of Dionysius the Areopagite; his doctrine that every essence and virtue proceeds from the First Cause, and is reflected, as it were, from the higher to the lower Intelligences, Epist. x. 21 [**Dionisio**[2]]. Fraticelli quotes the following passage:—

'Conclusum igitur a nobis, quomodo illa quidem antiquissima, quae Deo praesto, est intelligentiarum distributio, ab ipsamet primitus initiante illuminatione consecrata, immediate illi intendendo, secretiori simul et manifestiori divini Principatus illustratione purgetur et illuminetur atque perficiatur.'

Caelo, De[1], Aristotle's treatise (in four books) *On the Heavens*; quoted by D. under two titles, *Di Cielo e Mondo*, Conv. ii. $3^{29, 61}$, 4^{34}, 5^{13}; iii. 5^{51}, 9^{111}; iv. 9^{26}; *De Caelo et Mundo*, A. T. §§ 12^{44}, 13^{41}; and *De Caelo*, Epist. x. 27; A. T. § 21^{56}. It may be noted that D. appears at times to be quoting rather from the *De Caelo et Mundo* of Albertus Magnus (which is a commentary on Aristotle's treatise) than from the *De Caelo* itself. Alexander of Aphrodisias (circ. A.D. 200) held that the latter should be entitled *De Mundo* rather than *De Caelo*; and this was the title apparently which it bore in the Greek texts, for St. Thomas Aquinas says of it 'Apud Graecos intitulatur *De Mundo*.' The Arabian and Latin translators combined the two, and called the treatise *De Caelo et Mundo*, under which title it is usually quoted in the Middle Ages.

D. quotes from it Aristotle's erroneous opinion that there were only eight Heavens, the eighth and outer one being that of the Fixed Stars, also that the Heaven of the Sun was next to that of the Moon, Conv. ii. 3^{19-30} (*Cael.* ii. 10, 12); his observation of the occultation of Mars by the Moon, Conv. ii. 3^{59-65} (*Cael.* ii. 12); his opinion that the Empyrean is the abode of blessed spirits, Conv. ii. 4^{30-4} (*Cael.* i. 3, 9); that the celestial Intelligences equal in number the celestial revolutions, Conv. ii. 5^{12-17} (*Cael.* i. 8); his rejection of the Platonic theory that the Earth revolves on its own axis, Conv. iii. 5^{53-8} (*Cael.* ii. 8, 12, 14); his opinion that the stars have no change save that of local motion, Conv. iii. 9^{109-11} (*Cael.* ii. 8); that the jurisdiction of Nature has fixed limits, Conv. iv. 9^{21-7} (*Cael.* i. 2, 7); that the material of the Heavens increases in perfection with its remoteness from the Earth, Epist. x. 27 (*Cael.* i. 2); that bodies are 'heavy' or 'light' in respect of motion, A. T. § 12^{42-4} (*Cael.* iv. 1); that God and Nature always work for the best, A. T. § 13^{39-41} (*Cael.* i. 4); that to inquire into the reasons for God's laws is presumptuous and foolish, they being beyond our understanding, A. T. § 21^{56} (*Cael.* ii. 5). [**Aristotile.**]

D. was also indebted to the *De Caelo* (ii. 13) for the Pythagorean theory as to the constitution of the universe, with the central place

occupied by fire, round which revolve the Earth and a 'counter-Earth' (*antictona*), Conv. iii. 5^{29-41}. [**Antictona : Pittagora.**]

Caelo, De[2], treatise of Albertus Magnus, otherwise known as *De Caelo et Mundo*, a commentary upon the Aristotelian treatise of the same name [***Caelo, De***[1]]; from here D. got the opinions of Aristotle and Ptolemy as to the number and order of the several heavens, Conv. ii. 3^{36-45} (see *Romania*, xxiv. 408–11). [**Alberto**[1].]

Caelo et Mundo, De. [***Caelo, De.***]

Caelum Empyreum, the Empyrean, Epist. x. 24, 26. [**Cielo Empireo.**]

Caelum Stellatum, the Heaven of the Fixed Stars, A. T. § 21^{9}. [**Cielo Stellato.**]

Caesar[1], Julius Caesar, Mon. ii. 5^{161}; Epist. vii. 1, 4 [**Cesare**[1]]; Augustus, Mon. ii. 9^{102}, 12^{49} [**Augusto**[2]]; Tiberius, Mon. ii. 13^{47}; Epist. v. 10 [**Tiberio**].

Caesar[2], appellative of the Roman Emperors; of Nero, Mon. iii. 13^{44-53} [**Nerone**]; hence of the sovereigns of the Holy Roman Empire; of Frederick II, V. E. i. 12^{21}; of Henry VII, Epist. v. 2; vi. 5, *fin.*; of the Emperor in general, Mon. iii. 16^{135}; Epist. v. 3, 5, 9; vii. 1 [**Cesare**[2]].

Caesareus, pertaining to the Holy Roman Empire, imperial, Epist. x. *tit.*

Cagioni, Libro di. [***Causis, De.***]

Cagnano, small river of Upper Italy in Venetia, now known as the Botteniga, which unites with the Sile at Treviso; Cunizza (in the Heaven of Venus) alludes to Treviso as the place *dove Sile e Cagnan s'accompagna*, Par. ix. 49; the two rivers are mentioned together to indicate Treviso, Conv. iv. 14^{116-17}. [**Gherardo da Cammino : Trevigi.**]

Cagnazzo, 'Dogface,' one of the ten demons in Bolgia 5 of Circle VIII of Hell (Malebolge) deputed by Malacoda to escort D. and Virgil, Inf. xxi. 119; xxii. 106; *quei, v.* 120; when Ciampolo offers to summon some of his fellow Barrators if the demons will retire (Inf. xxii. 97–105), C. suggests that it is a trick of the former in order to get away from them (*vv.* 106–8); persuaded, however, by Alichino they prepare to move off, C. being the first to go (*vv.* 119–20) [**Alichino : Ciampolo**]. Philalethes renders the name 'Reckelschnauzer.'

Caiaphas, the high-priest, Mon. ii. 13^{51}. [**Caifas.**]

Caietani, inhabitants of Gaeta; their dialect distinct from that of the Neapolitans, V. E. i. 9^{39-41}. [**Gaeta.**]

Caifas], Caiaphas, the high-priest, placed together with his father-in-law Annas, among the Hypocrites in Bolgia 6 of Circle VIII of Hell (Malebolge), *un crocifisso in terra*, Inf. xxiii. 111; *quel confitto, v.* 115; *ei, v.* 119; *colui ch'era disteso in croce, v.* 125 [**Anna**[2] : **Ipocriti**]; D. has just begun to address the two Frati Gaudenti, Catalano and Loderingo, when suddenly he catches sight of a figure crucified on the ground, which writhes and sighs as he looks at it (Inf. xxiii. 109–13); Catalano explains to him that this is Caiaphas, who gave the advice to the Pharisees (*John* xi. 50) that it was expedient that one man should die for the people (*vv.* 114–17); and points out that he is so placed that all the other hypocrites pass over his prostrate naked body (*vv.* 118–20); he adds that his father-in-law Annas, and all the rest of the Council of the Jews who condemned Christ are punished there in the same way (*vv.* 121–3); D. meanwhile notices that Virgil is gazing in wonder at the crucified figure (the significance of which would, of course, be unknown to him) (*vv.* 124–6).

Caiaphas is mentioned with Pilate in connexion with the judgement of Christ, Mon. ii. 13^{51}. [**Pilato.**]

Caina, name given by D. to the first of the four divisions of Circle IX of Hell, where Traitors are punished, Inf. v. 107 (var. *Cain*); xxxii. 58 [**Inferno**]. In this division, which is named after Cain, the murderer of his brother, are placed those who have been traitors to their own kindred, Inf. xxxii. 16–69 [**Traditori**]. *Examples:* Alessandro and Napoleone degli Alberti [**Alberti**]; Mordred [**Mordarette**]; Focaccia dei Cancellieri [**Focaccia**]; Sassolo Mascheroni [**Mascheroni**]; Camicione dei Pazzi (and Carlino dei Pazzi) [**Camicione : Carlino**].

Caino, Cain, eldest son of Adam and Eve, the murderer of his brother Abel; mentioned in connexion with the old popular belief that the 'man in the Moon' was Cain with a bundle of thorns (probably with reference to his unacceptable offering), *Caino e le spine* (i. e. the Moon), Inf. xx. 126; the spots on the Moon which gave rise to this popular superstition about Cain, Par. ii. 49–51. [**Luna.**]

The following passage from the Tuscan version of the story gives the Italian form of the tradition—Cain attempts to excuse himself for the murder of Abel:—

'Caino cercò di scusarsi, ma allora Iddio li rispose: Abele sarà con me in Paradiso, e tu in pena della tu' colpa sarai confinato nella luna, e condannato a portare eternamente addosso un fascio di spine. Appena dette queste parole da Dio, si levò un fortissimo vento e trasportò Caino in corpo e anima nella luna, e d'allora in poi si vede sempre la su' faccia maledetta, e il fardello di spine che è obbligato a reggere insino alla fin del mondo, indizio della vita disperata che li tocca trascinare.' (See St. Prato, *Caino e le spine secondo Dante e la tradizione popolare.*)

A similar belief was current in England, as appears from the *Testament of Cresseid* (by Robert Henryson, formerly attributed to Chaucer) in the description of Lady Cynthia (the Moon):—

'Hir gyte was gray, and full of spottis blak;
And on hir breist ane churl paintit ful evin,
Beirand ane bunch of thornis on his bak,
Quhilk for his thift micht clim na nar the hevin.'
(*vv.* 260–263.)

There are several references to this belief in Shakespeare (*Tempest*, ii. 2; *Mids. Night's Dream*, iii. 1; v. 1). According to the old German popular tale the man in the Moon was set there as a punishment for gathering sticks on Sunday.

Cain is introduced as an example of Envy in Circle II of Purgatory, where his voice is heard crying *Anciderammi qualunque m'apprende*, 'Every one that findeth me shall slay me' (*Gen.* iv. 14), Purg. xiv. 133. [**Invidiosi.**]

Some MSS. read *Cain* or *Caino* instead of *Caina*, Inf. v. 107; the former seems preferable, if only on the ground that with *Caina* we should expect the article, as in Inf. xxxii. 58 (cf. *l'Antenora*, Inf. xxxii. 88; *questa Tolomea*, Inf. xxxiii. 124; *la Giudecca*, Inf. xxxiv. 117). (See Moore, *Text. Crit.*, pp. 38–9 *note*.)

Caiphas. [**Caiaphas.**]

Calabrese, inhabitant of Calabria (the province which forms the 'toe' of Italy), Calabrian; *il Calabrese abate*, i. e. the abbot Joachim, Par. xii. 140. [**Gioacchino**[1].]

Calabri, Calabrians; distinction between their dialect and that of the inhabitants of Ancona, V. E. i. 10[66].

Calaroga. [**Callaroga.**]

Calboli, name of an illustrious Guelf family of Forlì; mentioned by Guido del Duca (in Circle II of Purgatory), Purg. xiv. 89; he refers to two members of this house, viz. Rinieri da Calboli, *vv.* 89–90 [**Rinier**[1]], and his grandson, Fulcieri, *vv.* 58–66 [**Fulcieri**]. The castle of Calboli, whence the family derived their name, was situated in the upper valley of the Montone, near Rocca S. Casciano. It was destroyed by Guido da Montefeltro in 1277.

Calboli, Fulcieri da. [**Fulcieri.**]

Calboli, Rinieri da. [**Rinier**[1].]

Calcabrina, one of the ten demons in Bolgia 5 of Circle VIII of Hell (Malebolge) deputed by Malacoda to escort D. and Virgil, Inf. xxi. 118; xxii. 133. Furious at having been duped by Ciampolo, C. vents his rage by flying at his fellow-demon Alichino, by whose advice the demons had retired, and had thus given their victim the chance to escape (Inf. xxii. 133–8); the two grapple together and both fall into the boiling pitch (*vv.* 139–41), whence they are fished out by four of their companions (*vv.* 145–50). [**Alichino: Ciampolo.**] Philalethes renders the name 'Fröstetretel.'

Calcanta, Calchas, son of Thestor, the soothsayer who accompanied the Greeks to Troy; D. associates him with Eurypylus as having foretold the time of the sailing of the Greek fleet from Aulis, where it was detained by Artemis, and refers to Virgil's account, Inf. xx. 110–14 [**Aulide**]:—

'Suspensi Eurypylum scitantem oracula Phoebi
Mittimus, isque adytis haec tristia dicta reportat:
Sanguine placastis ventos, et virgine caesa,
Quum primum Iliacas, Danai, venistis ad oras;
Sanguine quaerendi reditus, animaque litandum
Argolica;—volgi quae vox ut venit ad aures,
Obstipuere animi, gelidusque per ima cucurrit
Ossa tremor, cui fata parent, quem poscat Apollo.
Hic Ithacus vatem magno Calchanta tumultu
Protrahit in medios; quae sint ea numina divom
Flagitat.' (*Aen.* ii. 114–124.)

Virgil, as a matter of fact, makes no mention of the circumstance referred to by D., who has perhaps here confused two separate incidents [**Euripilo**].

Note.—D. uses the form *Calcanta* here in rime (: *canta* : *quanta*) for *Calcante*. (See Nannucci, *Teorica dei Nomi*, pp. 237–8.)

Calcidonio, native of Chalcedon, a Greek city of Bithynia, on the coast of the Propontis, at the entrance of the Bosphorus, nearly opposite to Byzantium; epithet applied to Xenocrates, Conv. iv. 6[132]. [**Senocrate.**]

Calfucci, ancient noble family at Florence, mentioned by Cacciaguida (in the Heaven of Mars) as being descended from the Donati, who are hence described as 'Lo ceppo di che nacquero i Calfucci,' Par. xvi. 106 [**Donati**]. According to Villani the Calfucci (who, with the Uccellini and Bellincioni, the other branches of the Donati, were Guelfs) were extinct in D.'s time:—

'Nel quartiere di Porta san Piero . . . erano i Donati ovvero Calfucci, che tutti furono uno legnaggio, ma i Calfucci vennono meno.' (iv. 11.)

The Ottimo Comento says:—

'Calfucci, Donati, ed Uccellini furono d'uno ceppo: li Donati spensero li detti loro consorti Calfucci, sì che oggi nullo, od uno solo se ne mentova, o pochissimi.'

Calisto, Calixtus I, Bishop of Rome (217–222) during the reigns of the Emperors Macrinus and Elagabalus. D. follows the tradition that he was martyred, and includes him, together with Sixtus I, Pius I, and Urban I, among those of his immediate successors mentioned by St. Peter (in the Heaven of Fixed Stars) as having, like himself, shed their blood for the Church, Par. xxvii. 44.

Callaroga, the ancient Calagurris (famous as the birthplace of Quintilian and Prudentius),

now Calahorra, city in Old Castile, between Logroño and Tudela, two miles from the Ebro; mentioned by St. Bonaventura (in the Heaven of the Sun) as the birthplace of St. Dominic, whence he calls it *la fortunata Callaroga*, Par. xii. 52; he describes it as being in the kingdom of Castile and Leon, a country not far from the Atlantic, *vv.* 49–54. [**Atlantico: Castiglia.**]

Calliopè, Calliopë, Muse of Epic Poetry; invoked by D. at the commencement of the *Purgatorio*, Purg. i. 9. At the commencement of the *Inferno* he invoked the Muses in general (Inf. ii. 7); at the commencement of the *Paradiso* he invokes Apollo (Par. i. 13) [**Parnaso**], and claims to be under the inspiration of Minerva and the nine Muses as well (Par. ii. 8–9). [**Muse.**]

Note.—For the accent *Calliopè* (some read *Calliopea*) compare *Climenè* (Par. xvii. 1), *Eunoè* (Purg. xxviii. 131; xxxiii. 127), *Gelboè* (Purg. xii. 41), *Giosuè* (Purg. xx. 111; Par. ix. 125; xviii. 38), *Letè* (Inf. xiv. 131, 136; Purg. xxvi. 108; &c.), *Moisè* (Inf. iv. 57; Purg. xxxii. 80; &c.), *Noè* (Inf. iv. 56; Par. xii. 17), *Semelè* (Inf. xxx. 2; Par. xxi. 6).

Calliopea. [**Calliopè.**]

Calliopeus, of Calliopë; *C. sermo*, a poetical composition in a lofty style, Epist. iv. 2.

Callisto], the nymph Callisto, otherwise known as Helicë, the mother of Boötes; she was transformed into the constellation of the Great Bear, her son becoming the Little Bear, Purg. xxv. 131; Par. xxxi. 32. [**Boote: Elice.**]

Calpe], Mt. Calpë, the modern Gibraltar; alluded to by Ulysses (in Bolgia 8 of Circle VIII of Hell) as one of the 'Columns of Hercules,' Inf. xxvi. 108. [**Colonne di Ercole.**]

Camaldoli], monastery perched high among the mountains, in a thick pine forest, in the Casentino, about 30 miles from Florence, founded in 1012 by St. Romualdus for his Order of Reformed Benedictines. The origin of the name is said to be *Campus Maldoli*, from a certain Count Maldolus, who presented the site to St. Romualdus. It is alluded to by Buonconte da Montefeltro (in Antepurgatory) as *l'Ermo*, Purg. v. 96. [**Ermo, L': Romoaldo.**]

Camicion de' Pazzi, Alberto (or Uberto) Camicione, one of the Pazzi of Valdarno, of whom nothing is known save that he treacherously killed his kinsman Ubertino. [**Pazzi.**]

Benvenuto says:—

'Iste fuit quidam miles de Pazzis nobilibus de Valle Arni, vocatus dominus Ubertus Camisonus, qui occidit proditorie dominum Ubertinum consanguineum suum.'

The Anonimo Fiorentino:—

'Questo Camiscione fu de' Pazzi di Valdarno; et andando un dì a diletto messer Ubertino de' Pazzi ed egli, perocchè avevono certe fortezze comuni come consorti, Camiscione pensa di pigliarle per sè, morto messer Ubertino: così cavalcando gli corse addosso con uno coltello, et diegli più colpi, et finalmente l'uccise.'

D. places C. in Caina, the first division of Circle IX of Hell, among those who have been traitors to their own kindred, Inf. xxxii. 68; *un*, *v.* 52 [**Caina**]; he is described as having lost both his ears through the cold of the ice in which he is placed (*vv.* 52–3); he addresses D., and after naming several of those who are with him, tells his own name, adding that he awaits the arrival of his kinsman Carlino de' Pazzi, the heinousness of whose crime will make his own appear trivial in comparison (*vv.* 54–69) [**Carlino de' Pazzi**].

Camilla. [**Cammilla.**]

Camillo, M. Furius Camillus, one of the great heroes of the Roman republic; he was six times consular tribune and five times dictator. During his first dictatorship (396) he gained an important victory over the Faliscans and Fidenates, took Veii, and entered Rome in triumph. Five years later (391), however, he was accused of having made an unfair distribution of the plunder from Veii, and went into voluntary exile at Ardea; but in the next year (390), the Gauls having taken Rome and besieged the Capitol, the Romans recalled C., who having been made dictator in his absence, hastily collected an army, attacked the Gauls, and completely defeated them. He died of the pestilence in 365.

The story of C.'s liberation of Rome from the Gauls, and his voluntary return into exile after his victory, is referred to, Conv. iv. 5^{134-9}; and given on the authority of Livy (v. 46) and Virgil (*Aen.* vi. 825), Mon. ii. 5^{100-11}. [**Brenno: Galli** [2].]

Camillus. [**Camillo.**]

Camino. [**Cammino.**]

Cammilla, Camilla, daughter of King Metabus of the Volscian town of Privernum; she assisted Turnus, King of the Rutulians, against Aeneas, and after slaying a number of the Trojans, was at length killed by Aruns (*Aen.* xi. 768–831).

D. mentions her, with Turnus, Nisus, and Euryalus, as having died for Italy, Inf. i. 107; and places her in Limbo, among the heroes of antiquity, in company with Penthesilea (*Aen.* xi. 662), Latinus, and Livinia, Inf. iv. 124–6. [**Limbo.**]

Cammino, Gherardo da, gentleman of Treviso, of which he was lord, under the title of Captain-General, from 1283 until his death in 1306, when he was succeeded by his son

Riccardo (Par. ix. 50–1); he is mentioned by Marco Lombardo (in Circle III of Purgatory), who, in speaking of the degenerate state into which Lombardy had fallen after the wars between Frederick II and the Church, says that there yet survive three old men whose lives are a reproach to the younger generation, viz. Currado da Palazzo, Guido da Castello, and 'il buon Gherardo,' Purg. xvi. 121–6; D. then asks of what Gherardo Marco is speaking (*vv.* 133–5); whereupon Marco expresses astonishment that D. should never have heard of G., whose name must have been well known throughout Tuscany (*vv.* 136–8), and adds that he knows him by no other name than that of 'il buon Gherardo,' unless it be as the father of Gaia (whose reputation was just the opposite of that of her father) (*vv.* 139–40). [**Federico**[2]**: Gaia.**]

In his discussion as to the nature of nobility in the *Convivio* D. singles out Gherardo as an illustrious instance of true nobility:—

'Pogniamo che Gherardo da Cammino fosse stato nepote del più vile villano che mai bevesse del Sile o del Cagnano, e la obblivione ancora non fosse del suo avolo venuta; chi sarà oso di dire che Gherardo da Cammino fosse vile uomo? e chi non parlerà meco, dicendo quello essere stato nobile? Certo nullo, quanto vuole sia presuntuoso, perocchè egli fu, e fia sempre la sua memoria.' (iv. 14^{111-20}.)

That Gherardo's name was familiar in Tuscany is evident from the fact, pointed out by Del Lungo, that he is mentioned in one of the *Cento Novelle Antiche* (Nov. xv. ed. Borghini) as having shortly before his death (which occurred 'dopo ventidue anni di giustissimo governo' on March 26, 1306) lent to Corso Donati, who was later on (in 1308) Podestà of Treviso, a sum of 'quattro mila lib. per aiuto alla sua guerra.' The Ottimo Comento remarks that G. 'si dilettò non in una, ma in tutte cose di valore,' and Benvenuto says of him:—

'Iste fuit nobilis miles de Tarvisio, de nobilissima domo illorum de Camino, qui saepe habuerunt principatum illius civitatis. Hic fuit vir totus benignus, humanus, curialis, liberalis, et amicus bonorum: ideo antonomastice dictus est bonus.'

According to Philalethes, Gherardo was so highly respected that in 1294 two brothers of the House of Este sought knighthood at his hands.

Of the Cammino family Barozzi (in *Dante e il suo Secolo*, pp. 803–4) says:—

'Erano i da Camino una delle più potenti famiglie della Marca Trivigiana, che ritiensi abbiano cangiato il primitivo cognome di Montanara in quello da Camino, per un castello di questo nome fatto fabbricare da Guecello Montanara nel 1089; non si hanno però documenti certi intorno a questa famiglia se non nella seconda metà del secolo xii. Gherardo figlio di Biaquino e d'India da Camposampiero fu il più illustre personaggio della sua stirpe. . . . È agevole il retinere che Dante lo abbia conosciuto di persona, tanto più che Gherardo fu protettore dei letterati e dei poeti.'

Cammino, Riccardo da], son of Gherardo da Cammino (the preceding), whom he succeeded in the lordship of Treviso in 1306; he married Giovanna, daughter of Nino Visconti of Pisa, and was (according to the most trustworthy accounts) murdered in 1312 by a half-witted servitor, while playing at chess in his own palace with Alteniero degli Azzoni, who had planned the assassination in order to avenge the honour of his wife whom Riccardo had seduced [**Giovanna**[2]**: Table xxx**]. Barozzi (in *Dante e il suo Secolo*, p. 805) says:—

'A Gherardo successe nel governo di Treviso il di lui figlio primogenito Riccardo, che per la sua superbia ed arroganza venne in odio ai Trivigiani. Fu in allora che Altinieri degli Azzoni, uno dei principali della città, mosso dal desiderio di restituire la libertà alla patria, e forse anche da particolari motivi di vendetta, unitosi col conte Rambaldo di Collalto, con Guido Tempesta, con Pietro Bonaparte e con Tolberto Calza, deliberò di ammazzare Riccardo. Nel giorno cinque di aprile del 1312 mentre questi giuocava agli scacchi, un sicario compro dallo Azzoni gli si accostò arditamente e lo percosse con un' arma tagliente sopra il capo. L'omicida fu tosto ucciso, forse a seppellire per sempre il nome dei congiurati; ma Riccardo morendo sospettò gli autori del colpo . . . Altiniero dopo aver aiutato i Trivigiani a scuotere il giogo di Guecello da Camino fratello e successore di Riccardo nel governo della città, fu eletto podestà di Padova che difese eroicamente contro le genti di Cane della Scala, sconfiggendole nel 12 di luglio 1320. . . . Dopo lunghe e fortunose vicende incontrò anch' egli una morte violenta, ucciso nel letto, su cui giaceva ferito, da Guglielmo da Camposampiero (a member of the family to which Riccardo's paternal grandmother belonged).'

The Ottimo Comento says that Riccardo was murdered with the connivance of Can Grande della Scala ('il fece uccidere messer Cane della Scala per mano d'uno villano col trattato di certi gentiluomini del paese'). According to Benvenuto his death was contrived by his own brother Guecello, who succeeded him in the lordship of Treviso.

Riccardo's assassination is foreshadowed by Cunizza (in the Heaven of Venus), who says of him 'Tal signoreggia e va con la testa alta, Che già per lui carpir si fa la ragna,' Par. ix. 50–1. [**Cunizza.**]

Camonica, Val. [**Valcamonica.**]

Campagnatico, village and castle, belonging to the Ghibelline Counts Aldobrandeschi, situated on a hill in the valley of the Ombrone, not far from Grosseto in the Sienese Maremma; it was in the possession of the Aldobrandeschi from Cent. x until the end of

Cent. xiii, when it passed into the hands of the Sienese.

Omberto Aldobrandeschi (in Circle I of Purgatory) refers to it as the place where he was murdered (in 1259) by the Sienese, Purg. xi. 65–6. [**Aldobrandeschi: Omberto.**]

Campaldino, small plain in the Casentino, in the Upper Valdarno, between Poppi and Bibbiena, the scene of the battle, fought June 11, 1289, between the Florentine Guelfs and the Ghibellines of Arezzo, in which the latter were totally defeated, Buonconte da Montefeltro, one of their leaders, being slain on the field.

In his interview with Buonconte (in Antepurgatory) D. questions him as to what became of his body, which was never discovered on the battle-field of Campaldino, Purg. v. 91–3. [**Buonconte.**]

'Come piacque a Dio i Fiorentini ebbono la vittoria, e gli Aretini furono rotti e sconfitti, e furono morti più di millesettecento tra a cavallo e a piè, e presi più di duemila. . . . Intra' morti rimase messer Guiglielmino degli Ubertini vescovo d'Arezzo, il quale fu uno grande guerriere, e messer Guiglielmino de' Pazzi di Valdarno e' suoi nipoti . . . e morivvi Bonconte figliuolo del conte Guido da Montefeltro, e tre degli Uberti, e uno degli Abati, e più altri usciti di Firenze . . . Alla detta sconfitta rimasono molti capitani e valenti uomini di parte ghibellina, e nemici del comune di Firenze, e funne abbattuto l'orgoglio e superbia non solamente degli Aretini, ma di tutta parte ghibellina e d'imperio.' (Villani, vii. 131.)

Among the leaders on the Guelf side were Vieri de' Cerchi and Corso Donati (at that time Podestà of Pistoja), who were destined later to become the heads respectively of the Bianchi and Neri parties in Florence [**Bianchi**]. It was largely owing to the gallantry of Corso that the day was won for the Florentines. In command of the Aretine reserve was the Conte Guido Novello, Podestà of Arezzo, and head of the Ghibelline party, who distinguished himself by running away.

This engagement was also known as the battle of Certomondo, from the name of a Franciscan monastery (founded by the Conti Guidi in 1262) not far from the place where it was fought:—

'Si schierarono e affrontarono le due osti . . . nel piano a piè di Poppi nella contrada detta Certomondo, che così si chiama il luogo, e una chiesa de' frati minori che v'è presso, e in uno piano che si chiama Campaldino; e ciò fu un sabato mattina a dì 11 del mese di Giugno.' (Vill. vii. 131.)

The later biographers of D. assert that he himself was present at this battle, fighting on the side of the Guelfs. The only authority for this statement is the *Vita di Dante* of Leonardo Bruni, in which he quotes a fragment of a letter supposed to have been written by D. referring to his experiences in the battle:—

'Dieci anni erano già passati dalla battaglia di Campaldino, nella quale la parte ghibellina fu quasi al tutto morta e disfatta; dove mi trovai non fanciullo nell' armi, e dove ebbi temenza molta, e nella fine grandissima allegrezza per li varii casi di quella battaglia.'

It is significant, however, that no mention of the fact is made by Villani (vii. 131), or Dino Compagni (i. 10), or Benvenuto da Imola, all of whom give detailed accounts of the battle. It is remarkable also, as Bartoli points out (*Lett. Ital.*, v. 3), that in answer to the bidding of one of the spirits in Antepurgatory, 'Guarda se alcun di noi unque vedesti' (Purg. v. 49), D. replies: 'Perchè ne' vostri visi guati Non riconosco alcun' (*vv.* 58–9); and yet Buonconte, whom he could hardly have failed to recognize if he had been present at the battle of Campaldino, was amongst those into whose faces he was gazing. Those who hold that D. took part in the battle see a reference to it, Inf. xxii. 4–5.

Matteo Palmieri, in his *Vita Civile* (Lib. iv. *ad fin.*), relates a marvellous incident which is alleged to have happened to D. at Campaldino.

Campi, village in Tuscany, on the Bisenzio, about nine miles N.W. of Florence; mentioned, together with Certaldo and Figline, by Cacciaguida (in the Heaven of Mars), who laments that owing to the immigration into Florence of the inhabitants of these places the character of the Florentines had become debased, Par. xvi. 49–51.

Casini points out that there is probably a special significance in D.'s mention of these places:—

'Campi in Val di Bisenzio, Certaldo nella Valdelsa, Figline nel Valdarno superiore sono tre borgate del territorio fiorentino, di qualche importanza al tempo di Dante, ma oscure nel secolo di Cacciaguida: il che accresce il significato dispregiativo delle parole con le quali l'antico cittadino lamenta l'inurbarsi delle famiglie contadine. Nè la scelta di queste borgate è senza ragione: poichè Dante, scrivendo questo verso, ricordava certo che da Figline erano venuti quei fratelli Franzesi, usurai e mali consiglieri del re di Francia, tornati in Firenze con Carlo di Valois, e quel Baldo Fini dottore di legge che i Neri mandarono nel 1311 a sommuovere il re di Francia contro l'imperatore Arrigo VII: ricordava che da Certaldo era quel giudice Jacopo d'Ildebrandino, che fu dei Priori nel 1289 e poi più tardi uno dei faccendieri di parte Nera, e di quelli che ebbero voce d'aver "distrutto" Firenze.'

Campidoglio, modern name of the Capitol of Rome; applied by an anachronism by D. to the ancient Capitol, in connexion with the siege by the Gauls under Brennus in 390, Conv. iv. 5^{162}. [**Capitolium: Galli**^{2}.]

Campo di Siena, the principal piazza in Siena, formerly known as the Campo or the Piazza del Campo, now called the Piazza

Vittorio Emanuele; mentioned by Oderisi (in Circle I of Purgatory) in connexion with Provenzano Salvani, Purg. xi. 134. [**Provenzan Salvani: Siena.**]

Campo Piceno, (apparently) a plain in Tuscany in the neighbourhood of Pescia, between Serravalle and Montecatini; Vanni Fucci (in Bolgia 7 of Circle VIII of Hell), prophesying the defeat of the Bianchi by Moroello Malaspina ('il vapor di Valdimagra'), says the battle will take place on the 'Picene plain,' Inf. xxiv. 148.

There is some doubt as to what particular engagement is here referred to, as neither Villani nor Dino Compagni makes mention of any battle on the Campo Piceno. The allusion is probably to the siege and capture, in 1302, of the stronghold of Serravalle by the Florentine Neri and Lucchese, under Moroello Malaspina, in the course of their attack upon Pistoja. (Villani, viii. 52.) Some think the reference is to the siege and final reduction, in 1305–6, of Pistoja itself, on which occasion also the Florentines and Lucchese were led by Moroello. Ever since the expulsion of the Bianchi from Florence in 1301, Pistoja had remained the only stronghold in Tuscany of themselves and the Ghibellines; after its capture, April 10, 1306, the fortifications were razed, and the territory divided between Florence and Lucca (Vill. viii. 82) [**Malaspina, Moroello**].

It is not clear why the Campo Piceno, which evidently denotes a district in the neighbourhood of Pistoja, was so called. It is at some distance from the ancient Picenum, which was a district on the Adriatic coast. The wrongful application of the name probably arose from a misunderstanding of a passage in Sallust, in whose account of the defeat of Catiline it is stated, as Butler and others have pointed out, that when Metellus Celer, who was commanding 'in agro Piceno,' heard of Catiline's move 'in agrum Pistoriensem,' he succeeded by rapid marches in blocking the mountain route from Pistoja into Gaul:—

'Reliquos Catilina per montes asperos magnis itineribus in agrum Pistoriensem abducit, eo consilio, uti per tramites occulte perfugeret in Galliam Transalpinam. At Q. Metellus Celer cum tribus legionibus in agro Piceno praesidebat, ex difficultate rerum eadem illa existumans, quae supra diximus, Catilinam agitare. Igitur ubi iter ejus ex perfugis cognovit, castra propere movit ac sub ipsis radicibus montium consedit, qua illi descensus erat in Galliam properanti.' (*Catil.* § 57.)

Villani, who expressly refers to Sallust as his authority, says that Catiline, on leaving Fiesole, 'arrivò di là ov' è oggi la città di Pistoja nel luogo detto Campo a Piceno, ciò fu di sotto ov' è oggi il castello di Piteccio' (i. 32); and later, that 'alla fine dell' aspra battaglia Catellina fu in quello luogo di Piceno sconfitto e morto con tutta sua gente.' The same confusion appears in the commentators on D.; e. g. Benvenuto says:—

'Picenum appellatus est ager apud Pistorium, in quo olim fuit debellatus Catilina, ut patet apud Sallustium;'

and John of Serravalle:—

'Ille campus qui est prope Pistorium in quo devictus fuit Cathellina vocatur Picenus a Sallustio.'

Can Grande della Scala, Can Francesco della Scala, called Can Grande, third son of Alberto della Scala (lord of Verona, 1277–1301), was born on March 9, 1291; he married Joan, daughter of Conrad of Antioch; and died at Treviso, July 22, 1329. In 1308 he was associated with his brother Alboino in the lordship of Verona, and was made joint Vicar Imperial with him by the Emperor Henry VII; on the death of Alboino (Oct. 1311) he became sole lord of Verona, a position which he maintained until his death.

Cacciaguida (in the Heaven of Mars) foretells to D. that he shall see Can Grande at the court of 'il gran Lombardo' (i. e., according to the most probable interpretation, Bartolommeo, Cane's eldest brother), Par. xvii. 70–6; after referring to the fact that Cane was born under the influence of the planet Mars, which gave promise of his future warlike character (*vv.* 76–8), and stating that he was at that time (i. e. in 1300, the assumed date of the Vision) unknown, owing to his being only nine years old (*vv.* 79–81), C. forecasts his future greatness and magnificence, and his signal services to the Emperor Henry VII and the Ghibelline cause, and bids D. repose his hopes in him (*vv.* 82–8); he then, in conclusion, makes a vague reference to Cane's future achievements, and suddenly breaks off (*vv.* 89–93). [**Lombardo[1]: Scala, Della: Table xxviii.**]

Can Grande is identified by many with the 'Veltro' of Inf. i. 101; and the 'Cinquecento diece e cinque' of Purg. xxxiii. 43 [**Veltro: DXV**]; he is mentioned at the close of the treatise *De Aqua et Terra* (which is dated from Verona in 1320, a year before D.'s death, at a time when Cane was Imperial Vicar), A. T. § 24[3].

Of Cane's character D. speaks in terms of high praise in the *D. C.*, mentioning his warlike exploits ('notabili fien l'opere sue,' Par. xvii. 78), his indifference to money or to toil ('sua virtute In non curar d'argento nè d'affanni,' *vv.* 83–4), and his magnificent bounty ('Le sue magnificenze conosciute Saranno,' *vv.* 85–6). To him he dedicated the *Paradiso*, in a lengthy letter addressed, 'Magnifico atque victorioso domino, domino Cani Grandi de Scala, sacratissimi Caesarei principatus in urbe Verona et civitate Vicentia Vicario Generali,' in which the title and subject of the *Divina Commedia* are discussed. The letter opens with a eulogy of Can Grande's magnificence and bounty, of which D. says he himself partook, and which he acknowledges to have surpassed even the extravagant reports he had heard of it:—

'Inclyta vestrae magnificentiae laus, quam fama vigil volitando disseminat, sic distrahit in diversa diversos, ut hos in spem suae prosperitatis attollat, hos exterminii dejiciat in terrorem. Hoc quidem praeconium, facta modernorum exsuperans, tan-

quam veri existentia latius, arbitrabar aliquando superfluum. Verum ne diuturna me nimis incertitudo suspenderet, velut Austri regina Hjerusalem petiit, velut Pallas petiit Helicona, Veronam petii fidis oculis discursurus audita. Ibique magnalia vestra vidi, vidi beneficia simul et tetigi; et quemadmodum prius dictorum suspicabar excessum, sic posterius ipsa facta excessiva cognovi.' (Epist. x. 1.)

Can Grande, who had been present when Henry VII received the iron crown at Milan (Jan. 6, 1311), was on the point of embarking at Genoa to assist at the coronation in Rome, when the news of Alboino's death reached him (Oct.), and he returned at once to Verona to assume the lordship. One of his first acts was to rescue Brescia, which had submitted to the Emperor a few months before, from the hands of the Guelfs; and thenceforward until his death he played the leading part in the affairs of Lombardy.

The following is a summary of the most important events in his career:—

1308–1311. Joint lord of Verona with Alboino.—1311. Vicar Imperial in Verona (Vill. ix. 20); (Oct.) Sole lord of Verona; (Dec.) Rescues Brescia from the Guelfs (Vill. ix. 32); helps to take Vicenza from the Paduans.—1312. Vicar Imperial in Vicenza.—1314. (Sep.) Repels Paduan attack on Vicenza (Vill. ix. 63); (Oct.) makes peace with Padua and is confirmed in lordship of Vicenza.—1315. Attacks Cremona, Parma, and Reggio, in alliance with Passerino de' Bonaccorsi, lord of Mantua and Modena.—1316. Dante perhaps at Verona.—1317. (May) With help of Uguccione della Faggiuola repels fresh attack of Paduans on Vicenza; (Dec.) appointed Vicar Imperial in Verona and Vicenza by Frederick of Austria; besieges Padua (Vill. ix. 89).—1318. (April) Takes Cremona (Vill. ix. 91); (Dec. 16) elected Captain General of Ghibelline league in Lombardy at Soncino.—1319. (Aug.) Besieges Padua (Vill. ix. 100).—1320. (Aug. 25) Repulsed by Paduans, Uguccione della Faggiuola being killed (Vill. ix. 121).—1322. (Sep.) Takes part with Passerino de' Bonaccorsi in siege of Reggio (Vill. ix. 167).—1324. (June) Attacked in Padua by German forces of Otho of Austria, whom he repels (Vill. ix. 255).—1327. Besieges Padua (Vill. x. 42).—1328. Captures Mantua; (Sep. 28) at invitation of Paduan Ghibellines becomes lord of Padua (Vill. x. 101).—1329. (July 18) Takes Treviso, where he dies (July 22); buried at Verona (Vill. x. 137).

Can Grande is described in the Veronese Chronicle as being tall, handsome, of soldierly bearing, and gracious in manner and speech:—

'Fuit staturae magnae et pulchrae, et omnibus spectabilis et gratiosus in actis, similiter et loquela, et bellicosus in armis.'

Albertino Mussato, on the other hand, who was taken prisoner during the unsuccessful attempt of the Paduans upon Vicenza in 1314, speaks of him as being harsh and vindictive, wanting in self-control, obstinately bent upon having his own way, and willing to be thought more ruthless than he really was:—

'Erat vir ille acer et intractabilis, nullos coercens impetus, sed ad quaecunque illum ira provocasset praeceps et inexorabilis, nec non habitu gestuque immanior videri malens, quam sua valuisset exercere severitas; nec plus quidquam pensi habens quam si eidem, quaecunque voluisset, licerent.'

Villani says of him:—

'Fu valente tiranno e signore dabbene.' (xi. 95.)—'Fu il maggiore tiranno e 'l più possente e ricco che fosse in Lombardia da Azzolino di Romano infino allora, e chi dice di più.' (x. 137.)

Boccaccio, who makes him the subject of one of the stories in the *Decamerone* (i. 7), speaks of him as being second only to the Emperor Frederick II:—

'Messer Cane della Scala, alquale in assai cose fu favorevole la fortuna, fu uno de' più notabili e de' più magnifici signori, che dallo imperadore Federigo secondo in qua si sapesse in Italia.'

Benvenuto tells a characteristic story of how as a boy he showed his contempt for riches:—

'Dum pater ejus duxisset eum semel ad videndum magnum thesaurum, iste illico levatis pannis minxit super eum; ex quo omnes spectantes judicaverunt de ejus futura magnificentia per istum contemptum pecuniarum.'

The following account of Can Grande's court at Verona, given by Sagacio Mucio Gazata, a chronicler of Reggio, who was himself received there as a guest while in exile, is quoted by Sismondi:—

'Different apartments, according to their condition, were assigned to the exiles in the Scala palace; each had his own servants, and a well-appointed table served in private. The various apartments were distinguished by appropriate devices and figures, such as Victory for soldiers, Hope for exiles, Muses for poets, Mercury for artists, and Paradise for preachers. During meals musicians, jesters, and jugglers performed in these rooms. The halls were decorated with pictures representing the vicissitudes of fortune. On occasion Cane invited certain of his guests to his own table, notably Guido da Castello, who on account of his singlemindedness was known as the Simple Lombard, and the poet Dante Alighieri.'

The sarcophagus and equestrian statue of Can Grande are still to be seen among the famous tombs of the Scaligers at Verona.

Canavese, district of Upper Italy, which lies between the Dora Riparia and the Dora Baltea, and stretches from the slopes of the Pennine and Graian Alps down to the Po; it formed part of the ancient marquisate of Montferrat, and, according to Benvenuto, boasted of nearly 200 castles:—

'Contrata est contermina Montiferrato, quae clauditur a duobus brachiis fluminis, quod dicitur Dura, a tertia parte clauditur Pado, a quarta ab Alpibus, et habet forte ducenta castella.'

Sordello (in Antepurgatory) mentions it, together with Montferrat, in connexion with William Longsword, Marquis of Montferrat and Canavese (1254–1292), Purg. vii. 136. [**Guglielmo**[3] : **Monferrato.**]

Cancellieri], Guelf family of Pistoja, which, owing to a feud between two branches, known as the Cancellieri Bianchi and the Cancellieri Neri, gave rise to the factions of the Bianchi and Neri, first in Pistoja (in 1300) and later in Florence. Focaccia, a member of this family, who was one of those principally concerned in the original strife, is mentioned by Camicione de' Pazzi (in Caina) as a typical traitor, Inf. xxxii. 63.

Villani gives the following account of the Cancellieri family and of the origin of the feud :—

'In questi tempi (1300) essendo la città di Pistoia in felice e grande e buono stato secondo il suo essere, e intra gli altri cittadini v' avea uno lignaggio di nobili e possenti che si chiamavano i Cancellieri, non però di grande antichità, nati d'uno ser Cancelliere, il quale fu mercatante e guadagnò moneta assai, e di due mogli ebbe più figliuoli, i quali per la loro ricchezza tutti furono cavalieri, e uomini di valore e dabbene, e di loro nacquero molti figliuoli e nipoti, sicchè in questo tempo erano più di cento uomini d'arme, ricchi e possenti e di grande affare, sicchè non solamente i maggiori di Pistoia, ma de' più possenti legnaggi di Toscana. Nacque tra loro per la soperchia grassezza, e per sussidio del diavolo, sdegno e nimistà, tra 'l lato di quelli ch' erano nati d'una donna a quelli dell' altra; e l'una parte si puose nome i Cancellieri neri, e l'altra i bianchi; e crebbe tanto che si fedirono insieme, non però di cosa inorma. E fedito uno di que' del lato de' Cancellieri bianchi, que' del lato de' Cancellieri neri per avere pace e concordia con loro, mandarono quegli ch' avea fatta l' offesa alla misericordia di coloro che l'aveano ricevuta, che ne prendessono l'ammenda e vendetta a loro volontà; i quali del lato de' Cancellieri bianchi ingrati e superbi, non avendo in loro pietà nè carità, la mano dal braccio tagliaro in su una mangiatoia a quegli ch' era venuto alla misericordia. Per lo quale cominciamento e peccato, non solamente si divise la casa de' Cancellieri, ma più micidii ne nacquero tra loro, e tutta la città di Pistoia se ne divise, che l'uno tenea coll' una parte, e l'altro coll' altra, e chiamavansi parte bianca e nera, dimenticata tra loro parte guelfa e ghibellina: e più battaglie cittadine, con molti pericoli e micidii, ne nacquero e furono in Pistoia; e non solamente in Pistoia, ma poi la città di Firenze e tutta Italia contaminaro le dette parti.' (viii. 38.)

The subjoined narrative is from the *Istorie Pistolesi*, and is presumably the most authentic. It is noteworthy that neither in this account, nor in that of Villani given above, is there any mention of Focaccia, the hero of the story as told by Benvenuto da Imola [**Bianchi**]. He is, however, the chief actor in another disturbance which took place later in the same year, and which, according to the Pistojan chronicle, was the particular occurrence which led to the intervention of the Florentines, and to the subsequent introduction into Florence itself of the Bianchi and Neri feud. It is possible, therefore, that D.'s reference (Inf. xxxii. 63) may be to this latter incident, and not to the original quarrel between the two parties, as is generally supposed [**Focaccia**].

'Narra si in questo libro la cagione, perche la città di Pistoia e 'l suo contado venne in divisione; cioè l'uno cittadino con l'altro, e l'uno fratello con l'altro. E per quella divisione si divise la città di Firenze, e fecero di loro due parti: per modo che non fu ne maschio, ne femina, ne grande, ne piccolo, ne frate, ne prete, che diviso non fosse. Per la qual divisione si crearono in Pistoia due parti; delle quali l'una si chiamò parte Bianca, e l'altra si chiamò parte Nera; multiplicando tanto, che non romase persona ne in Città, ne in Contado, che non tenesse, ò con l'una parte, ò con l'altra. . . .

'Nel 1300 la detta Città havea assai nobili, e possenti cittadini, in fra quali era una schiatta, di nobili, e possenti cittadini, e gentil' huomini, gli quali si chiamavano Canceglieri; et havea quella schiatta in quel tempo diciotto cavaglieri à speroni doro, et erano si grandi, e di tanta potenza, che tutti gl' altri grandi soprastavano, e batteano: e per loro grandigia, e richezza, montarono in tanta superbia, che non era nessuno si grande ne in Città, ne in Contado, che non tenessono al disotto; molto villaneggiavano ogni persona, e molte sozze e rigide cose faceano; e molti ne faceano uccidere, e fedire, e per tema di loro nessuno ardia à lamentarsi.

'Seguitoe, che certi giovani della detta casa, li quali teneano la parte Bianca; et altri giovani della detta casa, li quali teneano la parte Nera: essendo à una cella, ove si vendea vino, et havendo beuto di soperchio, nacque scandolo in tra loro giocando; Onde vennero à parole, e percossonsi insieme, si che quello della parte Bianca soprasteo à quello della parte Nera: lo quale havea nome Dore di M. Guiglielmo, uno de maggiori di casa sua, cioè della parte Nera. Quello della parte Bianca, che l' havea battuto, havea nome Carlino di M. Gualfredi pure de maggiori della casa della parte Bianca. Onde vedendosi Dore essere battuto, et oltraggiato, et vitoperato dal consorto suo, e non potendosi quivi vendicare, peroch' erano più fratelli à darli: partissi, e propuosesi di volersi vendicare, e quel medesimo dì cioè la sera à tardi stando Dore in posta, uno de fratelli del detto Carlino, ch' havea offeso lui, ch' havea nome M. Vanni di M. Gualfredi, et era giudice, passando à cavallo in quel luogo, dove Dore stava in posta: Dore lo chiamò, et egli non sapendo quello, ch'el fratello gl' havea fatto, andò à lui, et volendoli Dore dare d'una spada in su la testa M. Vanni, per riparare lo colpo, parò la mano; onde Dore menando gli tagliò il volto, e la mano per modo, che non ve li romase altro, ch'el dito grosso: di che M. Vanni si partio, et andonne à casa sua: e quando lo padre, e' fratelli, e gl' altri consorti lo videro, cosi fedito, n' hebbero grande dolore: però ch' egl' era, come detto è, de migliori del lato suo: et anco perche colui, che l' havea fedito era quello

medesimo in tra quelli del suo lato, di che tutti gl' amici e parenti loro ne furono forte mal contenti. Lo padre di M. Vanni, e' fratelli pensarono per vendetta uccidere Dore, e 'l padre, e fratelli, e consorti di quello lato: Ellino erano molto grandi, e molto imparentati, e coloro gli temeano assai, e tanta paura haveano di loro, che per temenza non usciano di casa. Onde vedendo il padre, e' fratelli, e consorti di Dore, che li convenia cosi stare in casa, credendo uscire della briga, diliberarono di mettere Dore nelle mani del padre, e de' fratelli di M. Vanni, che ne facessono loro piacere; credendo che con discrezione lo trattassono, come fratello, dopo questa deliberazione ordinarono tanto, che feciono pigliare Dore, e cosi preso lo mandarono à casa di M. Gualfredi, e de' fratelli di M. Vanni, e miserlo loro in mano: Costoro come spietati e crudeli, non riguardando alla benignità di coloro, che gli li haveano mandato, lo misono in una stalla di cavalli, e quivi uno de' fratelli di M. Vanni li tagliò quella mano, con la quale egli havea tagliato quella di M. Vanni, e diedili un colpo nel viso in quel medesimo lato dove egli havea fedito M. Vanni, e cosi fedito e dimozzicato lo rimandarono à casa del padre; Quando lo padre, e' fratelli, e consorti del lato suo, et altri suoi parenti lo videro cosi concio, furono troppo dolenti: e questo fue tenuto per ogni persona troppo rigida e crudele cosa, a mettere mano nel sangue loro medesimo, e spezialmente havendolo loro mandato alla misericordia: Questo fue lo cominciamento della divisione della Città e Contado di Pistoia; onde seguirono uccisioni d'huomini, arsioni di case, di castella, e di ville.

'La guerra si cominciò aspra in tra quelli della casa de Canceglieri della parte Nera, e quelli della detta casa della parte Bianca, e disfidaronsi insieme, e tanto multiplicò la guerra, che non rimase in Pistoia ne nel Contado persona, che non tenesse, ò con l'una parte, ò con l'altra: e spesso per questa cagione combattea l'uno vicino con l'altro in Città et in Contado.' (*Ist. Pist.*, ed. 1578, pp. 1–3.)

In the *Pecorone* of Giovanni Fiorentino a girl is said to have been the cause of the quarrel:—

'Per una fantesca che era assai bella e gratiosa nacque fra loro una maladetta divisione di parole e di alcuna ferita, di che sendosi divisi in due parti, l'una si chiamava Cancellieri Bianchi, ciò è quegli che discesero dalla prima moglie, et altri si chiamarono Cancellieri Neri, e questi discesero dalla seconda.' (*Giorn.* xiii. *Nov.* 1.)

Cancellieri, Focaccia de'. [**Focaccia.**]

Cancro, Cancer ('the Crab'), constellation and fourth sign of the Zodiac, which the Sun enters at the summer solstice (about June 21) [**Zodiaco**]. Speaking of the brightness of the spirit of St. John, D. says that if a luminary of that brilliance were to shine in Cancer, it would be as light as day during a whole winter month, Par. xxv. 100–2. During the middle month of winter, when the Sun is in Capricorn, Cancer, being then exactly opposite the Sun, is up throughout the night, which, in the case D. supposes, would thus be turned into day, so that daylight would be continuous throughout the month. D.'s meaning is that the spirit of St. John shone with a brilliancy equal to that of the Sun.

Cancer and Capricorn each of them distant somewhat more than 23 degrees (actually 23° 28′) from the Equator, Conv. iii. 5^{137-42}.

Cane della Scala. [**Can Grande.**]

Canis Grandis de Scala, Can Grande, Epist. x. *tit.*; A. T. § 24^{3}. [**Can Grande.**]

Canne], Cannae, village in Apulia, famous as the scene of the defeat of the Romans by Hannibal during the Second Punic War, B.C. 216. D. alludes to the battle of Cannae and to the heap of gold rings taken from the bodies of the dead Romans and produced in the senate-house at Carthage by Hannibal's envoy as proof of his victory, Inf. xxviii. 10–12; Conv. iv. 5^{164-8}; in the former passage (*v.* 12) D. mentions Livy as his authority, but from the context of the second passage it appears that he was indebted rather to Orosius (*Hist.* iv. 16, §§ 5, 6) than to Livy (xxiii. 11–12). [**Livio: Orosio: Scipione** [1].]

Canticum Canticorum, Canticles or the Song of Songs (in A. V. the Song of Solomon), Mon. iii. 10^{54}; quoted, Purg. xxx. 11 (*Cant.* iv. 8); Conv. ii. 6^{34-7} (*Cant.* viii. 5); Conv. ii. 15^{175-8} (*Cant.* vi. 8–9: *Vulg.* vi. 7–8); Mon. iii. 3^{79} (*Cant.* i. 3); Mon. iii. 10^{59-61} (*Cant.* viii. 5).—The Canticles is supposed to be symbolized by one of the four-and-twenty elders (representing the 24 books of the O. T. according to the reckoning of St. Jerome) in the mystical Procession in the Terrestrial Paradise, Purg. xxix. 83–4. [***Bibbia*: Processione.**]

Cantor, Il, the Singer; title by which D. refers to David, Par. xx. 38; xxv. 72; xxxii. 11 [**David**]; to Virgil, Purg. xxii. 57 [**Virgilio**].

Canzoniere], collection of D.'s lyrical poems, consisting of sonnets, *canzoni*, *ballate*, and *sestine*. A large proportion of these belong to the *Vita Nuova*, and a few to the *Convivio*; the rest appear to be independent pieces, though some think that the 'canzoni pietrose' (viz. Canz. xii, Sest. ii, Canz. xv, and Sest. i), so called from the frequent recurrence in them of the word *pietra* (supposed, like the *selvaggia* of Cino da Pistoja and the *lauro* of Petrarca, to be a lady's name), form a special group.

The *Vita Nuova* contains twenty-five sonnets (Son. i–xxv) two of which (Son. ii, iv) are irregular, while one (Son. xviii) has two versions of the first quatrain (V. N. §§ 3, 7, 8, 9, 13, 14, 15, 16, 20, 21, 22, 24, 26, 27, 33, 35, 36, 37, 38, 39, 40, 41, 42); five *canzoni* (Canz. i–v), of which two (Canz. iii, v) are imperfect (V. N. §§ 19, 23, 28, 32, 34); and one *ballata* (Ball. i, V. N. § 12). [***Vita Nuova.***]

The *Convivio* contains three *canzoni* (Canz. vi–viii) with an accompanying commentary, out of fourteen which it was intended to contain. [**Convivio.**]

In the *De Vulgari Eloquentia* D. quotes the first lines of nine of his poems, all of which are extant, except one, beginning 'Traggemi della mente Amor la stiva' (V. E. ii. 11^{22}) which is not included in the existing collections, and so far has not been discovered in MSS.; of the eight others, two are given at length in the *Vita Nuova* (Canz. i, ii), and one in the *Convivio* (Canz. vii); these eight poems occur as follows:—

'Doglia mi reca nello core ardire' (Canz. x; V. E. ii. 2^{24}).

'Amor, che muovi tua virtù dal cielo' (Canz. ix; V. E. ii. 5^{30}, 11^{28}).

'Amor, che nella mente mi ragiona' (Canz. vii; V. E. ii. 6^{73}; Conv. iii; Purg. ii. 112).

'Donne, ch'avete intelletto d'amore' (Canz. i; V. E. ii. 8^{72}, 12^{19}; V. N. § 19).

'Al poco giorno, ed al gran cerchio d'ombra' (Sest. i; V. E. ii. 10^{38}, 13^{14}).

'Donna pietosa, e di novella etate' (Canz. ii; V. E. ii. 11^{61}; V. N. § 23).

'Poscia ch' Amor del tutto m' ha lasciato' (Canz. xix; V. E. ii. 12^{63}).

'Amor, tu vedi ben che questa Donna' (Sest. ii; V. E. ii. 13^{56}).

In the *Epistolae* two poems are included:—a *canzone*, beginning 'Amor, dacchè convien pur ch' io mi doglia' (Canz. xi), is appended to the letter addressed to Moroello Malaspina (Epist. iii); and a sonnet, beginning 'Io sono stato con Amore insieme' (Son. xxxvi), is appended to the letter addressed to Cino da Pistoja (Epist. iv).

This gives a total, so far, of twenty-six sonnets, i. e. twenty-five (V. N.) and one (Epist. iv); thirteen *canzoni*, i. e. five (V. N.), three (Conv.), four (V. E.), and one (Epist. iii); two *sestine* (V. E.); and one *ballata* (V. N.).

In addition to these, a considerable number of other lyrical poems is attributed to D., some of which are almost certainly not his. In the several editions of the *Canzoniere* the number varies according to the taste or caprice of the various editors, there being as yet no accepted critical test. Witte's collection includes in all eighty sonnets, twenty-six *canzoni*, and twelve *ballate*. Fraticelli prints as genuine, forty-four sonnets, twenty-one *canzoni*, ten *ballate*, and three *sestine*; as doubtful, five sonnets, one *canzone*, and two *ballate*; and as spurious, thirty-four sonnets, thirteen *canzoni*, three *ballate*, and three madrigals. Giuliani prints as genuine, thirty-five sonnets, twenty-one *canzoni*, seven *ballate*, and one *sestina*; as doubtful, eight sonnets, one *canzone*, four *ballate*, and two *sestine*. In the Oxford Dante are printed fifty-one sonnets, twenty-one *canzoni*, ten *ballate*, and four *sestine*, eighty-six poems in all, the total being made up of the seventy-eight printed as genuine by Fraticelli, and the eight which he considers doubtful. [**Table xxxii.**]

The *tenzone* or poetical correspondence between D. and Forese Donati, consisting of six sonnets (three addressed by D. to Forese, and three of Forese's in reply), though long considered of dubious authenticity, is now generally accepted by the best critics as genuine. These sonnets are not included in the Oxford Dante. [**Forese**].

Of D.'s lyric poems Villani says:—

'Fece in sua giovanezza il libro della *Vita nova* d'amore; e poi quando fu in esilio fece da venti canzoni morali e d'amore molto eccellenti.' (ix. 136.)

Boccaccio says:—

'Compose molte canzoni distese, sonetti, e ballate assai e d'amore e morali, oltre a quelle che nella sua *Vita Nuova* appariscono.'

Among those to whom D. addressed poems were his friends Guido Cavalcanti (Son. xxxii) and Cino da Pistoja (Son. xxxiv. xlvi).

The first printed collection of D.'s lyric poems appears to have been that included in 'Sonetti e canzoni di diversi antichi autori toscani in dieci libri raccolte,' published at Florence in 1527, the first four books of which contain forty-five sonnets, nineteen *canzoni*, eleven *ballate*, and one *sestina*, attributed to D. Certain, however, of the *canzoni* and *madrigali* (as they are described) had already been printed at Milan in 1518. Fifteen *canzoni* are printed at the end of the first edition of the *Vita Nuova* (Florence, 1576).

Caorsa, Cahors, town in S. of France, on the river Lot, capital of the ancient Province of Quercy in Guyenne, chief town of mod. Department of Lot. It was famous in the Middle Ages as a great centre of usurers, whence the term *Caorsinus* became a common synonym for 'usurer.'

D. uses the terms Sodom and Cahors, to indicate Sodomites and Usurers, who are punished in Round 3 of Circle VII of Hell, among the Violent, Inf. xi. 49–51 [**Sodomiti: Usurai**].

Boccaccio says that the practice of usury was so prevalent at Cahors that even the servant-maids used to lend their wages, and any trifling sum they received:—

'Caorsa è una città in Proenza . . . sì del tutto data al prestare a usura, che in quella non è nè uomo nè femmina, nè vecchio nè giovane, nè piccolo nè grande che a ciò non intenda; e non che altri, ma ancora le serventi, non che il lor salario, ma se d'altra parte sei o otto denari venisser loro alle mani, tantosto gli dispongono e prestano ad alcun prezzo; per la qual cosa è tanto questo lor miserabile esercizio divulgato, e massimamente appo noi, che come l'uom dice d'alcuno, egli è Caorsino, così s'intende che egli sia usuraio.'

In the frequent edicts issued by various European sovereigns for the expulsion of usurers, the term 'Caorsini' (often coupled with 'Lombardi') constantly recurs. Du Cange quotes from an edict issued by Charles II of Anjou against the Jews, dated Dec. 8, 1289:—

'Praecipimus ut expulsio praedicta extendatur ad omnes Lombardos, Caturcinos, aliasque personas alienigenas, usuras publice exercentes';

and from another issued by Philip III of France:—

'Extirpare volentes de finibus Regni nostri usurariam pravitatem, quam quosdam Lombardos et Caorsinos, aliosque complures alienigenas in eodem Regno publice intelleximus exercere . . .'

Matthew of Westminster writes (anno 1232):—

'Rogerius London. episcopus . . . aegre sustinens usurarios Christianos quos Caursinos appellamus, in civitate sua habitare, et foenora sua, variato nomine palliantes, exercere, conabatur eos à dioecesi sua propulsare.'

So Matthew Paris (anno 1235):—

'Invaluit his diebus adeo Caursinorum pestis abominanda, ut vix esset aliquis in tota Anglia, . . . qui retibus illorum jam non illaquearetur. Etiam ipse Rex debito inestimabili eis tenebatur obligatus. Circumveniebant enim in necessitatibus indigentes, usuram sub specie negotiationis palliantes.'

The word was still in use in the same sense in the next century, as appears from a statute of the church of Meaux (anno 1346), quoted by Du Cange:—

'Inhibentes ne quis in domibus, vel in locis, aut in terris Ecclesiarum Lombardos, aut alios advenas, qui vulgariter Caorcini dicuntur, usurarios manifeste receptare praesumat.'

All the old commentators (with the exception of the Anonimo Fiorentino, who says: 'Caorsa è una terra in Lunigiana') seem to have understood the reference as being to Cahors in Guyenne. The suggested derivation of 'Caorsini' from the Corsini, the great Florentine bankers, is inadmissible, there being no evidence to show that the Corsini were known outside Florence, much less outside Italy, as early as the first half of Cent. xiii, during which period the term was in common use in England and France, as is shown above. (See Todeschini, *Scritti su D.*, ii. 303–12.)

Caorsino, inhabitant of Cahors; St. Peter, in his denunciation (in the Heaven of Fixed Stars) of his successors in the See of Rome, referring to the extortions and avarice of John XXII (who was a native of Cahors), and of his predecessor, the Gascon Clement V, says 'Del sangue nostro Caorsini e Guaschi S'apparecchian di bere,' Par. xxvii. 58–9 [**Caorsa: Clemente[2]: Giovanni XXII**].

Caos, Chaos, the vacant and infinite space, which, according to the ancient cosmogonies, existed previous to the creation of the world, and out of which the gods, men, and all things came into being.

D. mentions Chaos in connexion with the theory of Empedocles, that the alternate supremacy of hate and love was the cause of periodic destruction and construction in the scheme of the universe, Inf. xii. 41–3 [**Empedocles**].

Caosse. [**Caos.**]

Capaneo, Capaneus, son of Hipponoüs, one of the seven kings who besieged Thebes; he was struck by Zeus with a thunderbolt as he was scaling the walls of the city, because he had dared to defy the god.

D. places C. among the Blasphemers in Round 3 of Circle VII of Hell, and represents him as defying the gods even in Hell, Inf. xiv. 63; *quel grande, v.* 46; *quel medesmo, v.* 49; *lui, v.* 50; *l'un de' sette regi Ch' assiser Tebe, vv.* 68–9; *lui, v.* 71 [**Bestemmiatori**]; he is referred to (in connexion with Vanni Fucci, than whom D. says he saw no spirit in all Hell more rebellious against God, not even Capaneus) as *quel che cadde a Tebe giù da' muri,* Inf. xxv. 15; and mentioned as the type of impious pride, Canz. xviii. 70.

As D. and Virgil cross the plain of sand where the Violent are exposed to the rain of fire, D. sees a mighty spirit (that of C.) 'who seems not to care for the burning,' and asks V. who it is (Inf. xiv. 43–8); the spirit himself in reply exclaims that such as he was living such he is dead (*vv.* 49–51); and that even if Jove were to weary out Vulcan and the Cyclops, as he did at the battle of Phlegra, and were to shoot at him with all his might, he would still care not (*vv.* 52–60); thereupon V. rebukes him, calling him by name (*vv.* 61–6), and then explains to D. who he was (*vv.* 67–72). [**Flegra.**]

D. got the story of C. from Statius, from whose account he has borrowed several touches:—

[The gods, anxious for the fate of Thebes, clamour to Jupiter to intervene; he remains unmoved. The voice of Capaneus is heard impiously challenging the gods to come to the aid of the city, and taunting Jupiter in particular.]

'Non tamen haec turbant pacem Jovis; ecce quierant
Jurgia, cum mediis Capaneus auditus in astris:
Nullane pro trepidis, clamabat, numina Thebis
Statis? ubi infandae segnes telluris alumni,
Bacchus et Alcides? pudet instigare minores.
Tu potius venias (quis enim concurrere nobis
Dignior? en cineres Semeleaque busta tenentur),
Nunc age, nunc totis in me conitere flammis,
Juppiter! an pavidas tonitru turbare puellas
Fortius et soceri turres excindere Cadmi?

[Jupiter, at the instance of the other gods, smites him with a thunderbolt; he refuses to fall, and dies upright, leaning for support against the walls of the city.]

Ingemuit dictis superum dolor; ipse furentem
Risit et incussa sanctarum mole comarum,
Quaenam spes hominum tumidae post praelia Phlegrae?
Tune etiam feriendus? ait. Premit undique lentum
Turba deum frendens et tela ultricia poscit . . .
in media vertigine mundi
Stare virum insanasque vident deposcere pugnas . . .
dicentem toto Jove fulmen adactum
Corripuit; primae fugere in nubila cristae,
Et clipei niger umbo cadit, jamque omnia lucent
Membra viri . . .
Stat tamen, extremumque in sidera versus anhelat,
Pectoraque invisis obicit fumantia muris,
Ne caderet: sed membra virum terrena relinquunt,
Exuiturque animus; paulum si tardius artus
Cessissent, potuit fulmen sperare secundum.'
(*Thebaid.* x. 897–906, 907–11, 918 ff.)

Capeti], the Capets, the third race of French kings; alluded to by Hugh Capet (in Circle V of Purgatory) as 'la mala pianta, Che la terra cristiana tutta aduggia,' Purg. xx. 43–4.

In the year 1300 (the assumed date of the Vision) a Capet was on the throne of France (viz. Philip IV, who was also King-consort of Navarre), and another on the throne of Naples (viz. Charles II of Anjou, whose grandson, Charles Robert, was heir to the Hungarian throne). The first of the Capets known in history was Robert the Strong, a Saxon, who was Count of Paris in 861, Count of Anjou in 864, and Duke of France in 866, in which year he died; his great-grandson, Hugh Capet (Duke of France, 960), son of Hugh the Great (Duke of France, d. 956), was elected King of France in 987, and thus supplanted the Carlovingian dynasty. In the Capetian dynasty the French crown descended from father to son (from Hugh Capet down to Louis X, who was succeeded by his two brothers) for more than three hundred years. [**Ciapetta**: **Table viii. A.**]

Capitolium, the Capitol of Rome; besieged by the Gauls (under Brennus in 390) and saved by M. Manlius, who was aroused from sleep by the cackling of the sacred geese, Mon. ii. 4^{42-9}; referred to, by an anachronism, in connexion with the same incident, as *Campidoglio*, Conv. iv. 5^{160-4} [**Campidoglio**: **Galli**[2]: **Manlius**].

Capocchio, 'Blockhead,' name (or nickname) of an alchemist placed by D. among the falsifiers in Bolgia 10 of Circle VIII of Hell (Malebolge), Inf. xxix. 136; xxx. 28; *l'altro lebbroso*, xxix. 124 [**Falsatori**]. On their way through Bolgia 10 D. and Virgil see two spirits (Griffolino and Capocchio) seated back to back supporting each other, and scratching the scabs from their flesh (Inf. xxix. 73–84); V. addresses one of them (Griffolino) and asks if any 'Latins' are among them (*vv.* 85–90); G. replies that both he and his comrade are 'Latins,' and asks V. who he is (*vv.* 91–3); V. tells him that he has brought D., who is alive, to show him Hell (*vv.* 94–6); thereupon the two spirits start apart and gaze at D. (*vv.* 97–9); at V.'s suggestion D. then asks them who they are (*vv.* 100–8); G. states that he belonged to Arezzo, and was burnt at the instance of Albero of Siena, because in jest he had offered to teach him to fly, and had not done so; he adds, however, that it was not on that account that he was in Hell, but because he had been an alchemist (*vv.* 109–20) [**Albero**: **Griffolino**]; D. then asks V. if any folk were ever so vain (empty-headed) as the Sienese (*vv.* 121–3), to which the other spirit (Capocchio) replies, ironically mentioning as exceptions several notorious Sienese spendthrifts (*vv.* 124–32); he afterwards names himself, mentioning that he had falsified metals by alchemy, and implies that D. had been acquainted with him (*vv.* 133–9); later on two other spirits come rushing madly along, one of whom makes for C., gores him on the neck, and drags him to the ground (xxx. 25–30); G. informs D. that this is Gianni Schicchi, and that the other is Myrrha (*vv.* 31–45) [**Gianni Schicchi**: **Mirra**].

C. was a Florentine (or, according to some, a Sienese) and was burnt at Siena in 1293 as an alchemist, as is proved by a document dated Aug. 3, 1293, preserved in the State Archives at Siena:—

'Item pagati xxxviii sol. dicta die in uno floreno de auro tribus ribaldis qui fecerunt unam justitiam, ideo quod fecerunt comburi Capocchium.'

Benvenuto tells a story of how one Good Friday C. depicted on his finger-nails the whole story of the Passion, and then, on being surprised by D., licked it off again; for which D. reproved him, it seeming to him as marvellous a feat as that of the man who made a copy of the whole Iliad minute enough to be contained in a nutshell, or that of another man who made imitation ants in ivory:—

'Iste fuit quidam magister Capochius florentinus, vir ingeniosus ad omnia, maxime ad transnaturandum metalla; qui ob hoc, ut quidam dicunt, fuit combustus in civitate Senarum. . . . Semel die quodam Veneris sancti cum staret solus abstractus in quodam claustro, effigiavit sibi totum processum passionis Domini in unguibus mira artificiositate; et cum Dantes superveniens quaereret: quid est hoc quod fecisti? iste subito cum lingua delevit quidquid cum tanto labore ingenii fabricaverat. De quo Dantes multum arguit eum, quia istud opus videbatur sibi non minus mirabile, quam opus illius, qui totam Iliadem tam subtiliter descripsit, quod intra testam nucis claudebatur; et alius fecit formicas eburneas.'

The Anonimo Fiorentino says that D. and C. studied together, and that the latter, before he took to counterfeiting metals, used to be a wonderful mimic:—

'Fu da Firenze, et fu conoscente dell' Auttore, et insieme studiorono; et fu uno che, a modo d'uno uomo di corte, seppe contraffare ogni uomo che volea, et ogni cosa, tanto ch' egli parea

propriamente la cosa o l'uomo ch'egli contraffacea in ciascuno atto: diessi nell'ultimo a contraffare i metalli, come egli facea gli uomini.'

Caponsacchi. [Caponsacco, II.]

Caponsacco, II, one of the Caponsacchi, ancient noble family of Florence, who originally (in 1125) came from Fiesole. Cacciaguida (in the Heaven of Mars) says that they were already settled in the Mercato Vecchio in his day, Par. xvi. 121–2. Villani mentions them among the noble families that lived in that quarter:—

'Nel quartiere di porta san Piero . . . presso a Mercato vecchio abitavano i Caponsacchi che furono grandi Fiesolani.' (iv. 11.)

He says they were one of the original Ghibelline families in Florence (v. 39), and records that they took part in the expulsion of the Florentine Guelfs in 1244 (vi. 33), and that they were among the Ghibellines who were themselves expelled in 1258 (vi. 65). After their return from exile in 1280 they appear to have joined the Bianchi, and to have been again expelled along with them in 1302. It is stated by Rica (*Chiese Fiorentine*) that the wife of Folco Portinari and mother of Beatrice was a member of the Caponsacchi family.

Cappelletti, according to some, a noble Ghibelline family of Verona, according to others a Guelf family of Cremona; mentioned by D., together with the Montecchi, in his appeal to the Emperor, Albert of Austria, to come into Italy to look after the interests of his adherents, Purg. vi. 106.

On an incident arising out of a feud between these two families, 'the Montagues and Capulets,' Shakespeare founded his play of *Romeo and Juliet*. According to Benvenuto the two houses were in alliance, and waged war together against their common foe, the Counts of San Bonifacio:—

'Istae fuerunt duae clarae familiae Veronae, maxime Monticuli, quae habuerunt diu bellum cum alia nobilissima familia, scilicet, cum comitibus de Sancto Bonifacio.'

The Montecchi were the heads of the Ghibelline party in Verona, and allied themselves with the notorious Ezzelino da Romano, who through their means became lord of Verona (1236–1259) [**Montecchi**]. Pietro di Dante speaks of the Cappelletti as belonging to Cremona, their opponents in that city being the Troncaciuffi:—

'In Verona est facta pars Montecchia et pars Comitum; in Cremona Cappelletti et Troncaciuffi; in Urbeveteri pars Monaldeschia et Philippesca; et sic de aliis.'

According to this view the four houses named by D. are meant to be regarded as pairs of opposing families, whose differences were to be ended by the coming of the Emperor, not merely as examples of oppressed Ghibellines; this is the more probable, because two of the four families appear to have been Guelf, viz. the Monaldi or Monaldeschi (according to Villani, ix. 40), and the Cappelletti (according to Salimbene, who describes them as the leaders of the Papal party in Cremona). [**Filippeschi.**]

Capra, 'the Goat,' i.e. Capricorn, one of the signs of the Zodiac; alluded to as 'il corno della Capra del ciel,' Par. xxvii. 68–9. [**Capricorno.**]

Capraia. [Caprara.]

Caprara, Capraia, small island in the Mediterranean, about 20 miles E. of the N.-most point of Corsica; D. calls upon it and Gorgona, another island further N., to come and block up the mouth of the Arno, in order that Pisa and its inhabitants may be annihilated, Inf. xxxiii. 82–4 [**Gorgona**]. Both these islands in D.'s time belonged to Pisa. A nephew of the Count Ugolino della Gherardesca, viz. the Count Anselmo, whom he is said to have poisoned (Villani, vii. 121), took his title from Capraia.

Capricorno, Capricorn, constellation and tenth sign of the Zodiac, which the Sun enters at the winter solstice (about Dec. 22) [**Zodiaco**]. D. speaks of the Sun driving Capricorn from mid-heaven, meaning that C. had passed the meridian, the time indicated being about 6 a.m., Purg. ii. 56–7; the sign is referred to as 'il corno della Capra del ciel' (the season indicated being mid-winter), Par. xxvii. 68–9; Cancer and Capricorn each of them distant rather more than 23 degrees (actually 23° 28′) from the Equator, Conv. iii. 5^{137-42}.

Caprona, castle in the territory of Pisa, about 5 miles from that city, on a hill close to the Arno. In August, 1289, shortly after the death of Count Ugolino and the expulsion of the Guelfs from Pisa, the Tuscan Guelfs, headed by the Lucchese and Florentines, invaded the Pisan territory, and captured several forts, including that of Caprona, as Villani records:—

'Nel detto anno 1289 del mese d'Agosto, i Lucchesi feciono oste sopra la città di Pisa colla forza de' Fiorentini, . . . e andarono insino alle porte di Pisa, e fecionvi i Lucchesi correre il palio per la loro festa di san Regolo, e guastarla intorno in venticinque dì che vi stettono ad oste, e presono il castello di Caprona, e guastarlo.' (vii. 137.)

D. mentions Caprona, with reference (probably) to the capitulation of the Pisan garrison, and their issue from the fort through the midst of the besieging force under a safe-conduct, Inf. xxi. 94–6.

Buti, who was a Pisan, and lectured on the *D. C.* at Pisa, holds that D. is referring to what took place on a later occasion, when

Cardinale, Il

Caprona and the other captured forts were retaken by the Pisans under Guido da Montefeltro, who was military captain of Pisa from March 128§ to 1293 (Villani, vii. 128; viii. 2):—

'Questo castello era sì forte che per battaglia non si poteva avere, onde avvenne che, fatto poi capitano di guerra per li Pisani il conte Guido da Monte Feltro, acquistò a' Pisani tutto ciò che avevano perduto, et ancora Caprona: imperò che, spiato per alcuno segreto modo che quelli dentro non aveano acqua, si mosse un dì da Pisa et assediò Caprona; e non avendo più che bere, benchè avessono assai da mangiare, i fanti che v'erano dentro s'arrenderono a patto d'essere salve le persone. E quando uscirono fuori del castello et andavano tra' nimici, v' erano di quelli che diceano e gridavano: Appicca, appicca: imperò che il conte Guido li avea fatti legare tutti ad una fune, acciò che non si partissono l'uno dall' altro, et andando spartiti non fossono morti da' contadini; e facevali menare in verso Pisa, per conducerli a una via che andava diritto a Lucca, più breve che alcun' altra; e pertanto elli ebbono paura ch' el patto, che era loro stato fatto, non fosse attenuto.'

The difficulty in the way of accepting this as the incident alluded to by D. lies in the fact that on the occasion he refers to he was himself present ('vid' io'); so that, if Buti's supposition is correct, D. must either, though himself a Guelf, have been among the Ghibellines who were besieging the fort, or he must have formed part of the beleaguered garrison, neither of which is likely to have been the case. It may be added that neither Villani nor the other chroniclers mention this alleged recapture of Caprona of which Buti speaks.

Benvenuto, who understands the reference to be to the original capture of Caprona by the Tuscan Guelfs, states that D. himself took part in the siege:—

'Hic nota quod autor fuit personaliter in isto exercitu; erat enim tunc juvenis viginti quinque annorum, et ibi vidit istum actum; ideo libentius fecit talem comparationem, ut de se memoriam faceret, quia aliquando tractaverat arma.'

But it is more probable that he was present merely as a spectator.

Buti records that in his day the castle of Caprona was a ruin, nothing being left but the outside walls and one of the towers.

Cardinale, Il, Cardinal Ottaviano degli Ubaldini, known to his contemporaries as 'the Cardinal' *par excellence*; e.g. the Anonimo Fiorentino says:—

'Però che questo cardinale Ottaviano fu il maggiore di veruno altro cardinale a quel tempo, per eccellenzia, dicendo il Cardinale, s'intendea di Ottaviano.'

D. places him among the Heretics in Circle VI of Hell, Inf. x. 120. [**Eretici.**]

Ottaviano, who was brother of Ubaldino della Pila (Purg. xxiv. 29) and uncle of the Archbishop Ruggieri (Inf. xxxiii. 14), was made Bishop of Bologna in 1240, when he was under thirty, by special dispensation of Pope Gregory IX, and in 1244 he was created Cardinal by Innocent IV at the Council of Lyons; he was papal legate in Lombardy, and died in 1273 [**Ubaldini**]. Benvenuto describes him as a devoted Ghibelline, and credits him (as do Lana and others) with a saying: 'If I have a soul, I have lost it a thousand times over for the Ghibellines':—

'Vir fuit valentissimus tempore suo, sagax et audax, qui curiam Romanam versabat pro velle suo, et aliquando tenuit eam in montibus Florentiae in terris suorum per aliquot menses; et saepe defendebat palam rebelles ecclesiae contra Papam et Cardinales; fuit magnus protector et fautor ghibelinorum, et quasi obtinebat quidquid volebat. Ipse fecit primum Archiepiscopum de domo vicecomitum Mediolani, qui exaltavit stirpem suam ad dominium illius civitatis, et altam potentiam in Lombardia: erat multum honoratus et formidatus; ideo, quando dicebatur tunc: Cardinalis dixit sic; Cardinalis fecit sic; intelligebatur de cardinali Octaviano de Ubaldinis per excellentiam. Fuit tamen epicureus ex gestis et verbis ejus; nam cum semel petiisset a ghibelinis Tusciae certam pecuniae quantitatem pro uno facto, et non obtinuisset, prorupit indignanter et irate in hanc vocem: si anima est, ego perdidi ipsam millies pro ghibelinis.'

Salimbene of Parma, who was personally acquainted with him, gives the following naïve account of the Cardinal in his Chronicle (printed by C. E. Norton in *Report XIV of American Dante Society*):—

'Missus fuit in Lombardiam legatus dominus Octavianus diaconus cardinalis. Hic fuit pulcher homo et nobilis, scilicet de filiis Hubaldini de Musello in episcopatu florentino: multum reputatus fuit ex parte Imperii, sed propter honorem suum interdum faciebat aliqua ad utilitatem Ecclesiae, sciens quod propter hoc missus fuerat. . . . Cum redii in Lombardiam, et post plures annos dominus Octavianus adhuc legatus esset Bononiae, pluribus vicibus comedi cum eo; et locabat me semper in capite mensae suae, ita quod inter me et ipsum non erat nisi socius frater, et ipse tertium locum mensae habebat a capite. Tunc faciebam quod Sapiens in Prov. docet xxiii; et hoc fieri oportebat, quoniam tota sala palatii discumbentibus erat plena. Verumtamen abundanter et decenter comestibilia habebamus et vinum abundans et praecipuum ponebatur, et omnia delicata. Tunc coepi cardinalem diligere.'

Villani relates that he alone of the Papal Court rejoiced at the news of the battle of Montaperti:—

'Come in corte di Roma venne la novella della sconfitta, il papa e' cardinali ch' amavano lo stato di santa Chiesa, n' ebbono grande dolore e compassione . . . ma il cardinal Ottaviano degli

Ubaldini, ch' era ghibellino, ne fece gran festa.' (vi. 80.)

It appears, however, that the Cardinal, though a Ghibelline by family and with undoubted Ghibelline leanings, was during at least a considerable portion of his career a zealous partisan of the Guelf cause, to which, as Philalethes points out, he rendered important services. (See Gozzadini, *Le Torri gentilizie di Bologna*, pp. 503 ff.)

Cariddi, Charybdis, eddy or whirlpool in the Straits of Messina, which was regarded as peculiarly dangerous by ancient navigators, because in the endeavour to avoid it they risked being wrecked upon Scylla, a rock opposite to it.

D. compares the jostling of the Misers and the Prodigals in Circle IV of Hell, to the tumbling and breaking of the waves in the whirlpool, as the opposing currents from the Ionian and Tyrrhenian Seas meet together, Inf. vii. 22–4. [**Avari.**]

Benvenuto quotes the famous line (from the *Alexandreis* of Gautier de Lille) :—

'Incidit in Scillam cupiens vitare Caribdim.'

Carignano, Angiolello da. [**Angiolello.**]

Carisenda, one of the leaning towers at Bologna, built in 1110 by Filippo and Oddo dei Garisendi; it is 163 ft. high and 10 ft. out of the perpendicular. At its side stands the Asinelli tower (erected in 1109 by Gherardo degli Asinelli) which is 320 ft. high and 4 ft. out of the perpendicular.

D. compares the stooping giant Antaeus to the Carisenda tower as it appears to a spectator when the clouds are sailing over it from behind him, Inf. xxxi. 136–8. [**Anteo.**]

These two towers stand in a small piazza at the E. end of what is now the Via Rizzoli, in the quarter formerly known as the Porta Ravignana, nearly in the centre of the town. Benvenuto says that the Carisenda (which is also known as 'la torre mozza') was considerably higher at the time D. wrote, a great part of it having been thrown down by Giovanni di Oleggio, one of the Visconti of Milan, during his 'tyranny' (1351–1360) at Bologna. He adds that this was doubtless a reminiscence of D.'s student-days at the university of Bologna. (See Gozzadini, *Le Torri gentilizie di Bologna*, pp. 272 ff.)

There is a tradition to the effect that the Carisenda tower was built purposely with a lean, in order that it should attract more attention than the lofty Asinelli tower at its side. A close inspection, however, of the building will reveal the fact that the courses of bricks, as well as the holes for the scaffolding (which still remain), run at right angles to the inclination of the tower, thus proving that the leaning is due, not to design, but to the accidental sinking of the foundations. To the same cause is doubtless due the inclination of the neighbouring tower, and of the Campanile at Pisa (which is 13 ft. out of the perpendicular in a height of 179 ft.), as well as of several of those at Venice. Vasari, in his life of Arnolfo di Lapo, discusses the reasons why neither the Campanile at Pisa, nor the Carisenda tower at Bologna, has lost its stability in spite of the inclination.

Carlino, Carlino de' Pazzi of Valdarno, who, while the Neri of Florence and the Lucchese were besieging Pistoja in 1302, held the castle of Piantravigne in the Valdarno for the Bianchi of Florence, but treacherously for a bribe delivered it into the hands of the Neri. Villani gives the following account :—

'Nella stanza del detto assedio di Pistoia si rubellò a' Fiorentini il castello di Piantrevigne in Valdarno, per Carlino de' Pazzi di Valdarno, e in quello col detto Carlino si rinchiusono de' migliori nuovi usciti bianchi e ghibellini di Firenze grandi e popolani, e faceano grande guerra nel Valdarno; la qual cosa fu cagione di levarsi l'oste da Pistoia, lasciando i Fiorentini il terzo della loro gente all' assedio di Serravalle in servigio de' Lucchesi, e tutta l'altra oste tornata in Firenze, sanza soggiorno n'andarono del mese di Giugno in Valdarno e al detto castello di Piano, e a quello stettono e assediarono per ventinove dì. Alla fine per tradimento del sopraddetto Carlino, e per moneta che n'ebbe, i Fiorentini ebbono il castello. Essendo il detto Carlino di fuori, fece a' suoi fedeli dare l'entrata del castello, onde molti vi furono morti e presi, pure de' migliori usciti di Firenze.' (viii. 53.)

Dino Compagni says :—

'A parte bianca e ghibellina accorsono molte orribili disaventure. Eglino aveano in Valdarno uno castello in Pian di Sco, nel quale era Carlino de' Pazzi con LX cavagli e pedoni assai. I Neri di Firenze vi posono l'assedio. Dissesi che Carlino li tradì per danari ebbe: il perchè i Neri vi misono le masnade loro, e presono gli uomini, e parte n'uccisono, e il resto feciono ricomperare.' (ii. 28.)

Carlino's act of treachery not having yet taken place at the assumed date of the Vision (1300), D. assigns him his place in Caina by anticipation, making his kinsman Camicione, who had himself been guilty of the treacherous murder of a relative, say that he awaited Carlino's coming to excuse him (meaning that his own crime would appear trivial beside that of Carlino), Inf. xxxii. 69. [**Camicione : Pazzi.**]

Benvenuto says that two relatives of Carlino, one of them being his uncle, were among the Ghibelline prisoners put to death by the Neri on taking possession of the castle.

The site of the castle of Piantravigne, which was in the commune of Pian di Sco in the Upper Valdarno, is now occupied by Pieve di San Lorenzo in Piantravigne.

Carlo[1], Charles I, King of Naples and Sicily, Count of Anjou and Provence, younger son of Louis VIII of France and Blanche of Castile, and brother of St. Louis; he was born in 1220; in 1246 he married Beatrice, youngest daughter

of Count Raymond Berenger IV of Provence, in whose right he became Count of Provence; and in 1266, after the defeat of Manfred at Benevento, he became King of Naples and Sicily; he died Jan. 7, 128¾. [**Berlinghieri, Ramondo: Provenza: Table viii.**]

D. places Charles in the valley of flowers in Antepurgatory among the princes who neglected to repent, where he is seated beside Peter III of Aragon; Sordello, who points him out, refers to him as *colui del maschio naso*, Purg. vii. 113; *il nasuto*, *v.* 124; *lui*, *v.* 125; *il seme*, *v.* 127 [**Antipurgatorio**]; and says that he ('il seme') is as superior to his son, Charles II ('la pianta'), as Peter III of Aragon is to him (Charles I) and his brother (Louis IX) (*vv.* 127–9) [**Beatrice**[2]: **Carlo**[2]: **Luigi**[2]: **Margherita**: **Pietro**[3]]; he is mentioned in connexion with Pope Nicholas III, who was his enemy, Inf. xix. 99 [**Niccolò**[2]]; Oderisi (in Circle I of Purgatory) mentions him in connexion with Provenzano Salvani, whose friend (taken prisoner at Tagliacozzo) he held to ransom, Purg. xi. 136–7 [**Provenzano Salvani**]; Hugh Capet (in Circle V of Purgatory) speaks of his coming into Italy, and charges him with the murder of Conradin and of Thomas Aquinas, Purg. xx. 67–9 (**Curradino: Tommaso**[2]]; his grandson Charles Martel (in the Heaven of Venus) speaks of him (or, as some think, of his son, C. M.'s father, Charles II) as the ancestor in whose right his own descendants ought to have been on the throne of Sicily, Par. viii. 67–72 [**Carlo**[3]].

Charles of Anjou, 'the greatest champion the Guelf cause ever had,' having been invited (in 1263) by Urban IV to assume the crown of Naples ('to which, says Milman, there were already three claimants of right—if it was hereditary, it belonged to Conradin, if at the disposal of the Pope, it was already awarded to Edmund of England; and Manfred was on the throne, summoned, as it seemed, by the voice of the nation'), in response to the entreaties of the new Pope, Clement IV, came into Italy in the spring of 1265, and in little more than three years, by his defeat of Manfred at Benevento (Feb. 26, 126¾), and of Conradin at Tagliacozzo (Aug. 23, 1268), completely and finally crushed the power of the Hohenstaufen in Italy.

Charles, whose wife Beatrice, as Villani records (vi. 89), had pledged her jewels in order to furnish the expedition which was to make her a Queen like her three elder sisters, arrived in Rome in May, 1265, and was forthwith elected Senator. On Jan. 6, 126¾, he was crowned King of Sicily and Apulia, and immediately after he set out to invade Manfred's dominions. Meeting the proposal of the latter for negotiations with the defiance, 'I will send him to Hell, or he shall send me to Paradise,' Charles engaged him on Feb. 26 at Benevento, the pass at Ceperano having been treacherously left open, and totally defeated him, Manfred himself being among the slain [**Benevento: Ceperano: Manfredi**]. Charles thus became master of the kingdom; but in less than two years the insupportable tyranny of the French led to an invitation to the young Conradin, son of the Emperor Conrad IV, to come and assert his hereditary rights and deliver the country from the foreign yoke. In response to this appeal Conradin entered Italy, and during the absence of Charles in Tuscany, made his way to Rome, where he was received with enthusiasm, notwithstanding his having been excommunicated by the Pope. After collecting men and treasure at Rome, he set out on Aug. 10, 1268, to make good the Hohenstaufen claim to the kingdom of Naples. Charles, on hearing of his advance, hastened to oppose him, and a fortnight later (Aug. 23) the two armies met at Tagliacozzo in the Abruzzi. Though inferior in numbers Charles gained a complete victory, owing to the superior strategy of the veteran captain Erard de Valéry, who had offered his services to the brother of his sovereign. Conradin fled from the field and attempted to escape into Sicily, but he was betrayed into the hands of Charles, who, after a mock trial, had him beheaded like a felon in the market-place at Naples (Oct. 29), where his body was buried, Charles not allowing it to be laid in consecrated ground [**Alardo: Curradino: Tagliacozzo**].

Thus confirmed in the possession of the two Sicilies, Charles gradually extended his influence in Italy, until, as Villani says, he became one of most powerful princes in Europe:—

'Ne' detti tempi (1279) lo re Carlo re di Gerusalem e di Cicilia era il più possente re e il più ridottato in mare e in terra, che nullo re de' cristiani.' (vii. 57.)

The people of Sicily, however, rendered desperate by the tyranny and exactions of their conquerors, determined to throw off the French yoke, and at length in 1282 an insurrection, which had been carefully fostered for some time previously by John of Procida, a devoted adherent of the Hohenstaufen, with the connivance and help (as was commonly believed) of Pope Nicholas III and the Greek Emperor Palaeologus, suddenly broke out. The immediate occasion of the rising was an insult offered to a Sicilian girl by a French soldier during the Easter festival at Palermo, which led to the frightful massacre of the French, known as the 'Sicilian Vespers,' and to the termination of their rule in the island [**Vespri Siciliani**]. After the expulsion of the Angevins the crown of Sicily was offered to and accepted by Peter III of Aragon, who had a claim to it in right of his wife, Constance, the daughter of Manfred [**Costanza**[2]]. Charles made several unsuccessful attempts to regain possession of the island, and finally died at Foggia in Apulia, in the midst of preparations for a fresh invasion, Jan. 7, 128¾.

Villani, who devotes considerable space to the doings of Charles of Anjou (vi. 88–9; vii. 1–95), speaks of him as

'il più sofficiente principe di prodezza d'arme, e d'ogni virtù che fosse al suo tempo' (vi. 88); and, 'il più temuto e ridottato signore, e il più valente d'arme e con più alti intendimenti, che niuno re che fosse nella casa di Francia da Carlo Magno infino a lui, e quegli che più esaltò la Chiesa di Roma.' (vii. 95.)

He gives the following description of his

character and person, noting, as D. does (Purg. vii. 113, 124), his large nose :—

'Questo Carlo fu il primo origine de' re di Cicilia e di Puglia stratti della casa di Francia . . . ed è bene ragione di far memoria di tanto signore, e tanto amico e protettore e difenditore di santa Chiesa e della nostra città di Firenze. . . . Fu savio, di sano consiglio, e prode in arme, e aspro, e molto temuto e ridottato da tutti i re del mondo, magnanimo e d'alti intendimenti, in fare ogni grande impresa sicuro, in ogni avversità fermo, e veritiere d'ogni sua promessa, poco parlante, e molto adoperante, e quasi non ridea se non poco, onesto com' uno religioso, e cattolico, aspro in giustizia, e di feroce riguardo, grande di persona e nerboruto, di colore ulivigno, e con grande naso, e parea bene maestà reale più ch' altro signore; molto vegghiava e poco dormiva, e usava di dire, che dormendo, tanto tempo si perdea; largo fu a' cavalieri d'arme, ma covidoso d'acquistare terra e signoria e moneta d'onde si venisse, per fornire le sue imprese e guerre; di gente di corte, minestrieri, e giucolari non si dilettò mai.' (vii. 1.)

Rustebuef, a contemporary Burgundian poet, who wrote two poems appealing to the young nobles to join Charles in his expedition against Manfred, speaks thus highly of him :—

'De Puille est la matiere que je vueil comencier,
Et du roi de Cezile, que Diex puisse avancier!
Qui voldra els sainz ciels semance semancier
Voise aidier au bon roi qui tant fet a prisier.

Li bons rois estoit cuens d'Anjou et de Provance,
Et s'estoit filz de roi, freres au roi de France.
Bien pert qu'il ne vuet pas fere Dieu de sa pance,
Quant por l'arme sauver met le cors en balance.'
(*Le Dit de Puille*, *vv.* 5-12.)

Carlo², Charles II, King of Naples, Count of Anjou and Provence, son of the preceding by Beatrice of Provence; he was born in 1243, before his father became King of Naples, after which he bore the title of Prince of Salerno; he married (circ. 1271) Mary, daughter of Stephen V of Hungary, by whom he had nine sons and five daughters; on his father's death (in 1285) he became King of Naples, but being at the time a prisoner in Spain, where he was detained till 1288, he was not crowned until May 29, 1289; he died May 6, 1309. His two eldest sons, Charles Martel, titular King of Hungary (d. 1295), and Louis (d. 1297), having predeceased him, he was succeeded in Naples by his third son, Robert, Duke of Calabria [**Carlo³**: **Luigi³**: **Roberto²**: **Table viii**]. Of his daughters, the eldest, Margaret, married (1290) Charles of Valois [**Carlo⁴**: **Table viii**]; the second, Blanche, married (1295) James II of Aragon [**Jacomo¹**: **Table i**]; the third, Eleanor, married (1302) Frederick II of Sicily [**Federico³**: **Table iv**]; the fourth, Mary, married Sancho, King of Majorca [**Table xiv**]; and the youngest, Beatrice, married (1305) Azzo VIII of Este [**Azzo**: **Table xxiii**].

Charles is mentioned by Jacopo del Cassero (in Antepurgatory) in connexion with the kingdom of Apulia, which the latter refers to as *quel di Carlo*, Purg. v. 69 [**Puglia**]; the Emperor Justinian (in the Heaven of Mercury) warns him, as the leader of the Guelfs, not to oppose the Imperial Eagle, referring to him (to distinguish him from his father) as *Carlo novello*, Par. vi. 106-7 [**Guelfi**]; his son Charles Martel (in the Heaven of Venus) speaks of him (or, as some think, of Charles I) as the ancestor in whose right his own descendants ought to have been on the throne of Sicily, Par. viii. 67-72 [**Carlo³**: **Ridolfo¹**]; and contrasts his 'larga natura' with the niggardliness of his son (C. M.'s brother) Robert (*vv.* 82-3) [**Roberto²**]; the Eagle in the Heaven of Jupiter refers to him as *il Ciotto di Gerusalemme*, he being lame—'fu sciancato alquanto' says Villani (vii. 1)—and the title of Jerusalem being attached to the crown of Naples (since the abandonment of her claim by Mary of Antioch to Charles I), and says that his good qualities might be indicated by I (one), his bad ones by M (thousand), Par. xix. 127-9 [**Gerusalemme**]; the Eagle mentions him again in connexion with the sufferings of Sicily during his war with Frederick of Aragon, Par. xx. 62-3 [**Cicilia**]; Sordello (in Antepurgatory), alluding to him as *la pianta*, refers to his inferiority to his father (*il seme*), Purg. vii. 127-9 [**Carlo¹**]; Hugh Capet (in Circle V of Purgatory) rebukes him for having married his youngest daughter Beatrice, from mercenary motives, to Azzo VIII, the old marquis of Este, referring to him (in allusion to his capture on board ship in 1284 by Ruggieri di Loria—*see below*) as *l'altro* (*Carlo*), *che già uscì preso di nave*, Purg. xx. 79-81 [**Azzo**: **Beatrice³**]; D. denounces him and his adversary Frederick of Aragon for their evil doings, both in the *Convivio* (iv. 6[182-3]) and the *De Vulgari Eloquentia* (i. 12[36-8]).

After the 'Sicilian Vespers' (in 1282) Charles, who was then Prince of Salerno, set out from Provence to join his father in his attempt to recover the island of Sicily, and was entrusted by him with the command of the fleet at Naples, but with strict injunctions not to engage the enemy. Incensed, however, by the taunts of the Sicilian admiral, Ruggieri di Loria, who was in command of the fleet of Peter III of Aragon, Charles came out and attacked him, but was totally defeated (June, 1284), and himself taken prisoner on board his ship (Purg. xx. 79), and conveyed to Sicily. Villani, in his account of the affair, relates an incident which proves that the Angevins were scarcely more popular in the kingdom of Naples than they were in Sicily :—

'Il prenze rimaso alla battaglia con la metà delle sue galee ov' erano i baroni e' cavalieri, chi di battaglia di mare s'intendeano poco, tosto furono isconfitti e presi con nove delle loro galee; e il prenze Carlo in persona con molta baronia furono presi e menati in Cicilia, e furono messi in pregione in Messina nel castello di Mattagrifone. E avvenne, come fu fatta la detta sconfitta e preso il prenze, che quelli di Surrenti mandarono una loro galea con loro ambasciadori a Ruggeri di Loria con quattro cofani pieni di fichi fiori . . . e con dugento agostari d'oro per presentare al detto ammiraglio; e giugnendo alla galea ove era preso il prenze, veggendolo riccamente armato e con molta gente intorno, credettono che fosse messer Ruggeri di Loria, sì gli s'inginocchiarono a' piedi, e feciongli il detto presente, dicendo: Messer l'ammiraglio . . . plazesse a Deo com' hai preso lo figlio avessi lo patre! . . . Il prenze Carlo con tutto suo dammaggio cominciò a ridere, e disse all' ammiraglio: Pour le saint Dieu ces sont bien leales a monseigneur le roi! Questo avemo messo in nota per la poca fede ch' hanno quegli del Regno al loro signore.' (vii. 93.)

The Sicilians, having got the Prince of Salerno into their hands, were for beheading him, as his

father had beheaded Conradin; but by the advice of Manfred's daughter Constance, wife of Peter of Aragon, his life was spared, and he was sent a prisoner into Spain. In the following year (1285) Charles I of Naples and Peter III of Aragon both died. The latter was succeeded in Aragon by his eldest son, Alphonso, while James, his second son, was crowned King of Sicily. The Prince of Salerno being still a captive in the hands of the Aragonese in Catalonia, his eldest son, Charles Martel, assumed the government of the kingdom of Naples. In 1288, through the intervention of Edward I of England, Charles was liberated by Alphonso of Aragon, on the understanding that Sicily should remain in the possession of Alphonso's brother, James, while Charles was to retain the kingdom of Naples; the latter, further, undertook to induce Charles of Valois to abandon his claim to the crown of Aragon, which had been bestowed upon him by Martin IV on the excommunication of Peter III. [**Carlo**[4].] Leaving his three sons, Louis, Robert, and John, as hostages, and pledging himself to return to captivity if the conditions were not fulfilled within a specified period, Charles hastened into Italy to the Papal court. On May 29, 1289, in defiance of his pledges, he was crowned King of Sicily and Naples by Nicholas IV, who granted him a large subsidy in aid of his operations against Sicily. Meanwhile Charles of Valois, with the support of Sancho IV of Castile, invaded Aragon, and compelled Alphonso to withdraw the troops he had sent to the assistance of his brother James in Sicily. In 1291, on the sudden death of Alphonso, James assumed the crown of Aragon, leaving the government of Sicily in the hands of his brother Frederick. A few years later, however, through the mediation of Boniface VIII, a treaty was made between Charles II and James, whereby the latter, ignoring the claims of his brother, Frederick, agreed to abandon Sicily to Charles, and to support him with his troops in the event of resistance on the part of the Sicilians, and at the same time to release his three sons from captivity; in consideration of which Charles bestowed (in 1295) on him his daughter Blanche with a large dowry, while the Pope granted him the sovereignty of Corsica and Sardinia, which of right belonged to the Pisans and Genoese. When the news of this treaty reached the Sicilians, they at once renounced their allegiance to James, and elected his brother Frederick king in his stead (1296). Charles thereupon declared war on Frederick, and with the aid of James of Aragon and Ruggieri di Loria, who had abandoned Frederick's cause, had all but reduced Sicily, when in 1299, after Frederick had been defeated (July 4) in a naval battle off Cape Orlando, James suddenly withdrew, declaring that he would not be the instrument of his brother's overthrow. Shortly after, Frederick defeated the French troops of Charles and took prisoner his son Philip, Prince of Tarentum. In April, 1302, Charles of Valois, who as pacificator in Tuscany had been engaged in crushing the Bianchi and Ghibellines in Florence, made a descent upon Sicily, in company with Robert, Duke of Calabria, Charles II's eldest surviving son. But the expedition was a failure, and he was forced to conclude an ignominious peace with Frederick, who was confirmed in the sovereignty of Sicily with the title of King of Trinacria, and received in marriage (May, 1302) Eleanor, third daughter of Charles II. The latter, having been foiled in every attempt to regain possession of the kingdom of Sicily, died on May 3, 1309, and was succeeded in the kingdom of Naples by his son Robert.

Villani, who describes Charles as 'bello uomo di corpo, e grazioso e largo' (vii. 95), on recording his death says of him:—

'Fu uno de' più larghi e graziosi signori che al suo tempo vivesse, e nel suo regno fu chiamato il secondo Alessandro per la cortesia; ma per altre virtù fu di poco valore, e magagnato in sua vecchiezza disordinatamente in vizio carnale.' (viii. 108.)

Carlo[3], Charles Martel, eldest son of Charles II of Naples and Anjou (the preceding), and of Mary, daughter of Stephen IV (V) of Hungary; he was born in 1271; and in 1291 he married Clemence of Hapsburg, daughter of the Emperor Rudolf I, by whom he had three children, Charles Robert (Carobert) (afterwards King of Hungary), Clemence (married Louis X of France), and Beatrice [**Carlo**[5]: **Table viii**]; he died at Naples in 1295, at the age of twenty-four.

D. places C. M. in the Heaven of Venus among the spirits of lovers (*Spiriti Amanti*), Par. ix. 1; *un lume*, Par. viii. 31; *luce*, *v.* 43; *signor*, *v.* 86; *lui*, *v.* 94; *egli*, *vv.* 94, 115; *lume santo*, Par. ix. 7 [**Venere, Cielo di**]; the spirit of C. M. approaches D. and Beatrice from among a number of other spirits, and addresses D., quoting the first line of one of his *canzoni* (Canz. vi. 1) (Par. viii. 31–9); D., with the approval of B., asks who he is (*vv.* 40–8); C. M. replies, saying that his life upon earth had been but short, otherwise he might have prevented much evil (*vv.* 49–51); after explaining why D. does not recognize him (*vv.* 52–4), and referring to their acquaintance during his lifetime, and to D.'s love for him (*vv.* 55–7), he goes on to say that if he had lived he would have been Count of Provence (*vv.* 58–60) [**Provenza**], King of Apulia (*vv.* 61–3) [**Puglia**], and King of Hungary (*vv.* 64–6) [**Ungaria**]; he adds that had it not been for the misgovernment which led to the 'Sicilian Vespers' and the expulsion of the French from Sicily, the descendants through himself of Charles I of Anjou and of the Emperor Rudolf (whose son-in-law he was), would have ruled in 'Trinacria' (i. e. the island of Sicily) (*vv.* 67–75) [**Cicilia: Trinacria**] (*see below*); he then proceeds to reproach his brother Robert (afterwards King of Naples) for his avarice and for the greed of his Catalan followers, contrasting his niggardliness with the open-handedness of his father (*vv.* 76–84) [**Catalogna**]; in reply to a question of D. he explains how, if Nature be thwarted, a good seed may produce evil fruit (*vv.* 85–135), men's natural dispositions being influenced by circumstances

(*vv.* 136–48), as in the case of his own brothers, Louis, who, being a king's son, became a monk (*vv.* 145–6), and Robert, who became a king, when he had better have been a monk (*v.* 147) [**Luigi**[3]: **Roberto**[2]]; C. M. having ceased, D. apostrophizes his daughter (or widow) Clemence, and tells her how C. M. had foretold the future wrongs of his line (with special allusion probably to the exclusion of Charles Robert from the throne of Naples by his uncle Robert), but had bidden him not to reveal them (Par. ix. 1–6) [**Carlo**[5]: **Clemenza**]; meanwhile the spirit of C. M. had returned whence it came (*vv.* 7–9).

With regard to Par. viii. 67–75, it is noteworthy that in the descendants of Charles Martel the contending factions of Italy would have been united, Rudolf (his father-in-law) being, as Emperor, the head of the Ghibellines, and Charles of Anjou (his grandfather) being the great supporter of the Guelfs. It is not improbable, as Butler suggests, that Charles had some such result in view when he arranged the alliance; Villani says :—

'Lo re Carlo il (sc. Ridolfo) temette forte; e per essere bene di lui, diede a Carlo Martello figliuolo del figliuolo, la figliuola del detto re Ridolfo per moglie.' (vii. 55.)

On the death of his grandfather in 1285, Charles Martel, who was then only fourteen, assumed the government of the kingdom of Naples (his father being then a prisoner in Catalonia), under the guardianship of his cousin, Robert of Artois. In 1290, on the death (July 19) without issue of his mother's brother, Ladislas III (IV), he became titular King of Hungary, and on Sep. 8 was crowned with great pomp at Naples; but he never reigned in Hungary, the kingdom being seized by Andrew III (1290–1301), who was first cousin to Stephen IV (V) his maternal grandfather [**Ungaria: Table xii**].

'Il re Carlo si tornò a Napoli, e 'l giorno di Nostra Donna di Settembre prossimo il detto re fece in Napoli grande corte e festa, e fece cavaliere Carlo Martello suo primigenito figliuolo, e fecelo coronare del reame d'Ungheria per uno cardinale legato del papa, e per più arcivescovi e vescovi. E per la detta coronazione e festa più altri cavalieri novelli si feciono il giorno, Franceschi, e Provenzali, e del Regno, e spezialmente Napoletani, per lo re e per lo figliuolo; e fu grande corte e onorevole, e ciò fece lo re Carlo, perocchè era morto in quello anno il re d'Ungheria, del quale non rimase niuno figliuolo maschio nè altra reda, che la reina Maria moglie del detto re Carlo, e madre del detto Carlo Martello, a cui succedeva per ereditaggio il detto reame d'Ungheria. Ma morto il detto re d'Ungheria, Andreasso disceso per legnaggio della casa d'Ungheria entrò nel reame, e la maggiore parte tra per forza e per amore ne conquistò, e fecesene fare signore e re.' (Villani, vii. 135.)

In 1291 he married Clemence of Hapsburg, daughter of the Emperor Rudolf I, by whom he had three children, Charles Robert (Carobert), Clemence, who married Louis X of France, and Beatrice. [**Carlo**[5]: **Table viii.**] In the spring of 129$\frac{4}{5}$ he visited Florence, where he remained more than three weeks, awaiting the arrival of his father from France; he became very popular with the Florentines, and it was on this occasion probably that Dante made his acquaintance (Par. viii. 55–7).

'Andò il re Carlo in Francia . . . e lui tornando . . . si passò per la città di Firenze, nella quale era già venuto da Napoli per farglisi incontro Carlo Martello suo figliuolo re d'Ungheria, e con sua compagnia duecento cavalieri a sproni d'oro, Franceschi, e Provenzali, e del Regno, tutti giovani, vestiti col re d'una partita di scarlatto e verde bruno, e tutti con selle d'una assisa a palafreno rilevate d'ariento e d'oro, coll' arme a quartieri a gigli ad oro, e accerchiata rosso e d'argento, cioè l'arme d'Ungheria, che parea la più nobile e ricca compagnia che anche avesse uno giovane re con seco. E in Firenze stette più di venti dì, attendendo il re suo padre e' fratelli, e da' Fiorentini gli fu fatto grande onore, ed egli mostrò grande amore a' Fiorentini, ond' ebbe molto la grazia di tutti.' (Vill. viii. 13.)

Benvenuto says :—

'Cum isto (Carolo Martello) Dantes habuit certam familiaritatem, cum venisset semel Florentiam . . . quo tempore Dantes florebat in patria, juvenis viginti quinque annorum; qui tunc ardens amore, vacans sonis et cantibus, uncis amoris promeruit gratiam istius juvenis Caroli.'

In 1295, on the departure of Charles II for the court of Aragon, with his daughter Blanche, the destined bride of James II, Charles Martel was appointed by his father Vicar-General in the kingdom of Naples, but he died at Naples shortly after in that same year.

Benvenuto says that C. M. died in the same year as his wife ('Carolus iste uno et eodem anno reddidit animam Deo cum Clementia uxore sua'), but this is a mistake, as Clemence did not die until 1301, and D. represents C. M. as being dead in 1300. The actual date of his death is proved by a letter written, under date Aug. 30, 1295, by Boniface VIII to Mary of Hungary, appointing her Regent of the kingdom of Naples and condoling with her on the death of her son :—

'Charissimae in Christo filiae Mariae Reginae Siciliae illustri. Pridem, non absque gravi nostrae mentis amaricatione, percepto, quod clarae memoriae Carolus Rex Hungariae, charissimi in Christo filii nostri Caroli Regis Siciliae illustris ac tuus primogenitus, ipsiusque Regis in regno Siciliae vicarius generalis, mortem, sicut Domino placuit, apud Neapolim subierat temporalem, nos attentae considerationis studio, prout ad nostrum spectat officium, attendentes, quod in regno ipso, rege absente praefato, non habebatur qui vices exerceret ipsius, &c. . . . Datum Anagniae, tertio kal. septembris, anno i.' (See Todeschini, *Scritti su Dante*, i. 173–206.)

Carlo[4], Charles, Count of Alençon and Valois (1285), and of Anjou (1290), commonly known as Charles of Valois, third son of Philip III of France (by his first wife, Isabella of Aragon), brother of Philip IV, and father of Philip VI; he was born in 1270; in 1284, when he was only fourteen, he was nominated by Pope Martin IV to the crown of Aragon, which the latter had declared vacant upon the excommunication of Peter III in the previous year, and some years later he made an unsuccessful attempt to take possession of the kingdom, in spite of the undertaking which had been given by Charles II of Naples to Alphonso, son and successor of Peter III, that his claims should be abandoned [**Carlo**[2]: **Pietro**[3]]; he married (in 1290) Margaret of Anjou, eldest daughter of Charles II, in whose right he became Count of Anjou, and by whom he had two sons (the elder of whom was subsequently King of France as Philip VI), and four daughters; he died Dec. 16, 1325. [**Table viii: Table xi.**]

Charles is mentioned by Hugh Capet (in Circle V of Purgatory), who refers to him as *un altro Carlo* (to distinguish him from

Charles I of Anjou, previously mentioned), and foretells his coming into Italy without an army, but armed only with 'the lance of treachery,' wherewith he would 'burst the paunch of Florence,' and gain for himself not land (in allusion to his nickname 'Sanzaterra'), but disgrace and remorse, Purg. xx. 70–8 (*see below*); some think he is alluded to by Ciacco (in Circle III of Hell), who foretells the return to power of the Florentine Neri by the help of *tal che testè piaggia*, i. e. one who is hanging off the shore, lying to ('scilicet Karoli sine terra, qui nunc stat ad plagiam, quasi dicat, qui nondum est in motu, nec in procinctu veniendi,' says Benvenuto), Charles being at that time (1300) at war in Flanders on behalf of his brother, Philip the Fair (Vill. viii. 32), Inf. vi. 69; others take this reference to be to the duplicity of Boniface VIII, who, while ostensibly trying to mediate between the Bianchi and Neri, was in reality favouring the latter, the ultra Guelfs, and thus brought about the ultimate triumph of that party ('dicesi appo i Fiorentini colui *piaggiare*, il quale mostra di voler quello che egli non vuole,' says Boccaccio) [**Bonifazio** [1]]; Charles is alluded to by D., under the title of *Totila*, with reference to his expulsion of the Bianchi from Florence, and his fruitless expedition to Sicily in 1302, V. E. ii. 6[46–8] ('ejecta maxima parte florum de sinu tuo, Florentia, nequicquam Trinacriam Totila serus adivit') (*see below*).

In the year 1300 Charles of Valois was summoned to Italy by Boniface VIII, for the twofold purpose of helping Charles II of Naples in his war against Frederick II of Aragon in Sicily, and of making peace between the contending factions of the Bianchi and Neri in Tuscany, the Pope promising in return to secure his election as Emperor.

'Informato papa Bonifazio del male stato e dubitoso della città di Firenze . . . si prese per consiglio di mandare per messer Carlo di Valos, fratello del re di Francia, per doppio intendimento; principalmente per aiuto del re Carlo per la guerra di Cicilia, dando intendimento al re di Francia e al detto messer Carlo di farlo eleggere imperadore de' Romani . . . e oltre a questo gli die' titolo di paciaro in Toscana, per recare colla sua forza la città di Firenze al suo intendimento.' (Villani, viii. 43.) 'Nel detto anno 1301 del mese di Settembre, giunse nella città d'Alagna in Campagna, ov' era papa Bonifazio colla sua corte, messer Carlo conte di Valos . . . con più conti e baroni, e da cinquecento cavalieri franceschi in sua compagnia (cf. Purg. xx. 73), avendo fatta la via da Lucca ad Alagna sanza entrare in Firenze, perchè n' era sospetto; il quale messer Carlo dal papa e da' suoi cardinali fu ricevuto onorevolemente; e venne ad Alagna lo re Carlo e' suoi figliuoli a parlamentare con lui e a onorarlo . . . E trattato e messo in assetto col papa e col re Carlo il passaggio di Cicilia alla primavera vegnente, per la principale cagione perch' era mosso di Francia, il papa, non dimenticato lo sdegno preso contro alla parte bianca di Firenze, non volle che soggiornasse e vernasse invano, e per infestamento de' guelfi di Firenze si gli diede il titolo di paciaro in Toscana, e ordinò che tornasse alla città di Firenze.' (viii. 49.)

Charles arrived in Florence on All Saints' Day, 1301, having been allowed to enter the city unopposed, on the faith of his promise to hold the balance between the two parties, and to maintain peace. No sooner, however, had he obtained command of the city, than he treacherously espoused the cause of the Neri, armed his followers, and threw the whole of Florence into confusion. In the midst of the panic Corso Donati, the exiled leader of the Neri, made his way into the city, broke open the prisons and released the prisoners, who, together with his own adherents, attacked and pillaged the houses of the Bianchi during five days, Charles of Valois meanwhile, in spite of his promises, making no attempt to interfere. Finally, in the following April, the Bianchi were expelled from Florence, D. being among those who were condemned to be exiled.

'Il dì d'Ognissanti 1301, entrò messer Carlo in Firenze, disarmata sua gente, faccendogli i Fiorentini grande onore . . . e a dì 5 di Novembre nella chiesa di Santa Maria Novella, essendosi raunati podestà, e capitano, e' priori, e tutti i consiglieri, e il vescovo, e tutta la buona gente di Firenze . . . messer Carlo, come figliuolo di re, promise di conservare la città in pacifico e buono stato; e io scrittore a queste cose fui presente. Incontanente per lui e per sua gente fu fatto il contradio, che . . . siccom' era ordinato per gli guelfi neri, fece armare sua gente, . . . onde per la detta novitade di vedere i cittadini la sua gente a cavallo armata, la città fu tutta in gelosia e sospetto, e all' arme grandi e popolani, ciascuno a casa de' suoi amici secondo suo podere, abbarrandosi la città in più parti. . . . In questo romore messer Corso de' Donati, il quale era isbandito e rubello, com' era ordinato, il dì medesimo venne in Firenze da Peretola, con alquanto seguito di certi suoi amici e masnadieri a piè. . . . E lui entrato dentro schierato in su la piazza di san Piero maggiore, gli crebbe genti e seguito di suoi amici, gridando: Viva messer Corso e 'l barone! ciò era messer Corso, che così il nomavano; e egli veggendosi crescere forza e seguito, la prima cosa che fece, andò alle carcere del comune, . . . e quelle per forza aperse e diliberò i pregioni. . . . E con tutto questo stracciamento di cittade, messer Carlo di Valos nè sua gente non mise consiglio nè riparo, nè attenne saramento o cosa promessa per lui. Per la qual cosa i tiranni e malfattori e isbanditi ch' erano nella cittade, presa baldanza, e essendo la città sciolta e sanza signoria, cominciarono a rubare i fondachi e botteghe, e le case a chi era di parte bianca, o chi avea poco podere, con molti micidii, e fedite faccendo nelle persone di più buoni uomini di parte bianca. E durò questa pestilenzia in città per cinque dì continui, con grande ruina della terra. . . . E per questo modo fu abbattuta e cacciata di Firenze l'ingrata e superba parte de' bianchi, con seguito di molti ghibellini di Firenze, per messer Carlo di Valos di Francia per la commissione di papa Bonifazio, a dì 4 d'Aprile 1302, onde alla nostra città di Firenze seguirono molte rovine e pericoli.' (Vill. viii. 49.) (Cf. Dino Compagni, ii. 2–28.)

The secret object of his mission to Florence having thus been fulfilled, in accordance with the designs of Boniface VIII, Charles of Valois left Tuscany (April, 1302), and proceeded to Naples to make preparations for a campaign against Sicily.

'Nel detto anno 1302 del mese d'Aprile, messer Carlo di Valos, fornito in Firenze quello perchè era venuto, cioè sotto trattato di pace cacciata la parte bianca di Firenze, si partì e andonne a corte, e poi a Napoli.' (Vill. viii. 50.)

Accompanied by Robert, Duke of Calabria, eldest surviving son of Charles II, he landed in Sicily with a large force; but the guerilla warfare carried on by Frederick II, and the ravages of the climate, soon reduced him to such extremities that he was forced to conclude an ignominious peace. Without the knowledge of Charles II he agreed that Frederick should marry Eleanor, the second daughter of the former, and should be confirmed in the possession of Sicily [**Federico** [2]]. In November of the same year he returned to France, the barren result of his expedition having earned him the nickname in Italy of *Carlo Sanzaterra* ('Lackland').

'Veggendo che altro non potea, messer Carlo sanza saputa del re Carlo ordinò una dissimulata pace con don Federigo . . . e così per contradio si disse per motto: Messer Carlo

venne in Toscana per paciaro, e lasciò il paese in guerra; e andò in Cicilia per fare guerra, e reconne vergognosa pace. Il quale il Novembre vegnente si tornò in Francia, scemata e consumata sua gente e con poco onore.' (Vill. viii. 50.)

Charles died at Nogent in 1325, leaving a son, Philip, who afterwards (in 1328) became King of France as Philip VI, being the first of the Valois line. His countrymen remarked of Charles that he was 'fils de roi, frère de roi, oncle de trois rois, père de roi, et jamais roi'; he having unsuccessfully aspired to no less than four crowns, viz. those of Aragon, of Sicily, of Constantinople (through his second wife, Catherine, daughter of Philip Courtenay, titular Emperor of Constantinople), and of the Empire.

Carlo [5], Charles, Duke of Lorraine, fourth son of Louis IV of France (936–954), and brother of Lothair (954–986). On the death, without issue, of Louis V (986–987), eldest son of Lothair, the rightful successor to the throne was his uncle, Charles, who was the last remaining representative of the Carlovingian line; but owing to the fact that, as Duke of Lorraine, he was a vassal of the German Emperor, the French would not accept him as king. The throne was thereupon seized by Hugh Capet, who besieged Charles in Laon, took him prisoner, and kept him in captivity until his death in 992.

Charles of Lorraine is alluded to by Hugh Capet (whom D. appears to have confounded with his father, Hugh the Great), who (in Circle V of Purgatory) says that when the 'ancient kings' had come to an end 'fuor ch' un renduto in panni bigi' (i. e. with the exception of one who became a monk), he was so powerful that his own son (if Hugh Capet is the speaker, this must be Robert II, who was crowned in 980—if Hugh the Great, the son, of course, is Hugh Capet) was promoted to the vacant throne, and thus commenced the Capetian line of kings, Purg. xx. 53–60 [**Capeti: Ciapetta**].

The difficulty here is that Charles of Lorraine, who is undoubtedly the person intended, did not become a monk. There can hardly be a question, however, that D. has confused him, the last of the Carlovingians, with Childeric III, the last of the Merovingians, who, after his deposition by Pepin le Bref in 752, was confined in the monastery of Sithieu, where he died in 755. [**Childerico.**]

'Stefano papa secondo . . . feee al detto Pipino molti brivilegi e grazie, e fecelo e confermò re di Francia, e dispuose Ilderigo re ch' era della prima schiatta, perocch' era uomo di niuno valore, e rendési monaco.' (Villani, ii. 12.)

Carlo [6], Charles Robert (Carobert), King of Hungary, 1308–1342; he was the son (born 1292) of Charles Martel (eldest son of Charles II of Naples) and Clemence of Hapsburg; on the death of Otho of Bavaria (in 1308) he succeeded to the throne of Hungary, of which his father had been titular king (1290–1295), and on the death (in 1309) of his grandfather, Charles II, he claimed the throne of Naples also; his claim, however, was disputed by his uncle Robert, eldest surviving son of Charles II, who appealed in person to Pope Clement V, and obtaining a decision in his favour, was crowned King of Naples at Avignon, June, 1309 (Vill. viii. 112), his nephew being at the same time recognized by Clement as King of Hungary [**Ungaria: Table xii**].

Charles Martel (in the Heaven of Venus) alludes to his son with reference to the fact that, had it not been for the misgovernment of the French, the descendants through himself of Charles of Anjou and of Rudolf of Hapsburg (whose son-in-law he was) would have reigned in Sicily (in which case the contending factions of Italy would have found a common chief in the person of Charles Robert), Par. viii. 67–75 [**Carlo** [3]]; he refers to the supersession of Charles Robert in the kingdom of Naples, Par. ix. 6 [**Roberto** [2]: **Table xi**].

Carlo Magno, Charlemagne (Charles the Great), restorer of the Empire of the West, eldest son (born at Salzburg in 742) of Pepin le Bref, King of the Franks (752-768); on his father's death he became joint king with his brother Carloman, and on the death of the latter (in 771) he became sole king of the Frankish Empire; in 774, after his defeat of Desiderius, he assumed the title of King of Lombardy; and on Christmas Day, 800, he was crowned Emperor of the West, at Rome, by Pope Leo III; he died on Jan. 28, 814, and was buried at Aix-la-Chapelle; he was canonized in 1165.

'His services against the Arian, the Lombard, the Saracen, and the Avar, earned him the title of Champion of the Faith, and Defender of the Holy See.' (Bryce, *H. R. E.*)

D. places Charlemagne, together with Roland, in the Heaven of Mars, among those who fought for the faith (*Spiriti Militanti*), Par. xviii. 43 [**Marte, Cielo di**]; he is mentioned in connexion with the destruction of his rearguard under Roland at Roncesvalles, Inf. xxxi. 17 [**Roncisvalle**]; and (by the Emperor Justinian in the Heaven of Mercury) in connexion with his defence of the Church against Desiderius and the Lombards, Par. vi. 96 [**Desiderius**].

'When on Pepin's death the restless Lombards again took up arms and menaced the possessions of the Church, Charles swept down like a whirlwind from the Alps at the call of Pope Hadrian, seized King Desiderius in his capital, assumed himself the Lombard crown, and made northern Italy thenceforth an integral part of the Frankish Empire.' (Bryce, *H. R. E.*)

In the *De Monarchia* (iii. 11^{1-13}) D. refers to Charlemagne's defeat of Desiderius and to his

coronation at Rome by the Pope as Emperor of the West, and combats the theory that the latter incident implies the dependence of the Empire upon the Church. In this passage D. erroneously states that C. was crowned by Pope Adrian I, while the Emperor Michael was on the throne of Constantinople; as a matter of fact he was crowned by Pope Leo III (795–816) during the reign of the Empress Irenë (797–802) [**Costantinopoli**].

Carlo Martello. [**Carlo** [3].]

Carlovingi], the Carlovingian line of French kings (752–987), the second dynasty, which supplanted that of the Merovingians (448–752); there were twelve kings of this line, the first being Pepin le Bref (752–768), and the last Louis V (986–987), on whose death the crown was seized by Hugh Capet, the first king of the Capetian line. [**Capeti: Table viii. A.**]

Hugh Capet (in Circle V of Purgatory) refers to the Carlovingians as 'li regi antichi' (though, perhaps, owing to D.'s having confused the last of that line with the last of the Merovingians, it is the latter who are meant, the designation of 'ancient kings' being more appropriate to them than to the comparatively recent Carlovingians), Purg. xx. 53. [**Carlo** [5].]

Carnali Peccatori. [**Lussuriosi.**]

Carnaro. [**Quarnaro.**]

Carolus Magnus, Charlemagne, Mon. iii. 11[2,5] [**Carlo Magno**].

Carolus Secundus, Charles II of Naples, V. E. i. 12[37–8] [**Carlo** [2]].

Carcn, Charon, son of Erebus, the boatman who ferried the shades of the dead across the rivers of the lower world; introduced by D. as ferryman on the river of Acheron in Hell, across which he conveys in his boat the souls of those who have died in the wrath of God, Inf. iii. 94, 109, 128; *un vecchio, bianco per antico pelo*, *v.* 83; *ei*, *v.* 90; *lui*, *v.* 94; *il nocchier della livida palude*, *v.* 98; *demonio, con occhi di bragia*, *v.* 109; he is represented as having shaggy jaws ('lanose gote,' *v.* 97) and fiery eyes ('occhi di fiamme,' 'occhi di bragia,' *vv.* 99, 109), in imitation of Virgil's description:—

'Portitor has horrendus aquas et flumina servat
Terribili squalore Charon, cui plurima mento
Canities inculta jacet, stant lumina flamma,
Sordidus ex humeris nodo dependet amictus.'
(*Aen.* vi. 298–301.)

As D. and Virgil approach the shore of Acheron, a hoary old man (Charon, the symbol of conscience) makes towards them in his boat, and chides them, teiling D., whom he sees to be alive, to get away thence (Inf. iii. 82–9); as D. does not go back, C. tells him that he must seek another way into the world of spirits, but V. pacifies him by informing him of D.'s divine mission (*vv.* 90–9); C. then collects the spirits that are waiting, beating with his oar such as lag, and conveys them across the stream of Acheron (*vv.* 100–20); while V. bids D. take courage from the words of C. (which imply that he shall not be among the damned) (*vv.* 121–9) [**Acheronte**].

Carpigna, now Carpegna, town in Romagna (in the present province of the Marches) in the district of Montefeltro, about 15 miles N.W. of Urbino, between the sources of the Marecchia and the Foglia.

Guido di Carpegna, who belonged to a branch of the Counts of Montefeltro, is mentioned by Guido del Duca (in Circle II of Purgatory), together with Pier Traversaro, among the worthies of Romagna, Purg. xiv. 98.

Benvenuto says that Guido was noted for his liberality, and tells a story of how, in order to defray the expenses of an entertainment he gave at Bertinoro, he sold half a valuable quilt, explaining to a friend who remonstrated with him, that when abed in summer he left his feet uncovered to keep them cool, and in winter kept them warm by curling himself up:—

'Iste fuit vir nobilis de Montefeltro, qui omnes sibi pares liberalitate superavit: de quo audio quod, cum fecisset solemne convivium in Bretenorio, deficiente pecunia, fecit vendi dimidium carae cultrae quam habebat. De qua re increpatus a familiari, curialitatem suam condivit curiali scommate, dicens quod in aestate prae calore tenebat pedes extra, et in hyeme vero prae frigore tenebat crura contracta.'

The Carpegna family, who boasted descent from one of the comrades of Odoacer (Cent. v), appear to have been established in Romagna in the neighbourhood of Montefeltro as early as Cent. x. Two members of the family bore the name of Guido, of whom the elder was already dead in 1221, while the younger, who was grandson of the other, died towards the end of Cent. xiii. Guido di Carpegna the elder had three sons, Rinieri (mentioned as late as 1249), Ugo (Podestà of Rimini in 1249, alive in 1256), and Guiduccio; Rinieri, the eldest of the three, had two sons, Guido and Ugo, of whom the former, Guido di Carpegna the younger, is probably the person alluded to by D. This Guido was Podestà of Ravenna in 1251; he is mentioned as late as 1270, but was dead in 1289, having left three sons, Guido, Rinieri, and Contuccio. (See Casini, *Dante e la Romagna.*)

Carpigna, Guido di. [**Carpigna.**]

Carrarese, inhabitant of Carrara, a town in the N.W. corner of Tuscany, at the foot of the Carrara hills, famous for their quarries of white marble; mentioned by Virgil (in Bolgia 4 of Circle VIII of Hell) in connexion with the soothsayer Aruns, Inf. xx. 48 [**Aronta**].

Carro, Il [1], 'the Wain,' the constellation otherwise known as *Ursa Major*, 'the Great

Bear;' described as lying *tutto sopra il Coro*, i. e. right upon the N.W. line (the time indicated being between 4 a.m. and 5 a.m.), Inf. xi. 114 [**Coro**]; no longer visible to D. by the time he was well advanced into the S. hemisphere, Purg. i. 30; never invisible from the N. hemisphere in the course of its revolution round the Pole, Par. xiii. 7–9 (cf. Canz. xv. 28–9).

D. speaks of 'the Wain' elsewhere as *settentrione*, Purg. xxx. 1; *sette stelle gelide*, Canz. xv. 29; and (in a quotation from Boëthius), *septem gelidi triones*, Mon. ii. 9^{96} [**Settentrione**[1]]; and also as Helicë [**Boote: Elice**], and 'the Bear' [**Orsa**].

Carro, Il[2], the two-wheeled Car in the mystic Procession in the Terrestrial Paradise, Purg. xxix. 107, 151; xxx. 9, 61, 101; xxxii. 24, 104, 115, 126, 132; *divina basterna*, Purg. xxx. 16; *benedetto carco*, Purg. xxxii. 26; *dificio santo* Purg. xxxii. 142; *vaso*, Purg. xxxiii. 34.

The mystic Car is usually understood to be symbolical of the Church, its two wheels representing, according to the most commonly received interpretation, the Old and New Testaments; various other interpretations have been suggested, e. g. the active and contemplative life, the Franciscan and Dominican orders (cf. Par. xii. 106–10), the Greek Church and the Latin Church, Holy Scripture and Tradition, &c. [**Processione**].

Cartagine, Carthage, the celebrated city of the ancient world, situated in the recess of a large bay in the northernmost extremity of N. Africa; it was founded by Phoenicians of Tyre, according to tradition, circ. B. C. 853, i. e. nearly 100 years before the foundation of Rome, of which it was destined subsequently to be the great rival. The contest between Rome and Carthage, which lasted for more than 100 years, was carried on through the three Punic wars; in the first (B. C. 265–242) Carthage lost Sicily and the Lipari islands; in the second (B. C. 218–201) which began with the siege of Saguntum, she was stripped of all her power; and in the third (B. C. 146) the city itself was captured and destroyed by Scipio Africanus Minor. At a later period it was rebuilt, and under the Empire it again became the first city of Africa; it was taken by the Vandals in A. D. 439, retaken by Belisarius in 533, and destroyed by the Arabs in 698.

D. mentions Carthage in connexion with the imprisonment and death of Regulus in the first Punic war, Conv. iv. 5^{124-9} [**Regolo**]; its capture and destruction by Scipio, Epist. viii. 10 [**Scipione**[2]].

Cartaginesi, Carthaginians; their negotiations with the Romans through Regulus for an exchange of prisoners in the first Punic war, Conv. iv. 5^{124-7} [**Regolo**]; Dido their queen, Mon. ii. 3^{102-3} [**Dido**]; their meditated attack upon Rome under Hannibal in the second Punic war frustrated by a sudden storm of hail, as is recorded by Livy (xxvi. 11), Mon. ii. 4^{58-64} [**Annibale**]; defeated by the Romans in the great struggle for empire, Mon. ii. 11^{59-63} [**Romani**[1]]; alluded to in connexion with the second Punic war, and their defeat of Romans at Cannae, Inf. xxviii. 10 [**Canne**]; described (by an anachronism) as Arabs, Par. vi. 49 [**Arabi**]; the Punic race, Mon. ii. 4^{61}, 11^{53} [**Poeni**]; Africans, Mon. ii. 11^{60-1} [**Afri: Africani**].

Carthaginenses, Carthaginians, Mon. ii. 3^{103}. [**Cartaginesi.**]

Carthago, Carthage, Epist. viii. 10. [**Cartagine.**]

Casale, town of N. Italy in Piedmont, on the right bank of the Po, about 30 miles E. of Turin; mentioned by St. Bonaventura (in the Heaven of the Sun) together with Acquasparta, Par. xii. 124. The allusion is to Ubertino da Casale and Matteo d'Acquasparta, the leaders of the two sects which arose within the Franciscan Order soon after the death of St. Francis. Butler (after Philalethes) notes:—

'The one party, of whom Matteo d'Acquasparta, General in 1289, was head, construing the founder's rule ("scrittura," *v.* 125) in a somewhat liberal sense, relaxed the severities of the Order; while the others, with the encouragement of successive Popes, adopted a narrower and more literal interpretation. The most vigorous champion of this view was Ubertino, whose followers took the name of Spiritualists. Clement V did his best to reconcile the two factions, for which he has D.'s approval' [**Acquasparta: Ubertino da Casale**].

Casalodi, castle near Brescia, whence the Guelf Counts of Casalodi, who in 1272 made themselves masters of Mantua, took their title; it is mentioned by Virgil (in Bolgia 4 of Circle VIII of Hell) in reference to the expulsion of Alberto da Casalodi from Mantua by the stratagem of Pinamonte de' Buonaccorsi, and the consequent slaughter of a large number of the inhabitants, Inf. xx. 95. [**Pinamonte.**]

Casciòli, name of a place (for which most edd. read *Cascoli*) mentioned in a poem attributed by D. to Castra of Florence and quoted, V. E. i. 11^{28}. Cascioli (which is the reading of *Cod. Vat.* 3793, the only MS. in which the poem has been preserved) is identified by some with Casoli, in the Abruzzo, on a branch of the Sangro, about 20 miles S. E. of Chieti; by others with Ascoli, in the Marches, on the Tronto, close to the border of the Abruzzo. [**Castra.**]

Cascoli. [**Casciòli.**]

Casella, musician of Florence (or, according to some, of Pistoja), and friend of D., who

sees him in Antepurgatory among those who neglected to repent, and addresses him as *Casella mio*, Purg. ii. 91; *una* (*anima*), *v.* 76; *lei*, *v.* 80; *l'ombra*, *v.* 83; *lei*, *v.* 84; *egli*, *vv.* 94, 113 [**Antipurgatorio**]; as D. and Virgil are looking at the crowd of souls just disembarked upon the shore of Purgatory from the vessel of the celestial boatman, one of them (that of Casella) draws near and makes as though to embrace D., who vainly attempts to clasp it (Purg. ii. 50–81); Casella draws back smiling and bids D. cease his attempts, whereupon D., recognizing who it is, begs C. to stay and speak with him (*vv.* 82–7); C. complies, and asks D. the object of his journey, which he explains, and then inquires of C. how it is that he has only just arrived (*vv.* 88–93); C. answers that the delay was due to no injustice, but to the just will of the celestial boatman, who several times denied him passage as he was waiting at the mouth of the Tiber with other souls destined for Purgatory (*vv.* 94–105) [**Tevere**]; he explains that for the last three months (i. e. since the beginning of the Jubilee, at Christmas, 1299) the angel had taken all who had desired to go (*vv.* 98–9) [**Giubbileo**]; D. then begs him to sing, whereupon he begins to chant one of D.'s *canzoni* (Canz. vii) (*vv.* 106–14); D., V., and the other spirits stop and listen, till Cato chides them for loitering, and they all move on their way (*vv.* 115–33).

This episode of the meeting between D. and Casella is alluded to by Milton in his Sonnet to Henry Lawes:—

> 'Dante shall give Fame leave to set thee higher
> Than his Casella, whom he wooed to sing,
> Met in the milder shades of Purgatory.'

C. is said to have set to music some of D.'s verses. Crescimbeni claims to have seen in the Vatican Library a ballad or madrigal by Lemmo da Pistoja, who lived towards the end of Cent. xiii, with the inscription 'Lemmo fece, e Casella diede la nota,' i. e. composed by Lemmo and set to music by Casella.

The Anonimo Fiorentino says of Casella:—

'Questi fue Casella da Pistoja grandissimo musico, et massimamente nell' arte dello 'ntonare; et fu molto dimestico dell' Auttore, però che in sua giovinezza fece Dante molte canzone et ballate, che questi intonò; et a Dante dilettò forte l'udirle da lui, et massimamente al tempo ch' era innamorato di Beatrice.'

Benvenuto:—

'Iste spiritus, cum quo autor tam amicabiliter loquitur, fuit quidam suus florentinus nomine Casella, qui fuit famosus cantor tempore suo, vir quidem curialis, affabilis, ad quem Dantes saepe solebat accedere in vita ad recreandum spiritum cantu illius, quando erat fatigatus studio, vel stimulatus passione amoris.'

A record exists, among the documents preserved at Siena, of the payment of a fine by Casella for perambulating the streets at night; it is dated July 13, 1282, so that Casella's death, the year of which is unknown, must have occurred some time between that date and the year 1300.

Casentinenses, inhabitants of the Casentino; their dialect, like that of the people of Prato, harsh and discordant owing to their exaggerated accentuation, V. E. i. 11^{40-2}; alluded to as *brutti porci*, Purg. xiv. 43. [**Casentino.**]

Casentino, district in Tuscany, comprising the upper valley of the Arno and the slopes of the Etruscan Apennines; mentioned by Maestro Adamo (in Bolgia 10 of Circle VIII of Hell) in connexion with the numerous streams which descend thence into the Arno, Inf. xxx. 65; Buonconte (in Antepurgatory) mentions it in connexion with the Archiano (which falls into the Arno just above Bibbiena), Purg. v. 94 [**Archiano**]; and alludes to it as *la valle . . . Da Pratomagno al gran giogo*, i. e. the valley between the ridge of Pratomagno (on the W. side), and the main ridge of the Apennines (on the E.), Purg. v. 115–16 [**Pratomagno**]; in tracing the course of the Arno, Guido del Duca (in Circle II of Purgatory) speaks of the inhabitants as *brutti porci* (with especial reference probably to the Conti Guidi, lords of Romena and Porciano in the Casentino, there being perhaps an allusion to the latter name), Purg. xiv. 43. [**Arno.**]

Casino. [**Cassino.**]

Casoli. [**Casciòli.**]

Cassentinenses. [**Casentinenses.**]

Cassero, Guido del], nobleman of Fano, who, together with Angiolello da Carignano, was murdered (circ. 1312) by order of Malatestino of Rimini, Inf. xxviii. 77. [**Angiolello.**]

Cassero, Jacopo del], member of a powerful Guelf family of Fano (probably a relative of the preceding), who incurred the enmity of Azzo VIII of Este by his opposition to the designs of the latter upon Bologna, of which city Jacopo was Podestà in 1296. In revenge Azzo had him assassinated at Oriaco, between Venice and Padua, while he was on his way (in 1298) to assume the office of Podestà at Milan at the invitation of Maffeo Visconti. He appears to have gone by sea from Fano to Venice, and thence to have proceeded towards Milan by way of Padua; but while he was still among the lagoons, only about eight miles from Venice, he was waylaid and stabbed. Malatesta of Rimini was suspected of being concerned in the murder, he having, it is said, induced Maffeo Visconti to appoint Jacopo Podestà of Milan, in order that when the latter was out of the way he might the more easily secure the lordship of Fano.

Jacopo was the son of Uguccione del Cassero, Podestà of Macerata in 1268, and nephew of Martino del Cassero, who was professor of law at Arezzo in 1255, and was reputed the first jurist of his day in Italy. J. is mentioned by Villani (vii. 120) among the Guelf leaders who joined the Florentines in their expedition against Arezzo in 1288. Documents are still preserved at Bologna relating to his election as Podestà, and to his departure at the expiration of his term of office, which he refused to prolong on account of the odium he had incurred in defending the city, 'contra Marchionem estensem perfidum thyrannum et inimicum comunis et populi bononiensis et ejus sequaces.' After his assassination his body was conveyed to Fano, where it was buried in the Church of San Domenico, with a long inscription which is still legible. (See Del Lungo, *Dante ne' tempi di Dante*, pp. 423 ff.)

D. places Jacopo in Antepurgatory among those who put off their repentance to the last, Purg. v. 64-84; *uno* (*peccatore*), *v.* 64 [**Antipurgatorio**]; D. having expressed his willingness to do anything in his power for the spirits who have besought his good offices (*vv.* 43-63), one of them (Jacopo) begs him that if ever he goes to Fano he will cause prayers to be offered on his behalf (*vv.* 64-72); he then relates that he was a native of Fano, and had been murdered at the bidding of Azzo of Este in the Paduan territory, where he had thought to be secure (*vv.* 73-8); he explains that he was overtaken at Oriaco, and might have escaped if he had fled towards La Mira (*vv.* 79-81), but he ran to the marshy ground, and getting entangled in the canebrakes and mud, fell and bled to death (*vv.* 82-4) [**Azzo da Esti**: **Mira, La**: **Oriaco**].

According to the old commentators Jacopo had excited the animosity of Azzo not only by his political opposition, but also by personal abuse of the marquis; thus Lana says:—

'Non li bastava costui fare de' fatti contra li amici del marchese, ma elli continuo usava villanie volgari contra di lui, ch' elli giacque con sua matrigna, e ch' elli era disceso d'una lavandara di panni, e ch' elli era cattivo e codardo; e mai la sua lingua non saziavasi di villaneggiare di lui. Per li quali fatti e detti l'odio crebbe sì al marchese, ch' elli li trattò la morte in questo modo.'

Similarly Benvenuto:—

'Bononienses elegerunt in Potestatem eorum . . . nobilem militem dominum Jacobum del Cassaro de civitate Fani. Qui vir temerarius, et qui non bene didicerat regulam juris: potentioribus pares esse non possumus, semper obloquebatur temere de marchione estensi, semper vocans eum proditorem estensem, qui reliquerat Ghibellinos Romandiolae. Marchio saepe audiens haec et indignans dixit: certe iste agaso Marchianus non impune feret imprudentiam suam asininam, sed castigabitur fuste ferreo. Dedit ergo operam, quod certi famuli idonei ad hoc persequerentur illum, quocumque pergeret, finito officio Bononiae.'

Cassino, the monastery of Monte Cassino, 'the parent of all the greatest Benedictine monasteries in the world,' founded by St. Benedict of Nursia in 529, and the scene of his death in 543. It is situated on a spur of Monte Cairo, a few miles from Aquino in the N. of Campania, almost exactly halfway between Rome and Naples. When St. Benedict first came to the spot, it was still the centre of pagan worship, the summit of the hill being crowned by a temple of Apollo, and a grove sacred to Venus, both of which were destroyed by him.

St. Benedict (in the Heaven of Saturn) mentions Cassino, Par. xxii. 37; *badia*, *v.* 76; and relates to D. how he found the site in the hands of the heathen, and how he planted his monastery there, and by the blessing of God was enabled to withdraw the surrounding inhabitants from their idolatrous worship (*vv.* 37-45); he subsequently laments over the degenerate state into which his foundation had fallen (*vv.* 73-81). [**Benedetto**[1].]

Benvenuto gives an interesting account, which he had from Boccaccio, of a visit paid by the latter to the monastery of Monte Cassino, and of the melancholy condition in which he found the books in the library:—

'Narrabat mihi jocose venerabilis praeceptor meus Boccaccius de Certaldo . . . quod dum esset in Apulia, captus fama loci, accessit ad nobile monasterium montis Cassini. . . . Et avidus videndi librariam, quam audiverat ibi esse nobilissimam, petivit ab uno monacho humiliter, velut ille qui suavissimus erat, quod deberet ex gratia aperire sibi bibliothecam. At ille rigide respondit, ostendens sibi altam scalam: ascende quia aperta est. Ille laetus ascendens invenit locum tanti thesauri sine ostio vel clavi, ingressusque vidit herbam natam per fenestras, et libros omnes cum bancis coopertis pulvere alto; et mirabundus coepit aperire et volvere nunc istum librum, nunc illum, invenitque ibi multa et varia volumina antiquorum et peregrinorum librorum; ex quorum aliquibus detracti erant aliqui quaterni, ex aliis recisi margines chartarum, et sic multipliciter deformati; tandem miseratus labores et studia tot inclytissimorum ingeniorum devenisse ad manus perditissimorum hominum, dolens et illacrymans recessit; et occurrens in claustro petivit a monacho obvio quare libri illi pretiosissimi essent ita turpiter detruncati. Qui respondit quod aliqui monachi, volentes lucrari duos vel quinque solidos, radebant unum quaternum et faciebant psalteriolos, quos vendebant pueris; et ita de marginibus faciebant evangelia et brevia, quae vendebant mulieribus. Nunc, vir studiose, frange tibi caput pro faciendo libros.'

In this library is preserved an important MS. of the *D. C.*, hence known as the Codex

Cassinensis, from which an edition was printed by the monks in 1865, in commemoration of the sixth centenary of the birth of D.

Cassio, Caius Cassius Longinus, one of the murderers of Julius Caesar. In B.C. 49 he was tribune of the plebs, joined the aristocratical party in the civil war, and fled with Pompey from Rome. After the defeat of the latter at Pharsalia in 48, C. surrendered to Caesar, who not only pardoned him, but in 44 made him praetor, and promised him the province of Syria for the next year. But he had never ceased to look upon Caesar as his enemy, and it was he who formed the conspiracy against the life of the dictator, and gained over Marcus Brutus to take part in it. After the murder of Caesar (March 15, 44), C. went to Syria, which he claimed as his province, although the senate had assigned it to Dolabella, and had conferred Cyrene on C. in its stead. After defeating Dolabella he crossed over to Greece with Brutus in order to oppose Octavian and Antony. The opposing forces met at Philippi (42), where C. was defeated by Antony, while Brutus, who commanded the other wing of the army, drove Octavian off the field. C., ignorant of the success of Brutus, would not survive his defeat, and commanded one of his freedmen to put an end to his life. In a second battle shortly after Brutus also was defeated, whereupon he too killed himself.

D. places Cassius with Brutus and Judas Iscariot in the jaws of Lucifer in Giudecca, the last division of Circle IX, the nethermost pit of Hell, Inf. xxxiv. 67 [**Bruto** [2]: **Giudecca: Lucifero**]; he is mentioned with Brutus by the Emperor Justinian (in the Heaven of Mercury) in connexion with the victories of the Roman Eagle under Augustus, the reference being to the battle of Philippi, Par. vi. 74 [**Aquila** [1]: **Filippi** [3]].

D. describes C. as *membruto*, 'stout of limb' (Inf. xxxiv. 67), which is not in accordance with the facts so far as they are known. Shakespeare, following Plutarch (with whom D. probably was unacquainted), speaks of him as 'spare Cassius,' and gives him 'a lean and hungry look.' It has been suggested that D. was thinking of Lucius Cassius, whose corpulence is specially noticed by Cicero :—

'Hoc providebam animo, Quirites, remoto Catilina, nec mihi esse P. Lentuli somnum, nec L. Cassii adipem, nec Cethegi furiosam temeritatem pertimescendam.' (*In Catilinam*, iii. 7.) [**Cicero.**]

Castalia], celebrated fountain on Mt. Parnassus, sacred to Apollo and the Muses; referred to as *la cisterna di Parnaso*, Purg. xxxi. 141 (cf. Purg. xxii. 65). [**Parnaso.**]

Castalius, Castalian; *Castaliae sorores*, i. e. the Muses, Ecl. i. 54. [**Castalia: Muse.**]

Castel, Guido da, gentleman of Reggio, mentioned by Marco Lombardo (in Circle III of Purgatory) as one of three old men (the other two being Currado da Palazzo and Gherardo da Cammino) who yet survive as a reproach to the younger generation in Lombardy, Purg. xvi. 125; Marco adds that Guido is better named, in the French fashion, the simple Lombard, 'il semplice Lombardo' (*v.* 126). The point of this expression is somewhat obscure; the usual explanation that the term 'Lombard' was at that time a general name in France for an Italian (e.g. Boccaccio makes two Frenchmen speaking of Tuscans call them 'questi Lombardi cani') does not hold, since Guido was a Lombard, and consequently would be called so by others besides Frenchmen. The point of the appellation would seem to lie rather in the epithet 'semplice,' as descriptive of Guido's character. It is possible, however, that the term 'Lombardo' here is a rendering of the French 'Lombart' in its more special signification of 'usurer' [**Caorsino**]. In the Ottimo Comento it is stated that Guido da Castello was noted for his generosity in supplying the necessities of those who passed his way on the road to or from France :—

'Messer Guido studiò in onorare li valenti uomini, che passavano per lo cammino francesco, e molti ne rimise in cavalli ed armi, che di Francia erano passati di qua; onorevolmente consumate loro facultadi, tornavano meno ad arnesi, ch' a loro non si convenía, a tutti diede, senza speranza di merito, cavalli, arme, danari.'

The name 'semplice Lombardo,' applied to Guido by his French-speaking friends, may therefore have been meant as a playful description of the 'honest usurer,' who provided horses, arms, and money, without looking for any return. (See *Academy*, Nov. 1, 1890.)

Guido was a contemporary of D., who is said to have been his guest at one time. The two are mentioned as fellow-guests at the court of Can Grande della Scala at Verona [**Can Grande**]. Benvenuto says Guido belonged to the Castello branch of the Roberti family, and adds that he was an accomplished poet in the vulgar tongue :—

'Iste fuit de Regio Lombardiae, de Robertis, quorum tria erant membra, scilicet illi de Tripoli, illi de Castello, et illi de Furno. . . . Iste florebat in Regio tempore nostri poetae . . . fuit autem vir prudens et rectus, sani consilii, amatus et honoratus, quia zelator erat reipublicae, et protector patriae, licet tunc alii essent potentiores in terra illa: fuit liberalis; cujus liberalitatem poeta noster expertus est semel, receptus et honoratus ab eo in domo sua. Fuit etiam Guido pulcer inventor in rhythmo vulgari, ut pulcre apparet in quibusdam dictis ejus.'

D. mentions Guido in the *Convivio* in his discussion as to the nature of nobility, where he says that if mere notoriety constituted a claim to nobility :—

'Asdente, il calzolaio di Parma, sarebbe più nobile che alcuno suo cittadino, e Albuino della Scala sarebbe più nobile che Guido da Castello di Reggio; che ciascuna di queste cose è falsissima.' (iv. 16^{69-71}.)

Castella, Castile, one of the old kingdoms of Spain, comprising the modern provinces of Old and New Castile. The kingdom of Castile was united to that of Leon from 1037 till the death of Alphonso VII in 1157, when the two were separated, Alphonso's eldest son, Sancho III, succeeding to the throne of Castile, the second son, Fernando II, to that of Leon. The two kingdoms were reunited in 1230, in which year Fernando III, who had succeeded to the throne of Castile in 1217, on the death of his maternal uncle, Enrique I (his mother, Doña Berenguela, having abdicated in his favour), became also King of Leon, in succession to his father, Alphonso IX. [**Table iii : Table iii. A.**]

The kingdom of Castile and Leon is alluded to by St. Bonaventura (in the Heaven of the Sun), Par. xii. 46–54; he describes it as the country in the W. of Europe, not far from the Atlantic (*vv.* 46–51), in which is situated Callaroga, the birthplace of St. Dominic, which he says 'lies under the protection of the great shield, in which the lion is subject and subjugates' (*vv.* 52–4), the arms of Castile and Leon consisting of two castles and two lions, the lion being above the castle on one half of the shield, and below it on the other [**Callaroga**]; Fernando IV, King of Castile and Leon (1295–1312), is alluded to (probably) by the Eagle in the Heaven of Jupiter as *quel di Spagna*, Par. xix. 125 [**Spagna**]; Castile is mentioned, in connexion with its 'good king,' *il buon re di Castella*, i. e. (probably) Alphonso VIII, King of Castile (1158–1214), Conv. iv. 11^{125-6} [**Alfonso** 3]; and as being a neighbour of Aragon, Mon. i. 11^{86-7} [**Aragona**].

Castellana Civitas, Città di Castello, town on the Tiber, in extreme N. of Umbria; its dialect, as well as those of Perugia, Orvieto, and Viterbo, not discussed by D. as being closely connected with the Roman and Spoletan dialects, V. E. i. 13^{29-32}.

Castello, Città di. [**Castellana Civitas.**]

Castello, Guido da. [**Castel, Guido da.**]

Castello Sant' Angelo], Castle of St. Angelo on the right bank of the Tiber at Rome, originally the Moles Hadriani, the mausoleum erected by Hadrian for himself and his successors; it was completed in A. D. 140 by Antoninus Pius. From Hadrian down to Septimius Severus (d. A. D. 211) all the Emperors and their families were buried in it. In 537, when Rome was besieged by the Goths, it was converted into a fortress. It owes its modern name to the tradition that Gregory the Great (590–604), while leading a procession to pray for the cessation of the plague, beheld the Archangel Michael sheathing his sword above the Castle, in commemoration of which the chapel of S. Angelo inter Nubes was subsequently erected at the summit of the building by Boniface IV (608–614). The great bronze pine-cone (referred to, Inf. xxxi. 59) is said at one time to have been placed on the pinnacle of the Castle.

D. refers to it in connexion with the crowds of pilgrims who swarmed across the bridge of St. Angelo during the Jubilee of 1300, as *il castello*, Inf. xviii. 32. [**Giubbileo.**]

Castiglia. [**Castella.**]

Castore, Castor, twin-brother of Pollux; Leda, having been visited by Jupiter in the form of a swan, brought forth two eggs, from one of which issued Helen, and from the other Castor and Pollux. At their death Jupiter placed the twins among the stars as the constellation Gemini. [**Leda.**]

Virgil (in Antepurgatory) mentions Castor and Pollux to indicate the sign Gemini, and intimates to D. that if it were the month of June, when the Sun is in Gemini, that part of the Zodiac in which the Sun would then be, would lie nearer the N. (Gemini being to the N. of Aries, in which the Sun was at the time of the Vision), Purg. iv. 61–6. [**Gemelli : Zodiaco.**]

Castra, a Florentine, to whom D. attributes the authorship of a *canzone* (the first two lines of which he quotes) in ridicule of the dialect of the men of Ancona, Rome, and Spoleto, V. E. i. 11^{21-9}.

The poem in question has been preserved in one MS. only (*Cod. Vat.* 3793), where it appears with the name 'Messer Osmano' prefixed to it; this name (which is probably for Osimano, i. e. belonging to Osimo, a city in the March of Ancona) may be either a pseudonym of the author, or the name of the person to whom the poem is addressed. According to Grion, Castra (or Castratutti) and Osmano are both of them pseudonyms of a certain Ser Manno, some of whose poems are printed by Crescimbeni. (See D'Ancona and Comparetti, *Antiche Rime Volgari*, i. 484–8; and Monaci, *Crest. Ital.*, pp. 492–4.)

Castrocaro, formerly a strong castle, now a village, in Romagna, in the valley of the Montone, a few miles from Forlì; in Cent. xiii it belonged to the Counts of Castrocaro, who were Ghibellines, but submitted (in 1282) to the Church.

Guido del Duca (in Circle II of Purgatory) includes its Counts among the degenerate families of Romagna, and laments that they had not died out, Purg. xiv. 116–17.

Benvenuto speaks of them as being extinct in his day:—

'Castrocaro, nobile castrum, et vere carum, supra Forlivium in valle Montorii, cujus comites hodie defecerunt. Sed tunc adhuc vigebant, sed degenerabant a nobilitate vicinorum.'

About the year 1300 the castle passed into the hands of the Ordelaffi of Forlì; subsequently it appears to have been purchased by the Florentines. It was for some years one of the principal Guelf strongholds in Romagna.

Catalano, a member of the Guelf Catalani family of Bologna (a branch of the Malavolti, whence Villani speaks of C. as Catalano de' Malavolti), born at Bologna circ. 1210; he was Podestà of Milan in 1243, of Parma in 1250, of Piacenza in 1260; in 1249 he commanded a division of the Bolognese infantry at the battle of Fossalta, in which King Enzio was defeated and taken prisoner; in 1261 he was associated with Loderingo degli Andalò of Bologna in founding the Order of the Knights of Our Lady (subsequently known as the 'Frati Gaudenti'); in 1265 and 1267 he and Loderingo shared the office of Podestà in Bologna, and in 1266 in Florence; shortly after his last term of office he retired to the monastery of the Frati Gaudenti at Ronzano near Bologna, where he died and was buried in 1285. (See Gozzadini, *Le Torri gentilizie di Bologna*, pp. 203 ff.)

After the defeat and death of Manfred at Benevento (Feb. 26, 126⅚), the Florentine commons, who were for the most part Guelf, began to be turbulent and to murmur against the government of Guido Novello and the Ghibelline nobles. The latter, therefore, as a conciliatory measure, arranged that the office of Podestà should be held jointly by a Guelf and a Ghibelline, instead of by a single individual as heretofore; and they selected for the purpose the two Bolognese, Frati Gaudenti, Catalano de' Catalani, a Guelf, and Loderingo degli Andalò, a Ghibelline, in the expectation that they would administer the office impartially. Catalano and Loderingo set to work to reform the government, without favouring either party, their most important measure being the establishment of the 'Council of Thirty-six,' which was selected from nobles and commons of both parties. This measure, however, gave offence to Guido Novello and the Ghibelline nobles, who attempted to suppress the Council; but the commons rose upon them, and they were forced to leave the city, the houses of many of the Ghibellines (that of the Uberti, in the quarter known as the Gardingo, among them) being wrecked by the populace. Catalano and Loderingo, who had already asked to be relieved of their office, thereupon quitted Florence, not without a suspicion on the part of the Florentines (which both D. and Villani regarded as well-founded) that 'under cover of false hypocrisy,' as Villani puts it, they had combined together for their own purposes, taking bribes from the Guelfs and persecuting the Ghibellines. They were succeeded in the office of Podestà by Ormanno Monaldeschi of Orvieto.

Villani gives the following account:—

'Come la novella fu in Firenze e per Toscana della sconfitta di Manfredi, i ghibellini . . . cominciarono ad invilire, e avere paura in tutte parti, e' guelfi usciti di Firenze ch'erano ribelli, e tali a' confini per lo contado e in più parti cominciarono a invigorire e a prendere cuore e ardire . . . onde il popolo di Firenze ch'era più guelfo d'animo che ghibellino . . . simile cominciarono a rinvigorire, e a mormorare, e parlare per la città, dogliendosi delle spese e incarichi disordinati che riceveano dal conte Guido Novello, e dagli altri che reggeano la terra; onde quelli che reggeano la città di Firenze a parte ghibellina, sentendo nella città il detto subuglio e mormorio, e avendo paura che 'l popolo non si rubellasse contra a loro, per una cotale mezzanità, e per contentare il popolo, elessono due cavalieri frati godenti di Bologna per podestadi di Firenze, che l'uno ebbe nome messer Catalano de' Malavolti, e l'altro messer Roderigo di Landolo, e l'uno era tenuto di parte guelfa, ciò era messer Catalano, e l'altro di parte ghibellina . . . Questi due frati per lo popolo di Firenze furono fatti venire, e misongli nel palagio del popolo d'incontro alla Badia, credendo che per l'onestà dell' abito fossono comuni, e guardassono il comune da soperchie spese; i quali tuttochè d'animo di parte fossono divisi, sotto coverta di falsa ipocrisia furono in concordia più al guadagno loro proprio che al bene comune.' (vii. 13.)

D. places Catalano, together with Loderingo, among the Hypocrites in Bolgia 6 of Circle VIII of Hell (Malebolge), Inf. xxiii. 104; *due*, *v.* 82; *frati*, *v.* 109; Catalano, *l'un*, *v.* 100; *il frate Catalan*, *v.* 114; *il frate*, *vv.* 127, 142 [**Ipocriti**]; D. having begged Virgil to discover some one of the Hypocrites who might be known by deed or name, one of the latter cries to them to stop, as he can satisfy their curiosity (Inf. xxiii. 73–9); D. then at V.'s bidding stops, and two of the Hypocrites hasten up to him, and after gazing at him in wonder ask who he is (*vv.* 80–93); D. having replied asks in his turn who they are and what is the nature of their punishment (*vv.* 94–9); he is answered by one of them (Catalano), who says they were Frati Gaudenti of Bologna, and gives their names, recounting how they two were chosen to fill the office of Podestà at Florence usually filled by one man, and how, instead of keeping peace, they wrought havoc in the city, as the ruins about the Gardingo still testify (*vv.* 100–8) [**Frati Gaudenti**: **Gardingo**: **Loderingo**]; D. begins to address them, but breaks off short on catching sight of a sinner crucified on the ground (*vv.* 109–13); C. explains that this is Caiaphas, and that his father-in-law Annas, and the rest of the Council who condemned Christ, are there with him (*vv.* 114–23) [**Caifas**]; Virgil then, after gazing in wonder at Caiaphas, inquires as to the way out (*vv.* 127–32), and from C.'s answer finds that the devil Malacoda in the previous Bolgia (Inf. xxi. 111) had lied to him (*vv.* 133–41); whereupon C. remarks that he had heard erewhile at Bologna that the devil was ever a liar and the father of lies (*vv.* 142–4) [**Bologna**: **Malacoda**].

Catalogna, Catalonia (Cataluña), province in N. E. corner of Spain, which in D.'s time formed part of the kingdom of Aragon; mentioned by Charles Martel (in the Heaven of Venus), who, in allusion to the greed of the needy Catalan retainers of his brother Robert,

speaks of *l'avara povertà di Catalogna*, Par. viii. 77. [**Carlo**[3]: **Roberto**[2].]

Robert, with his brothers Louis and John, had been detained in Catalonia from 1288 to 1295 by the King of Aragon, as hostages for their father, Charles II of Naples, and during his residence there R. had gathered round him a following of Catalan gentlemen who accompanied him into Italy. Benvenuto says:—

'Rex Robertus quando stetit in Aragonia, cujus pars maritima vocatur Catalonia, obses pro patre suo, acquisivit amicitias et familiaritates multorum, quos postea in Italia promovebat ad officia, qui noverant bene accumulare. Ad quod duo impellebant eos, scilicet, paupertas, quae suadet homini furtum et rapinam; et avaritia, quae reddit hominem ingeniosum ad omnia illicita lucra.'

When Robert came to Florence in 1305 he brought with him, Villani says (viii. 82), 'una masnada di trecento cavalieri araonesi e catalani'; and after he became King of Naples (in 1309) we several times find his Catalan and Aragonese troops employed in Italy against the Emperor Henry VII, as Villani records:—

'Nel detto anno 1311 . . . i Fiorentini mandarono a Bologna il maliscalco del re Ruberto con quattrocento cavalieri catalani, ch' erano al loro soldo per la guardia di Bologna, e per contastare allo 'mperadore se venisse da quella parte.' (ix. 17.)—'Nell' anno 1312 del mese d'Aprile, sentendo il re Ruberto l'apparecchiamento che 'l re d'Alamagna facea a Pisa per venire a Roma per coronarsi, si mandò innanzi a Roma . . . messer Gianni suo fratello con seicento cavalieri catalani e pugliesi . . . e v' andarono di Firenze dugento cavalieri di cavallate de' migliori cittadini, e 'l maliscalco del re Ruberto, ch' era al loro soldo, con trecento cavalieri catalani e mille pedoni.' (ix. 39.)

Catania, Golfo di], the Gulf of Catania, on the E. of Sicily; alluded to by Charles Martel (in the Heaven of Venus) as *il golfo Che riceve da Euro maggior briga*, i. e. the gulf which is most exposed to the S. E. wind, it being open to the E., Par. viii. 68–9; he also refers to the circumstance that owing to the proximity of Mt. Aetna, the gulf, which lies 'tra Pachino e Peloro' (*v.* 68), i. e. between Cape Passaro and Cape Faro, is often covered with a dense pall of smoke. [**Etna.**]

Catellini, ancient noble family of Florence, mentioned by Cacciaguida (in the Heaven of Mars) as having been already in their decline in his time, Par. xvi. 88. In D.'s day they were extinct; Villani says:—

'Nel quartiere della porta di san Brancazio . . . i Catellini furono antichissimi, e oggi non n' è ricordo: dicesi ch' e' figliuoli Tieri per bastardo nati fossono di loro legnaggio.' (iv. 12.)

The Ottimo Comento:—

'Questi sono spenti al nome, salvo che di loro si dice, che sono discesi certi cittadini, detti figliuoli di Bernardo Manfredi.'

According to Ld. Vernon two members of this family held high office in Florence in 1197 and 1215; they were Ghibellines, and as such were expelled from Florence in 1258 and again in 1268; they returned after the pacification of 1280, but were excluded from office owing to their refusal to enrol themselves in one of the *Arti*.

Catilina, Lucius Sergius Catilina, the famous Roman conspirator; born circ. B.C. 108, praetor 68, died 62. C., who was the descendant of an ancient patrician family which had fallen into poverty, was a candidate for the consulship in 66, but was disqualified in consequence of an impeachment for oppression during his praetorship. In revenge he formed a plot to murder the two consuls who had been elected. This plot having failed he engaged in a more extensive conspiracy, which came to a head during the consulship of Cicero, B.C. 63. By the vigilance of the latter all C.'s plans were baffled, and he himself was forced to leave Rome. Shortly after, Cicero obtained legal evidence against the rest of the conspirators, and at once summoned their leaders to the Senate, where they were condemned to death, the sentence being carried out that same night. A force was then dispatched against C., who was defeated and killed, while fighting with great valour, in the neighbourhood of Florence, B.C. 62. According to mediaeval authorities it was on this occasion that the town of Fiesole was destroyed by the Romans.

D. alludes to the conspiracy of C. and its frustration by Cicero, Conv. iv. 5^{172-6}. [**Cicerone: Fiesole.**]

Cato, Marcus, Cato of Utica, Mon. ii. 5^{134}. [**Catone**[2].]

Catona, small town of S. Italy, in Calabria, a few miles N. of Reggio, almost exactly opposite Messina; mentioned by Charles Martel (in the Heaven of Venus) to indicate the southernmost limit of the kingdom of Naples, Par. viii. 62 [**Ausonia: Napoli**]. It appears in D.'s time to have been the point of departure for Messina; thus after the 'Sicilian Vespers' Charles I concentrated his troops at Catona previous to their embarkation for that port.

For *Catona* many mod. edd. read *Crotona*, which is adopted by Pietro di Dante, and mentioned as a variant by Buti; it has, however, very slight MS. authority. Blanc supports it on the ground that Crotona is much better known than Catona, which is precisely a reason for suspecting it. *Catona* is the reading of Witte and of the most recent edd. (See *Giorn. Stor. Lett. Ital.*, xxx. 214–26.)

Catone[1], Marcus Porcius Cato, the Censor, commonly called Cato Major (i. e. the Elder), to distinguish him from his great-grandson Cato of Utica [**Catone**[2]]; he was born B.C. 234, elected Censor in 184, and died at the age of

85 in 149; he was especially noted for his attempts to repress the growing luxury of the Romans, and for his uncompromising hostility to Carthage.

D. refers to him as *Catone*, Conv. iv. 21^{82}; *Catone Vecchio*, Conv. iv. 27^{151}, 28^{45}; his opinion (as put into his mouth by Cicero) as to the divinity of the soul (*Senect.* § 21), Conv. iv. 21^{80-6}; his increased delight in conversation as he grew older (*Senect.* § 14), Conv. iv. 27^{151-4}; his eagerness to see (after death) the great Romans who had gone before him (*Senect.* § 23), Conv. iv. 28^{44-8}. [***Senectute, De.***]

Catone[2], Marcus Porcius Cato Uticensis, great-grandson of Cato the Censor, born B.C. 95; brought up as a devoted adherent of the Stoic school, he became conspicuous for his rigid morality. In 63 he was tribune of the plebs, and supported Cicero in his proposal that the Catilinarian conspirators should be put to death. He was one of the chief leaders of the aristocratical party, and opposed vehemently the measures of Caesar, Pompey, and Crassus. On the outbreak of the civil war in 49 he sided with Pompey; after the battle of Pharsalia he joined Metellus Scipio in Africa; when the latter was defeated at Thapsus, and all Africa, with the exception of Utica, submitted to Caesar, he resolved to die rather than fall into his hands; he therefore put an end to his own life, after spending the greater part of the night in reading Plato's *Phaedo* on the immortality of the soul, B.C. 46.

Cato is mentioned in connexion with his march through the desert of Libya shortly before his death (*Phars.* x. 411 ff.), Inf. xiv. 15; he is placed as warder at the entrance to Purgatory, *un veglio solo*, Purg. i. 31; *ei*, *v.* 42; *lui*, *v.* 52; *egli*, *v.* 86; *altrui*, *v.* 133 (where some think the reference is to God); *il veglio onesto*, Purg. ii. 119; the description of Cato's personal appearance, with long white hair and beard (Purg. i. 34–6) is borrowed from Lucan:—

'Ille nec horrificam sancto dimovit ab ore
Caesariem, duroque admisit gaudia vultu;
Ut primum tolli feralia viderat arma,
Intonsos rigidam in frontem descendere canos
Passus erat, maestamque genis increscere barbam.'
(*Phars.* ii. 372–6.)

D. and Virgil meet Cato on their arrival on the island from which rises the Mt. of Purgatory, where he appears as a solitary old man of venerable aspect, with long white hair and beard, and a radiant countenance (Purg. i. 31–9); he asks D. and V. who they are, taking them for damned spirits (*vv.* 40–8); V., after making D. do reverence, replies that through the intervention of Beatrice D. is come to see the spirits under his guardianship (*vv.* 49–69), and is seeking freedom, for the sake of which Cato himself had died at Utica (*vv.* 70–5); after explaining that D. is yet alive, and that he himself was come from Limbo, where Cato's wife Marcia was, V. implores him for the latter's sake to grant them admittance (*vv.* 76–84); Cato replies that Marcia can no longer move him now, but that for Beatrice's sake he will grant their request (*vv.* 85–93); then having bid V. gird D. with a rush and wash his face, he disappears (*vv.* 94–109); he appears once more to chide the loitering spirits who were listening to Casella's singing (after which he is not seen again), Purg. ii. 119–23.

As a suicide and a pagan, and as the bitter opponent of Caesar, the founder of the Roman Empire, we should expect to find Cato in Hell, with Pier delle Vigne, or with Brutus and Cassius. instead of being admitted to Purgatory and destined eventually to a place in Paradise (Purg. i. 75). D., however, regards him, not in his relation to the Roman Empire, but as the devoted lover of liberty, the representative of the soul made free by the annihilation of the body; and consequently as the appropriate guardian of those who by purgation were freeing themselves from the last traces of sin before appearing in the presence of God.

In his treatment of Cato D. appears to have followed Virgil, who, instead of placing him among the suicides in Taxtarus (*Aen.* vi. 434–9), represents him as a lawgiver among the righteous dead in Elysium :—

'Secretosque pios, his dantem jura Catonem'
(viii. 670)

—a line which probably suggested to D. the employment of Cato as warder of Purgatory. D.'s estimate of Cato was doubtless also in part derived from Cicero (*see below*), and from Lucan, who pictures him as the personification of godlike virtue :—

'Nam cui crediderim Superos arcana daturos
Dicturosque magis quam sancto vera Catoni? . . .
Ecce parens verus patriae dignissimus aris,
Roma, tuis; per quem nunquam jurare pudebit,
Et quem, si steteris unquam cervice soluta,
Tunc olim factura deum.'
(*Phars.* ix. 554–5; 601–4.)

'Hi mores, haec duri immota Catonis
Secta fuit, servare modum, finemque tenere,
Naturamque sequi, patriaeque impendere vitam;
Nec sibi, sed toti genitum se credere mundo.
Huic epulae, vicisse famem; magnique penates,
Submovisse hiemem tecto; pretiosaque vestis,
Hirtam membra super, Romani more Quiritis,
Induxisse togam; Venerisque huic maximus usus,
Progenies; Urbi pater est, Urbique maritus;
Justitiae cultor, rigidi servator honesti;
In commune bonus; nullosque Catonis in actus
Subrepsit, partemque tulit sibi nata voluptas.'
(*Phars.* ii. 380–91.)

D. expresses his great reverence for Cato in the *De Monarchia* :—'Accedit et illud inenarrabile sacrificium severissimi verae libertatis auctoris Marci Catonis . . . (qui) ut mundo libertatis amores accenderet, quanti libertas esset ostendit, dum e vita liber decedere maluit, quam sine libertate remanere in illa' (ii. 5^{119-40}); and in the *Convivio* :—'O sacratissimo petto di Catone (cf. Purg. i. 80), chi presumerà di te parlare? Certo maggiormente parlare di te non si può, che tacere.' (iv. 5^{110-2}.)—'Furono dunque filosofi molto antichi . . . che videro e credettero questo fine della vita umana essere solamente la rigida onestà; cioè rigidamente, senza rispetto alcuno, la verità e la giustizia seguire. . . . E costoro e la loro setta chiamati furono

Stoici: e fu di loro quello glorioso Catone.' (iv. 6^{82-95}.)—'Si legge di Catone, che non a sè, ma alla patria e a tutto il mondo nato essere credea.' (iv. 27^{31-3}.)—In speaking of Cato's wife Marcia, whom he gave to Hortensius, and who after the death of the latter came back to him, D. says her return to Cato symbolizes the noble soul returning to God in old age:—'Marzia, vedova fatta . . . tornò dal principio del suo vedovaggio a Catone; per che si significa la nobile anima dal principio del senio tornare a Dio. E quale uomo terreno più degno fu di significare Iddio, che Catone? Certo nullo. . . . Nel nome di cui è bello terminare ciò che delli segni della nobiltà ragionare si convegna, perocchè in lui essa nobiltà tutti li dimostra per tutte etadi.' (iv. $28^{116\ ff.}$)

Cato's escape from Julius Caesar into Africa, Conv. iii. 5^{121-3} [**Cesare**[1]]; his greatness not to be measured by words, Conv. iv. 5^{140-2}; belonged to the Stoic sect of philosophers, Conv. iv. 6^{93-6}; his belief that he was born not for himself, but for his country and the whole world (from Lucan, *Phars.* ii. 383: 'Nec sibi, sed toti genitum se credere mundo'), Conv. iv. 27^{31-3}; Lucan's account of the return of his wife Marcia to him, Conv. iv. 28^{97-123} [**Marzia**]; the most staunch champion of liberty, choosing death as a free man, rather than life without liberty, Mon. ii. 5^{132-40}; Cicero's estimate of his character quoted (freely) from the *De Officiis* (i. 31): 'Cato, to whom nature had given incredible firmness and who had strengthened this severity by his unremitting constancy to his principles, and who never formed a resolution by which he did not abide, was indeed bound to die rather than to look on the face of a tyrant,' Mon. ii. 5^{158-70}.

Catria, Monte Catria, one of the highest peaks of the Apennines, on the borders of Umbria and the Marches, between Gubbio and Pergola.

St. Peter Damian (in the Heaven of Saturn) describes it as a 'boss' formed by the lofty Apennines which rise between the shores of the Adriatic and of the Mediterranean, and refers to the fact that on its slopes was situated the monastery of Fonte Avellana, of which he was at one time Abbot, Par. xxi. 106–14. [**Apennino: Avellana.**]

Cattolica, La, small town on the Adriatic, between Rimini and Pesaro, at the point where the Emilia and the Marches meet; mentioned by Pier da Medicina (in Bolgia 9 of Circle VIII of Hell) in connexion with the murder of Guido del Cassero and Angiolello da Carignano by order of Malatestino of Rimini, Inf. xxviii. 80. [**Angiolello.**]

Caucasus, Mt. Caucasus; *Caucason*, Epist. vi. 3; Ecl. ii. 22; the Florentines threatened with the Imperial Eagle, which soars alike over the Pyrenees, Caucasus, and Atlas, Epist. vi. 3.

Caudinae Furcae, the 'Caudine Forks,' narrow passes in the mountains near Caudium, a town in Samnium on the road from Capua to Beneventum, where the Roman army surrendered to the Samnites, B.C. 321. D. quotes Lucan (*Phars.* ii. 135–8) to show how nearly the Empire in Italy was transferred from the Romans to the Samnites, Mon. ii. 11^{43-51}. [**Sanniti.**]

Causis, De, pseudo-Aristotelian treatise of unknown authorship, on which commentaries were written by Albertus Magnus, St. Thomas Aquinas, and Aegidius Romanus. It appears to have been transmitted by the Hebrews of Spain as a work of Aristotle, and was included as such in the MSS. and early printed editions of his works. It was translated from Arabic into Latin between 1167 and 1187 by Gerardus Cremonensis (d. at Toledo, 1187), 'magnus linguae translator arabicae,' who translated also the *Canon Medicinae* of Avicenna, and the *Almagest* of Ptolemy. The treatise, which is quoted as early as Cent. xii, was regarded as of great weight and authority in the Middle Ages. It was probably originally written in Arabic. Albertus Magnus, who wrote a commentary on it under the same name (the full title of his work is *De Causis et Processu Universitatis*), was the first to suspect that it was a compilation from Aristotle and the Arabian philosophers. He ascribed it to a certain David the Jew:—

'David Judaeus quidam ex dictis Aristotelis, Avicennii, Algazelis, et Alpharabii congregavit, per modum theorematum ordinans ea, quorum commentum ipsemet adhibuit, sicut et Euclides in geometricis fecisse videtur.' (*De Causis et Proc. Univ.*, ii. 1.)

St. Thomas Aquinas identified portions of it as extracts from the *Elevatio Theologica* (Στοιχείωσις Θεολογική) of Proclus, upon whose work it was probably based.

(See Jourdain, *Traductions Latines d'Aristote*, pp. 183–5, 196; Prantl, *Geschichte der Logik im Abendlande*, Bd. iii. pp. 8–10; and Bardenhewer, *Die pseudo-aristotelische Schrift* Ueber das reine Gute *bekannt unter dem Namen* Liber de Causis.)

The *De Causis* quoted by D. has been thought by some to be the above-mentioned work of Albertus Magnus; but it is evident that the work referred to by D. is the pseudo-Aristotelian treatise, since nearly all his quotations are taken word for word from the latter.

D. makes no reference to the authorship of the *De Causis*; he quotes it simply as *libro di Cagioni*, Conv. iii. 2^{27}; *libro delle Cagioni*, Conv. iii. $6^{41, 114}$, 7^{17}; iv. 21^{89}; *De Causis*, Mon. i. 11^{132-3}; *liber de Causis*, Epist. x. 20, 21.

D. quotes from the *De Causis* (the references being to the thirty-two *Propositiones* or *Lectiones*, into which the Latin work is divided) the theory that every 'substantial form' proceeds from its First Cause, which is God, Conv.

iii. 2[24–7] (*Prop.* xx); that the Divine Goodness and its gifts become diverse by the concurrence of that which receives them, Conv. iii. 2[31–4] (*Prop.* xx, 'Diversificantur bonitates et dona ex concursu recipientis'); that the first of all things is 'being,' Conv. iii. 2[52–4] (*Prop.* iv *init.*, 'Prima rerum creatarum est esse, et non est ante ipsum creatum aliud'); that every Intelligence on high knows what is above itself and what below, Conv. iii. 6[39–42] (*Prop.* viii *init.*, 'Omnis intelligentia scit quod est supra se, et quod est sub se; verumtamen scit quod est sub se, quoniam est causa ei, et scit quod est supra se, quoniam acquirit bonitates ab eo'); that every cause informs its effect with the goodness it has received from its own cause, which is God, Conv. iii. 6[113–18] (*Prop.* i, 'Causa prima adjuvat secundam causam super operationem suam, quoniam omnem operationem quam causa efficit secunda, prima etiam causa efficit'); that the Primal Goodness dispenses its bounty 'with a single affluence' (*con un discorrimento*), Conv. iii. 7[17–19] (*Prop.* xx, 'Prima bonitas influit bonitates super res omnes influxione una'); that every noble soul has three methods of operation, the animal, the intellectual, and the divine, Conv. iv. 21[89–91] (*Prop.* iii *init.*, 'Omnis anima nobilis tres habet operationes. Nam ex operationibus ejus est operatio animalis, et operatio intelligibilis, et operatio divina'); that the difference between causes is one of degree, Mon. i. 11[129–33] (*Prop.* i); that every primary cause has greater influence upon the object affected than a universal secondary cause, Epist. x. 20 (*Prop.* i. *init.*, 'Omnis causa primaria plus est influens supra causatum suum quam causa universalis secunda'); that every intelligence is full of forms, Epist. x. 21 (*Prop.* x *init.*, 'Omnis intelligentia plena est formis').

Cavalcante Cavalcanti. [**Cavalcanti, Cavalcante.**]

Cavalcanti, noble family of Florence, several members of which are mentioned by D., the most conspicuous being Cavalcante and his son Guido, the poet and friend of D.

Villani describes the Cavalcanti as being very wealthy and powerful:—

'I Cavalcanti erano una grande e possente casa . . . erano delle più possenti case e di genti, e di possessioni, e d'avere di Firenze.' (viii. 39, 71.)

They were originally Guelfs (v. 39; vi. 33); on the outbreak of the Bianchi and Neri feuds in Florence they for the most part sided with the Cerchi, the leaders of the Bianchi faction, of which they were subsequently some of the most prominent supporters.

Cavalcanti, Cavalcante], Florentine Guelf, father of D.'s friend, the poet Guido Cavalcanti; he is placed among the Heretics in Circle VI of Hell, but is not mentioned by name; *ombra*, Inf. x. 53; *lui*, *v.* 61; *costui*, *v.* 65; *quel caduto*, *v.* 110 [**Eretici**].

While D. is conversing with the Ghibelline Farinata degli Uberti, the shade of Cavalcante rises up from a sepulchre alongside of the latter, and looks eagerly to see if his son is with D. (Inf. x. 53–6); not seeing Guido, he asks where he is, and why he is not with D. (*vv.* 57–60); D., divining his identity from 'his words and the fashion of his punishment' (*vv.* 64–6), replies that he is not come of himself, but is brought by Virgil, 'whom perhaps your Guido held in disdain' (*vv.* 61–3); noticing that D. used the past tense ('ebbe a disdegno'), C. anxiously asks if his son is dead, and receiving no reply, falls back into his sepulchre and is seen no more (*vv.* 67–72); subsequently D. in compunction prays Farinata to tell him that Guido is yet alive, and that his own silence was due to wonderment at C.'s ignorance as to his son's fate (*vv.* 109–14) [**Cavalcanti, Guido: Farinata**].

C. is said to have been an Epicurean, and to have disbelieved in the immortality of the soul; Boccaccio says of him:—

'Fu leggiadro e ricco cavaliere, e seguì l'opinion d'Epicuro, in non credere che l'anima dopo la morte del corpo vivesse, e che il nostro sommo bene fosse ne' diletti carnali; e per questo siccome eretico è dannato.'

Benvenuto:—

'Iste omnino tenuit sectam epicureorum, semper credens, et suadens aliis, quod anima simul moreretur cum corpore; unde saepe habebat in ore istud dictum Salomonis: Unus est interitus hominis et jumentorum, et aequa utriusque conditio. . . . Iste cum audisset autorem conferentem multa cum Farinata de novitatibus Florentiae . . . surrexit statim ad videndum autorem, qui ita mordaciter tangebat ghibelinos, quia ipse Cavalcante erat guelphus cum suis. . . . Et sic vide quod autor ponit duos epicureos simul de parte contraria, unum ghibelinum, alterum guelphum.'

Cavalcanti, Guido, famous Florentine poet, son of Cavalcante, his mother being (probably) a lady of the house of the Conti Guidi; he was born probably between 1250 and 1255, but in any case not later than 1259; while still a youth (in 1267) he was betrothed by his father to Beatrice degli Uberti, daughter of the famous Farinata, at the time when an attempt was made to conciliate the feuds in Florence by means of matrimonial alliances between members of the opposing factions (*see below*); the date of the marriage, by which Guido had two children, a son Andrea and a daughter Tancia, is unknown. In 1280 Guido acted as one of the sureties of the peace arranged by the Cardinal Latino. From 1283 dates his friendship with D. (V. N. § 3[102–3]). In 1284 he was a member, together with Brunetto Latino and Dino Compagni, of the Grand Council. He was an ardent Guelf, and

Cavalcanti, Guido

when the Guelf party in Florence, split up into Bianchi and Neri, headed respectively by the Cerchi and the Donati, he threw in his lot with the former and distinguished himself by the violence of his opposition to the Donati, and especially to Corso Donati by whom, as Dino Compagni relates (i. 20), he was nicknamed 'Cavicchia' (see Del Lungo's note). Between 1292 and 1296 Guido set out on a pilgrimage to Compostela in Galicia, but he got no further on his way than Toulouse, whence he appears to have turned back to Nîmes. While he was on this journey Corso Donati made an attempt to assassinate him, in retaliation for which Guido on his return attacked Corso in the streets of Florence, receiving a wound in the affray (Comp., i. 20). In the summer of 1300, during D.'s priorate (June–Aug.), it was decided (June 24), in order to put an end to the disturbances caused by the continued hostilities between the two factions, to banish the leaders of both sides, the Neri being sent to Castel della Pieve, the Bianchi (Guido being among them) to Sarzana in Lunigiana; among those who approved this decision were Dante, in his capacity as Prior, and Dino Compagni, who formed one of the council ('I Signori, isdegnati, ebbono consiglio di più cittadini, e io Dino fui uno di quelli.' i. 21). It thus came about that D. was instrumental in sending his own friend into exile, and, as it proved, to his death; for though the exiles were recalled very shortly after, so that Guido only spent a few weeks at Sarzana, he never recovered from the effects of the malarious climate of the place, and died in Florence at the end of August in that same year; he was buried in the cemetery of Santa Reparata on Aug. 29, as is attested by an entry in the official records still preserved in Florence.

In recording his exile and death, Villani says of him :—

'Questa parte (i bianchi) vi stette meno a' confini, che furono revocati per lo infermo luogo, e tornonne malato Guido Cavalcanti, onde morio, e di lui fu grande dammaggio, perocchè era come filosofo, virtudioso uomo in più cose, se non ch' era troppo tenero ('touchy') e stizzoso.' (viii. 42.)

The betrothal of Guido Cavalcanti to the daughter of Farinata degli Uberti, and the other matrimonial alliances projected at the same time, are recorded by Villani under the year 1267 :—

'Per trattato di pace, il gennaio vegnente il popolo rimise in Firenze i guelfi e' ghibellini, e feciono fare tra loro più matrimoni e parentadi, intra li quali questi furono i maggiorenti; che messer Bonaccorso Bellincioni degli Adimari diede per moglie a messer Forese suo figliuolo la figliuola del conte Guido Novello, e messer Bindo suo fratello tolse una degli Ubaldini, e messer Cavalcante de' Cavalcanti diede per moglie a Guido suo figliuolo la figliuola di messer Farinata degli Uberti, e messer Simone Donati diede la figliuola a messer Azzolino di messer Farinata degli Uberti.' (vii. 15.)

Of Guido's poems, which consist of *canzoni*, sonnets, and *ballate*, some didactic, some purely lyrical, a large number has been preserved; the most famous of the didactic poems is the *canzone* ('Donna mi prega, perch' io voglio dire') on the nature of love, which is twice quoted by D. (V. E. ii. $12^{17, 63}$) and was the subject of numerous commentaries, among them being one in Italian by Aegidius Romanus [**Egidio** [2]]; the sonnets are for the most amatory, many of them being addressed to Dante, Dino Compagni, and Cino da Pistoja; the *ballate* are the least artificial of his poems. Guido Cavalcanti belongs with Dante, Lapo Gianni, Dino Frescobaldi, Gianni Alfani, &c. to the school of 'il dolce stil nuovo,' which superseded that of Guido Guinicelli—the Guido whom his namesake eclipsed as a poet in the vulgar tongue, according to D.'s estimate :

'Ha tolto l'uno all' altro Guido
La gloria della lingua.' (*Purg.* xi. 97–8.)

(See D'Ancona and Bacci, *Lett. Ital.*, i. 93–5; and Ercole, *Rime di G. C.*)

In the *D. C.*, Guido is mentioned in the conversation between D. and Cavalcante in Circle VI of Hell, where the latter refers to him as 'mio figlio' and asks why he is not with D., Inf. x. 60; D. in his reply refers to him as 'Guido vostro,' and, indicating Virgil, hints that Guido 'held him in disdain' (*vv.* 61–3); D. having used the past tense ('ebbe a disdegno'), Cavalcante assumes that his son is dead, and asks D., 'non viv' egli ancora?' (*vv.* 67–9); D. does not reply, but subsequently bids Farinata tell Cavalcante that Guido is still alive, 'il suo nato è co' vivi ancor congiunto' (*vv.* 109–14) [**Cavalcante**]; he is mentioned again (by Oderisi in Circle I of Purgatory) as 'l'uno Guido' whose fame as an Italian poet should eclipse that of 'l'altro Guido' (i. e. Guido Guinicelli), and who in his turn should perhaps be eclipsed by another contemporary poet (i. e. according to some, by D. himself), Purg. xi. 97–9. [**Guido** [4]].

In the *Vita Nuova*, which is dedicated to Guido Cavalcanti (§ 31^{22-3}), D. several times refers to him as his most intimate friend, 'quegli, cui io chiamo primo de' miei amici,' V. N. § 3^{98-9}; 'mio primo amico,' §§ 24^{19}, 31^{22}, 34^{3-4}; he includes him among the famous poets of the day, and mentions that G. was one of those to whom he sent his sonnet 'A ciascun' alma presa e gentil core,' to which G. replied, and which D. says was the beginning of their friendship :—

'A questo sonetto fu risposto da molti . . . tra li quali fu risponditore quegli, cui io chiamo primo de' miei amici; e disse allora un sonetto lo quale comincia : *Vedesti al mio parere ogni valore.* E

questo fu quasi il principio dell' amistà tra lui e me, quand' egli seppe ch' io era quegli che gli avea ciò mandato.' (§ 3^{98-101}.)

To him D. addressed a sonnet referring to G.'s love for a lady of the name of Giovanna (Son. xxxii):—

'Guido, vorrei che tu e Lapo ed io
Fossimo presi per incantamento,
E messi ad un vascel, ch' ad ogni vento
Per mare andasse a voler vostro e mio . . .
E monna Vanna e monna Bice poi, . . .
Con noi ponesse il buono incantatore,
E quivi ragionar sempre d'amore . . .'

In the *De Vulgari Eloquentia* Guido is several times mentioned; he is referred to as *Guido Florentinus*, V. E. i. 13^{36}; ii. 12^{61}; *Guido Cavalcanti*, V. E. ii. 6^{68}; *Guido de Florentia*, V. E. ii. 12^{16}; his poems quoted, 'Poi che di doglia cuor convien ch' io porti,' V. E. ii. 6^{69}; 'Donna mi prega, perch' io voglio dire,' V. E. ii. $12^{17, 63}$; he, like D. himself and Lapo, rejected the Florentine dialect in his poems, V. E. i. 13^{32-7}; composed *canzoni* in the most illustrious style, V. E. ii. 6^{68}; wrote stanzas of eleven-syllabled lines, V. E. ii. 12^{14-16}; employed three-syllabled lines in his *canzone* on the nature of love, V. E. ii. 12^{62-3}.

Several of the old commentators suppose that Guido Cavalcanti and D. himself are the two persons referred to by Ciacco (in Circle III of Hell), who, in speaking of the corrupt state of Florence, says 'Giusti son due, ma non vi sono intesi,' i. e. there are two just citizens, but no heed is paid to them, Inf. vi. 73. Thus Boccaccio says:—

'Quali questi due si sieno, sarebbe grave l'indovinare; nondimeno sono alcuni, i quali donde che egli sel traggano, che voglion dire essere stato l'uno l'autor medesimo, e l'altro Guido Cavalcanti, il quale era d'una medesima setta con lui.'

Similarly Benvenuto:—

'Autor loquitur de se et Guidone Cavalcante, qui de rei veritate tempore illo erant duo oculi Florentiae, sed autor non exprimit nomen, sed relinquit intelligi judicio prudentum. De se enim nullus sapiens dubitabit.'

Others think D. and Dino Compagni are intended [**Compagni, Dino**]; while Vellutello has no doubt that the reference is to two pious Florentines, Barduccio and Giovanni da Vispignano, whose saintly reputation is recorded by Villani [**Barduccio**].

The meaning of D.'s expression with regard to Guido that 'haply he held Virgil in disdain' (Inf. x. 63) has been much disputed. The early commentators explain that Guido preferred philosophy to poetry; e. g. Boccaccio says:—

'Perciocchè la filosofia gli pareva, siccome ella è, da molto più che la poesia, ebbe a sdegno Virgilio e gli altri poeti.'

Some think the reason was political, and that Guido, who was a Guelf, was in antagonism with Virgil as the poet of the Roman Empire; while others (e. g. Rossetti) think it was because of his 'strong desire to see the Latin language give place in poetry and literature to a perfected Italian idiom,' a desire to which D. alludes in the *Vita Nuova*, where he says that Guido wished him to write to him in the vulgar tongue only (§ 31^{21-4}).

Of Guido's character we have, besides the account of Villani quoted above, that of his friend and poetical correspondent, Dino Compagni, who describes him in his chronicle as 'uno giovane gentile . . . cortese e ardito, ma sdegnoso e solitario e intento allo studio' (i. 20). Boccaccio in his *Comento* says of him:—

'Fu uomo costumatissimo e ricco e d'alto ingegno, e seppe molte leggiadre cose fare meglio che alcun altro nostro cittadino: e oltre a ciò fu nel suo tempo reputato ottimo loico e buon filosofo, e fu singularissimo amico dell' autore, siccome esso medesimo mostra nella sua *Vita Nuova*, e fu buon dicitore in rima.'

And in the *Decamerone*:—

'Fu uno de' migliori loici che avesse il mondo, e ottimo filosofo naturale, sì fu egli leggiadrissimo e costumato e parlante uomo molto, e ogni cosa che far volle e a gentile uom pertenente, seppe meglio che altro uom fare, e con questo era ricchissimo, e a chiedere a lingua sapeva onorare, cui nell' animo gli capeva, che il valesse. . . . Alcuna volta speculando, molto astratto dagli uomini diveniva, e perciò che egli alquanto tenea della opinione degli Epicuri, si diceva tra la gente volgare, che queste sue speculazioni erano solo in cercare, se trovar si potesse, che Iddio non fosse.' (vi. 9.)

Benvenuto says of him, 'fuit alter oculus Florentiae tempore Dantis.'

Rossetti, who translated many of Guido's poems, gives the following estimate of him:—

'He seems to have been in all things of that fitful and vehement nature which would impress others always strongly, but often in opposite ways. Self-reliant pride gave its colour to all his moods; making his exploits as a soldier frequently abortive through the headstrong ardour of partisanship, and causing the perversity of a logician to prevail in much of his amorous poetry. The writings of his contemporaries, as well as his own, tend to show him rash in war, fickle in love, and presumptuous in belief; but also by the same concurrent testimony, he was distinguished by great personal beauty, high accomplishments of all kinds, and daring nobility of soul. Not unworthy, for all the weakness of his strength, to have been the object of D.'s early emulation, the first friend of his youth, and his precursor and fellow-labourer in the creation of Italian Poetry. . . . As a poet, he has more individual life of his own than belongs to any of his predecessors; by far the best of his pieces being those which relate to himself, his loves and hates.' (*Dante and his Circle.*)

Two characteristic stories of Guido have been preserved, the one by Boccaccio (*Decam.* vi. 9), the other by Sacchetti (*Nov.* 68).

Cavalcanti, Francesco Guercio de'], 'squinting Francis' (called Guelfo by the Ottimo), member of the Cavalcanti family of Florence, who was murdered by the inhabitants of Gaville, a village in the Upper Valdarno; his death was speedily avenged by the Cavalcanti, who in their fury are said to have almost dispeopled Gaville. He is one of five Florentines (Inf. xxvi. 4–5)—the others being Cianfa (Inf. xxv. 43), Agnello (*v.* 68), Buoso (*v.* 140), and Puccio Sciancato (*v.* 148)—whom D. places among the Robbers in Bolgia 7 of Circle VIII of Hell (Malebolge), alluding to him as *quel, che tu, Gaville, piagni*, Inf. xxv. 151. [**Ladri.**] Francesco is one of three spirits seen by D. to undergo transformation; he is a serpent to begin with (*un serpentello acceso, v.* 83), and gradually exchanges forms with Buoso, who is at first in human shape (*vv.* 103–41). [**Buoso: Puccio Sciancato.**] The Anonimo Fiorentino says of him:—

'Questi è messer Francesco chiamato messer Guercio de' Cavalcanti, che fu morto da certi uomini da Gaville, ch'è una villa nel Val d'Arno di sopra nel contado di Firenze, per la qual morte i consorti di messer Francesco molti di quelli da Gaville uccisono et disfeciono; et però dice l'Autore che per lui quella villa ancor ne piagne, et per le accuse et testimonianze et condennagioni et uccisioni di loro, che per quella cagione ne seguitorono, che bene piangono ancora la morte di messer Francesco.'

Cavalcanti, Guelfo de'. [**Cavalcanti, Francesco Guercio de'.**]

Cavalcanti, Gianni Schicchi de'. [**Gianni Schicchi.**]

Caÿster, river of Asia Minor, which rises in Mt. Tmolus, and flows through Lydia and Ionia into the Aegean Sea a few miles above Ephesus; it was famous for its swans, in which connexion (in imitation of *Georg.* i. 384) D. mentions it, Ecl. ii. 18.

Cecilio, Caecilius Statius, Roman comic poet, contemporary of Ennius, and immediate predecessor of Terence; he was a native of Milan, and originally a slave, but afterwards was freed; he died B.C. 168.

C. is mentioned, together with Terence, Plautus, and Varro (or Varius) by Statius (in Purgatory), who asks Virgil for news of them, and is told that they and Persius and many others are with Homer and V. himself in Limbo, Purg. xxii. 98. [**Limbo.**]

D. doubtless got the name of C. from Horace, by whom he is twice mentioned in his lists of Roman poets:—

'Dicitur . . .
Plautus ad exemplar Siculi properare Epicharmi;
Vincere Caecilius gravitate, Terentius arte.'
(*Epist.* II. i. 57–9.)

'Quid autem
Caecilio Plautoque dabit Romanus ademptum
Virgilio Varioque?' (*A. P.* 53–5.)

C. is also mentioned, together with Plautus and 'Terentius vester,' by St. Augustine in the *De Civitate Dei* (ii. 12), with which D. was familiar.

Cécina, river of Tuscany, which flows into the Mediterranean about 20 miles S. of Leghorn; mentioned together with Corneto, which is situated on the Marta, about 10 miles N. of Civitavecchia, these two rivers indicating roughly the N. and S. limits of the Maremma or marshy sea-board of Tuscany, Inf. xiii. 9 [**Maremma**].

Cefalo, Cephalus, King of Athens; mentioned in connexion with Ovid's account of how C., being at war with Crete, sought assistance from Aeacus, King of Aegina (*Metam.* vii. 501–5), of how Aeacus complied (*vv.* 506–11), and of how he related to C. the history of the pestilence that destroyed the people of Aegina and of the repopulation of the island (*vv.* 523–657) Conv. iv. 27^{155-87} [**Eaco**]. D. translates the second passage (*vv.* 506–11), which according to the established text runs as follows:—

'Aeacus, in capulo sceptri nitente sinistra,
Ne petite auxilium, sed sumite, dixit, Athenae.
Nec dubie vires, quas haec habet insula, vestras
Ducite; et omnis eat rerum status iste mearum.
Robora non desunt; superat mihi miles, et hosti:
Gratia Dis; felix et inexcusabile tempus.'

The text used by D., however, evidently read *Dicite* for *Ducite* and *erat* for *eat* (*v.* 509), and, unless the Italian text is corrupt, it must have read *hostis* for *hosti* (*v.* 510).

Celestino V], Celestine V (Pietro da Morrone), elected Pope at the age of nearly 80, at Perugia, July 5, 1294; abdicated at Naples, Dec. 13 of the same year. After the death of Nicholas IV in 1292, the Cardinals had been in conclave for nearly two years without electing a new Pope, when on the suggestion of the Cardinal of Ostia they summoned the venerable hermit, Pietro da Morrone, from his cell in the remote Abruzzi to assume the papal crown. Pietro, who was of humble birth, was on account of his extraordinary austerities regarded by the people as a man of the highest sanctity. Scarcely, however, had he ascended the pontifical throne than, weary of his dignity, he began to long for his former solitude, and to cast about for some way of vacating his office.

'Negli anni di Cristo 1294 del mese di Luglio, essendo stata vacata la Chiesa di Roma dopo la morte di papa Niccola più di due anni, per discordia de' cardinali ch'erano partiti, e ciascuna setta volea papa uno di loro, essendo i cardinali in Perugia . . . furono in concordia di non chiamare niuno di loro collegio, e elessono uno santo uomo, ch'avea nome frate Piero dal Morrone d'Abruzzi. Questi era romito e d'aspra vita e penitenzia, e

per lasciare la vanità del mondo . . . se n'andò a fare penitenzia nella montagna del Morrone, la quale è sopra Sermona. Questi eletto e fatto venire e coronato papa, per riformare la Chiesa fece di Settembre vegnente dodici cardinali . . . ma perchè egli era semplice e non litterato, e delle pompe del mondo non si travagliava volentieri, i cardinali il pregiavano poco, e parea loro che a utile e stato della Chiesa avere fatta mala elezione. Il detto santo padre avveggendosi di ciò, e non sentendosi sofficiente al governamento della Chiesa, come quegli che più amava di servire a Dio e l'utile di sua anima che l'onore mondano, cercava ogni via come potesse rinunziare il papato.' (Villani, viii. 5.)

According to the current belief, which was shared by D. (Inf. xix. 56), Celestine's abdication was brought about by the crafty Benedetto Gaetani, who a few days after, through the interest of Charles II of Naples, secured his own election, and became Pope as Boniface VIII:—

'Intra gli altri cardinali della corte era uno messer Benedetto Guatani d'Alagna molto savio di scrittura, e delle cose del mondo molto pratico e sagace, il quale aveva grande volontà di pervenire alla dignità papale, e quello con ordine avea cercato e procacciato col re Carlo e co' cardinali, e già aveva da loro la promessa, la quale poi gli venne fatta. Questi si mise dinanzi al santo padre, sentendo ch' egli avea voglia di rinunziare il papato, ch' egli facesse una nuova decretale, che per utilità della sua anima ciascuno papa potesse il papato rinunziare, mostrandogli l'esemplo di santo Clemente, che quando santo Pietro venne a morte, lasciò ch' appresso lui fosse papa; e quegli per utile di sua anima non volle essere . . . e così come il consigliò il detto cardinale, fece papa Celestino il detto decreto; e ciò fatto, il dì di santa Lucia di Dicembre vegnente, fatto concestoro di tutti i cardinali, in loro presenza si trasse la corona e il manto papale, e rinunziò il papato, e partissi della corte, e tornossi ad essere eremita, e a fare sua penitenzia. E così regnò nel papato cinque mesi e nove dì papa Celestino.' (Vill. viii. 5.)—'Vero è che molti dicono, che il detto cardinale gli venne una notte segretamente con una tromba a capo al letto, et chiamollo tre volte, ove Papa Celestino gli rispose, et disse, Chi sei tu? Rispose quel dalla tromba, Io sono l'angel da Iddio mandato a te come suo divoto servo; et da parte sua ti dico che tu abbia più cara l'anima tua che le pompe di questo mondo, et subito si partì. Di che Papa Celestino non restò ch' egli rinuntiò.' (*Pecorone*, xiii. 2.)

In order to secure himself from any attempt at opposition on the part of Celestine, Boniface put him in prison, where he died in 1296. He was canonized a few years later (in 1313) by Clement V. [**Bonifazio**[1].]

Celestine is alluded to as the predecessor of Boniface VIII, in connexion with his abdication, Inf. xxvii. 105; and according to the most general opinion (dating from the earliest commentators) he is the person indicated by D. as 'colui Che fece per viltate il gran rifiuto,' whose shade he saw among the souls of those 'Che visser senza infamia e senza lodo,' and who were not worthy to enter Hell, Inf. iii. 36, 59–60. It has been objected to this identification that D. would hardly have condemned so severely one whom the Church regarded and honoured as a saint; but this objection does not hold good inasmuch as, though Celestine was canonized in 1313, the decree of canonization was not made public until 1328, during the pontificate of John XXII, seven years after D.'s death, as is recorded by Villani:—

'Nel detto anno 1328, papa Giovanni co' suoi cardinali appo la città di Vignone in Proenza, ov' era lo corte, canonizzò santo Pietro di Murrone, il quale fu papa Celestino quinto.' (x. 89.)

This point is noted by Boccaccio, who says:—

'Quando l'autore entrò in questo cammino . . . questo san Piero non era ancora canonizzato . . . fu canonizzato molti anni dopo, cioè al tempo di papa Giovanni vegesimo secondo: e però infino a quel dì che canonizzato fu, fu lecito a ciascuno di crederne quello che più gli piacesse, siccome è di ciascuna cosa che della chiesa determinata non sia.'

It must be borne in mind that by his abdication Celestine rendered himself in D.'s eyes a traitor to mankind, in that he betrayed the sacred office of the 'summus pontifex, qui secundum revelata humanum genus perduceret ad vitam aeternam' (Mon. iii. 16^{7-9}); that he for the time being extinguished all hopes of a reform in the Church; and finally, that he had left the way open for D.'s bitterest enemy, Boniface VIII. What D. stigmatizes as cowardice the Church chose to regard as humility, but as Milman remarks:—

'Assuredly there was no magnanimity contemptuous of the Papal greatness in the abdication of Celestine; it was the weariness, the conscious inefficiency, the regret of a man suddenly wrenched from all his habits, pursuits, and avocations, and unnaturally compelled or tempted to assume an uncongenial dignity. It was the cry of passionate feebleness to be released from an insupportable burden.'

Of the old commentators, Pietro di Dante seems to have no doubt that Celestine is intended:—

'Inter quos nominat fratrem Petrum de Murrono, ut credo, qui dictus est Papa Celestinus V; qui possendo ita esse sanctus et spiritualis in papatu sicut in eremo, papatui, qui est sedes Christi, pusillanimiter renuntiavit.'

The rest are almost unanimously of the same opinion, but most of them mention Esau as an alternative. Benvenuto, on the other hand, energetically maintains that D. could not have meant Celestine, since his abdication was an act, not of cowardice, but of noble self-renunciation; his own opinion is

that the reference is to Esau, but he adds that if D. did mean Celestine it was through ignorance that he was a holy man, and because he made way for Boniface VIII :—

'Certe communis et vulgaris fere omnium opinio esse videtur, quod autor noster hic loquatur de Celestino . . . sed, quicquid dicatur, mihi videtur quod autor nullo modo loquatur nec loqui possit de Celestino. Primo, quia licet Celestinus fecerit maximam renuntiationem, non tamen ex vilitate, imo ex magnanimitate; fuit enim Celestinus, si verum loqui volumus, vere magnanimus; magnanimus ante papatum, in papatu, et post papatum. . . . Quis ergo fuit iste tristissimus? Dico breviter . . . quod fuit Esau: iste enim fecit magnam refutationem quando renunciavit omnia primogenita sua fratri suo Jacob . . . ista fuit maxima renunciatio; nam ex primogenitura Isaac patris eorum descensurus erat Christus. . . . Si tamen quis velit omnino resistere, et dicere autorem intellexisse de Celestino . . . pro excusatione autoris dicam quod nondum erat sibi nota sanctitas hominis. . . . Praeterea autor erat iratus Bonifacio, autori exilii et expulsionis ejus. Qui Celestinus donaverat sponte Bonifacio summum pontificatum.'

Fazio degli Uberti in the *Dittamondo* (written before 1360) names Celestine as being in Hell, evidently in allusion to this passage of the *D. C.*:—

'Tra lor così per cattivo si danna
Il misero Giovanni lor Delfino,
Che rifiutò l'onor di tanta manna,
Come è in inferno papa Celestino.' (iv. 21.)

Among the various persons suggested by modern commentators are Diocletian, the Roman Emperor who abdicated; Augustulus, the last Roman Emperor of the West; Giano della Bella; and Vieri de' Cerchi, the incapable head of the Florentine Bianchi. (See Barlow, *Il gran Rifiuto*).

Centauri, Centaurs, mythical race, half horses and half men; they are said to have been the offspring of Ixion, King of the Lapithae, and a cloud in the shape of Hera, hence D., who introduces them as examples of gluttony in Circle VI of Purgatory, refers to them as 'i maladetti Nei nuvoli formati,' Purg. xxiv. 121–2; their fight with the Lapithae and Theseus at the wedding of Pirithoüs, their half-brother, and Hippodamë, is alluded to, *vv.* 122–3 [**Golosi: Teseo**]. D. got the story from Ovid:—

[During the wedding-feast the Centaur Eurytus, inflamed with wine, attempts to carry off the bride, while his companions seize the other women.]

'Duxerat Hippodamen audaci Ixione natus,
Nubigenasque feros, positis ex ordine mensis,
Arboribus tecto discumbere jusserat antro . . .
Ecce canunt hymenaeon, et ignibus atria fumant;
Cinctaque adest virgo matrum, nuruumque caterva,
Praesignis facie; felicem diximus illa
Conjuge Pirithoüm: quod paene fefellimus omen.
Nam tibi, saevorum saevissime Centaurorum
Eurytе, quam vino pectus, tam virgine visa
Ardet; et ebrietas geminata libidine regnat.
Protinus eversae turbant convivia mensae;
Raptaturque comis per vim nova nupta prehensis.
Eurytus Hippodamen, alii, quam quisque probabant
Aut poterant, rapiunt.'

[Theseus rescues Hippodamë and the fight becomes general.]

'"Quae te vecordia," Theseus,
"Eurytе, pulsat," ait, "qui, me vivente lacessas
Pirithoüm, violesque duos ignarus in uno?"
Neve ea magnanimus frustra memoraverit heros,
Submovet instantes, raptamque furentibus aufert.'

[In the sequel, after a bloody conflict, the Centaurs are defeated.] (*Metam.* xii. 210 ff.)

D. places the Centaurs as guardians of the Tyrants and Murderers in Round 1 of Circle VII of Hell, Inf. xii. 56; *fiere snelle*, *v.* 76; they are armed with bows and arrows (*vv.* 56, 60), and shoot any of the spirits who attempt to evade their punishment (*vv.* 73–5); three of them, Chiron, Nessus, and Pholus, advance from the troop (*vv.* 59–60); Nessus threatens D. and Virgil (*vv.* 61–3), but is rebuked by the latter (*vv.* 64–6), who explains to D. who they are (*vv.* 67–72), and requests Chiron to give them an escort (*vv.* 91–6); Chiron sends Nessus with them, who points out the different sinners to them as they go along (*vv.* 97–139) [**Chirone: Folo: Nesso: Violenti**].

Elsewhere D. refers to the Centaurs as 'the brothers of Cacus,' Inf. xxv. 28. [**Caco.**]

The Centaurs, with their semi-bestial form, typify the sins of bestiality (Inf. xi. 83). Benvenuto regards them as representative of the foreign mercenaries ('stipendiarii,' the 'condottieri' of later times), who were beginning to overrun Italy:—

'Isti centauri figuraliter sunt stipendiarii, et viri militares praedatores . . . proh dolor! in haec tempora infelicitas mea me deduxit, ut viderem hodie miseram Italiam plenam barbaris socialibus omnium nationum. Hic enim sunt Anglici sanguinei, Alemanni furiosi, Britones bruti, Vascones rapaces, Hungari immundi.'

Centauro, Centaur; of Nessus, Inf. xii. 61, 104, 115, 129 [**Nesso**]; of Cacus (who was not properly speaking a Centaur), Inf. xxv. 17 [**Caco**].

Ceperano, town in Latium on the banks of the Liris (branch of the Garigliano), which there forms part of the frontier between the Papal States and the kingdom of Naples.

D. mentions C. in allusion to the betrayal of Manfred by the Apulians just before the fatal battle of Benevento (Feb. 26, 126$\frac{6}{7}$), Inf. xxviii. 16–7.

Hearing of the approach of Charles of Anjou, Manfred directed all his energies to the defence of the passes into his kingdom. At the point called the bridge of Ceperano, where the road crosses the Liris, he posted the Count Giordano, and his relative, the Count of Caserta; the latter, however, turned traitor (in revenge, it is said, for a private wrong), and abandoned the pass, leaving Charles to advance unopposed :—

'Lo re Manfredi sentendo la venuta del detto Carlo, e poi della sua gente . . . incontanente mise tutto suo studio alla guardia de' passi del Regno, e al passo al ponte a Cepperano mise il conte Giordano e quello di Caserta . . . con gente assai a piè e a cavallo. . . . Avvenne che, giunto il re Carlo con sua oste a Fresolone in Campagna, scendendo verso Cepperano, il detto conte Giordano che a quello passo era a guardia, veggendo venire la gente del re per passare, volle difendere il passo; il conte di Caserta disse ch' era meglio a lasciarne prima alquanti passare, sì gli avrebbono di là dal passo sanza colpo di spada. Il conte, quando vide ingrossare la gente, ancora volle assalirli con battaglia; allora il conte di Caserta, il quale era nel trattato, disse che la battaglia era di gran rischio, imperciocchè troppi n' erano passati. Allora il conte Giordano veggendo sì possente la gente del re, abbandonarono la terra e il ponte, chi dice per paura, ma i più dissono per lo trattato fatto dal re al conte di Caserta, imperciocch' egli non amava Manfredi . . . e volle fare questa vendetta col detto tradimento. E a questo diamo fede, perocchè furono de' primi egli e' suoi che s'arrenderono al re Carlo, e lasciato Cepperano, non tornaro all' oste del re Manfredi a san Germano, ma si tennero in loro castella.' (Villani, vii. 5.)

D. implies that there was a battle at Ceperano, but as a matter of fact no engagement took place at the bridge; he has perhaps confused what happened there with the action at San Germano, which was besieged and taken a few days later (Vill. vii. 6); or possibly, since the context seems to point to an engagement in which there was great loss of life, his words (taken somewhat loosely) refer to the decisive battle at Benevento itself, during which, at a critical moment, as Villani relates:—

'la maggiore parte de' baroni pugliesi, e del Regno, . . . o per viltà di cuore, o veggendo a loro avere il peggiore, e chi disse per tradimento, . . . si fallirono a Manfredi, abbandonandolo e fuggendosi.' (vii. 9.) [**Benevento: Manfredi.**]

Cephas (a Syriac word, answering to the Greek Peter, and signifying a rock), name given by Christ to Simon:—

'When Jesus beheld Simon, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.' (*John* i. 42.)

St. Peter Damian (in the Heaven of Saturn) contrasts the simplicity of St. Peter (whom he calls by the name of Cephas) and St. Paul with the luxury of the prelates of his day, Par. xxi. 127–8 [**Pietro** 1].

Cepperano. [Ceperano.]

Cerbero, Cerberus, huge dog-like monster, with three heads, who guarded the entrance to the infernal regions; the last and most difficult of the twelve labours of Hercules was to bring Cerberus into the upper world, which he accomplished by putting the monster in a chain and carrying him off.

D., taking C. as the type of gluttony, places him as guardian of Circle III of Hell, where the Gluttonous are punished, Inf. vi. 13; *fiera crudele e diversa*, *v.* 13; *il gran vermo*, *v.* 22; *demonio*, *v.* 32; he is described as a cruel and uncouth brute, with three heads, scarlet eyes, a greasy black beard, a huge belly, and paws armed with nails, with which he claws and rends the spirits under his charge (*vv.* 13–18), while he deafens them with his barking (*vv.* 32–3) [**Golosi**]; when he catches sight of D. and Virgil, he shows his tusks at them, but V. appeases him by throwing handfuls of earth down his throats (*vv.* 22–31). The incident is imitated from Virgil:—

'Cerberus haec ingens latratu regna trifauci
Personat, adverso recubans immanis in antro.
Cui vates, horrere videns jam colla colubris,
Melle soporatam et medicatis frugibus offam
Objicit. Ille fame rabida tria guttura pandens
Corripit objectam, atque immania terga resolvit
Fusus humi, totoque ingens extenditur antro.'
(*Aen.* vi. 417–23.)

The heavenly messenger at the gate of Dis mentions C. as having had 'his chin and throat peeled,' in allusion to his having been chained and carried off to the upper world by Hercules, Inf. ix. 98–9:—

'Tartareum ille (Alcides) manu custodem in vincla petivit,
Ipsius a solio regis, traxitque trementem.'
(*Aen.* vi. 395–6.)

Cerchi, wealthy Florentine family of low origin, who originally came from Acone, a small village in the neighbourhood of Florence; in 1215, when Florence was divided into Guelfs and Ghibellines, they espoused the cause of the former, and were already at that date rising into prominence; subsequently, when the Florentine Guelfs split up into Bianchi and Neri, by which time they were wealthy merchants, and very powerful in the commercial world, they became the leaders of the former, while the Donati, who were of noble origin, headed the Neri. Villani, whose father was a partner in the house of Cerchi, and who acted as their agent in England, says:—

'Nel sesto di porte san Piero furono de' nobili guelfi gli Adimari, i Visdomini, i Donati, i Pazzi . . . e già i Cerchi cominciavano a salire in istato, tutto fossono mercatanti.' (v. 39.)—'Erano di grande affare, e possenti, e di grandi parentadi, e ricchissimi mercatanti, che la loro compagnia era delle maggiori del mondo; uomini erano morbidi e innocenti, salvatichi e ingrati, siccome genti venuti di piccolo tempo in grande stato e podere.' (viii. 39.)

The Cerchi are mentioned by Cacciaguida (in the Heaven of Mars), who laments the extension of the city of Florence, which brought them from their original home at Acone within its walls, Par. xvi. 65 [**Acone** 1]; he alludes to their residence in the Porta san Piero, where

the Ravignani, the ancestors of the Conti Guidi (whose palace the Cerchi bought in 1280), dwelt in his time, and speaks of them as 'nuova fellonia di tanto peso, Che tosto fia jattura della barca,' in reference to their upstart origin, and to the ruin which the Bianchi and Neri feuds were destined to bring upon the city (*vv.* 94-8) [**Guidi, Conti: Ravignani**].

In reference to the Cerchi as leaders of the Bianchi, the latter are called by Ciacco (in Circle III of Hell) 'la parte selvaggia,' i. e. the rustic (the Cerchi having only recently come into the city from the country), and hence boorish, savage, party (just as Villani calls them 'salvatichi,' and speaks of their 'bizarra salvatichezza'), Inf. vi. 65 [**Bianchi**].

After their purchase of the palace of the Conti Guidi (Vill. iv. 11) the Cerchi became the near neighbours of the more ancient but less wealthy Donati, and in consequence great jealousy, ending in a deadly feud, arose between the two houses, which led to constant breaches of the peace in Florence. The degree of jealousy and suspicion with which they regarded each other may be gathered from the following incident, related by Dino Compagni:—

'Intervenne, che una famiglia che si chiamavano i Cerchi (uomini di basso stato, ma buoni mercatanti e gran ricchi, e vestiano bene, e teneano molti famigli e cavagli, e aveano bella apparenza), alcuni di loro comprorono il palagio de' conti (Guidi), che era presso alle case de' Pazzi e de' Donati, i quali erono più antichi di sangue, ma non sì ricchi: onde, veggendo i Cerchi salire in altezza (avendo murato e cresciuto il palazzo, e tenendo gran vita), cominciorono avere i Donati grande odio contro a loro. . . . Di che si generò molto scandalo e pericolo per la città e per speziali persone. . . . Essendo molti cittadini uno giorno, per seppellire una donna morta, alla piazza de' Frescobaldi, essendo l'uso della terra a simili raunate i cittadini sedere basso in su stuoie di giunchi, e i cavalieri e dottori su alto in sulle panche, essendo a sedere i Donati e i Cerchi in terra (quelli che non erano cavalieri), l'una parte al dirempetto all' altra, uno, o per racconciarsi i panni o per altra cagione, si levò ritto. Gli avversari anche, per sospetto, si levorno, e missino mano alle spade; gli altri feciono il simile: e vennono alla zuffa: gli altri uomini che v' erano insieme, li tramezzorono, e non gli lasciorno azzuffare. . . . Non si potè tanto amortare, che alle case de' Cerchi non andasse molta gente; la quale volentieri sarebbe ita a ritrovare i Donati se none che alcuni de' Cerchi non lo consentì.' (i. 20.)

Cerere, Ceres, daughter of Saturn and Rhea, and sister of Jupiter, by whom she became the mother of Proserpine. Jupiter, without her knowledge, had promised her daughter to Pluto, the god of the lower world, and while Proserpine was gathering flowers near Enna in Sicily, 'she herself, a fairer flower, was plucked' by the infernal god, and carried off to the lower regions. After wandering many days in search of her daughter C. learnt from the Sun that Pluto had carried her off; whereupon she quitted Olympus in anger and came to dwell on earth among men, becoming the protectress of agriculture.

D. mentions her as goddess of Corn, Conv. ii. 5^{43-4}; and alludes to her as the mother of Proserpine, to whom he compares Matilda, as she appeared to him gathering flowers upon the banks of the river Lethë, Purg. xxviii. 49–51 [**Matelda: Proserpina**]. The description is taken from Ovid:—

'Haud procul Hennaeis lacus est a moenibus altae
Nomine Pergus aquae: . . .
Silva coronat aquas, cingens latus omne; eisque
Frondibus, ut velo, Phoebeos submovet ictus.
Frigora dant rami, Tyrios humus humida flores,
Perpetuum ver est; quo dum Proserpina luco
Ludit, et aut violas, aut candida lilia carpit,
Dumque puellari studio calathosque sinumque
Implet, et aequales certat superare legendo,
Paene simul visa est, dilectaque, raptaque Diti;
Usque adeo properatur amor! Dea territa maesto
Et matrem, et comites, sed matrem saepius, ore
Clamat; et, ut summa vestem laniârat ab ora,
Collecti flores tunicis cecidere remissis.
Tantaque simplicitas puerilibus adfuit annis,
Haec quoque virgineum movit jactura dolorem.'
(*Metam.* v. 385–401.)

Certaldo, village in Tuscany, in the Val d'Elsa, about seven miles from Poggibonsi on the road between Florence and Siena; mentioned, together with Campi and Figline, by Cacciaguida (in the Heaven of Mars), who laments the immigration into Florence of inhabitants from these places, and the consequent debasement of the Florentine character, Par. xvi. 50. [**Campi.**]

Benvenuto sees a special allusion to a certain Jacobo da Certaldo, one of the Priors of Florence, who, when the Podestà threatened to resign, insolently asked him if he thought he was the only person who could govern Florence, and coolly himself assumed the office of Podestà:—

'Hoc dixit autor propter quemdam dominum Jacobum de Certaldo, qui fuit tantae temeritatis, quod cum Potestas Florentiae ex certo casu minaretur se depositurum sceptrum, iste, qui tunc erat de prioribus, arroganter respondit: Nonne credas quod sit alius sciens regere terram istam? Et continuo assumpta virga Potestatis, accessit ad palatium Potestatis et coepit sedere ad bancum ad jura reddenda; et hoc fecit aliquot diebus.'

Certaldo was the residence of Boccaccio, and Benvenuto, who calls him 'venerabilis praeceptor meus,' takes this opportunity of singing the praises of the author of the *Decamerone*.

Cervia, small town in the Emilia (in the old Romagna) on the Adriatic, about twelve miles S. of Ravenna; it was a place of some importance in the Middle Ages, as enjoying a salt monopoly, which appears to have yielded a considerable revenue. Benvenuto says:—

'Habet haec civitas praerogativam salis; unde cardinalis ostiensis dominus Bononiae et Romandiolae erat solitus dicere: Plus habemus de Cerviola parvula, quam de tota Romandiola.'

In answer to an inquiry from Guido da Montefeltro (in Bolgia 8 of Circle VIII of Hell) as to the condition of Romagna, D. informs him that the Polenta family, who had long been lords of Ravenna (since 1270), were at that time (in 1300) also lords of Cervia, Inf. xxvii. 40–2.

Philalethes states that in 1292 Bernardino Polenta, a brother of Francesca da Rimini, was Podestà of Cervia, while another brother, Ostasio Polenta, was Podestà of Ravenna. The lord of Ravenna at the time D. was speaking was Guido Vecchio da Polenta (d. 1310), father of Francesca da Rimini, and grandfather of Guido Novello, D.'s future host of Ravenna. Cervia subsequently passed into the hands of the Malatesta of Rimini. [**Malatesta: Polenta.**]

Cesare[1], Caius Julius Caesar (born B.C. 100), according to D.'s theory, the first of the Roman Emperors; he was Consul in 59, conquered Gaul and invaded Britain between 58 and 49 (in which year he passed the Rubicon and marched on Rome), and subsequently defeated Pompey's lieutenants in Spain; in 48 he crossed over to Greece and defeated Pompey at Pharsalia, and pursuing him into Egypt, after his death, made war upon Ptolemy in 47; in 46 he defeated Scipio and Juba in Africa at Thapsus, and in the next year crossed over to Spain and defeated Pompey's sons at Munda; in the autumn of 45 he returned in triumph to Rome, where in the following spring (March 15, 44) he was assassinated by Brutus and Cassius.

D. places Caesar, whom he represents as armed and as having the eyes of a hawk ('fuisse traditur ... nigris vegetisque oculis,' says Suetonius), among the great heroes of antiquity in Limbo, in company with the Trojan warriors Hector and Aeneas (the mythical founder of the Roman Empire), Inf. iv. 122–3 [**Limbo**]; he is mentioned in connexion with his crossing the Rubicon, Inf. xxviii. 98; Epist. vii. 4 [**Curio: Rubicon**]; his campaign in Spain against Pompey's lieutenants, Afranius and Petreius, Purg. xviii. 101 [**Ilerda**]; the belief that he had been guilty of sodomy, Purg. xxvi. 77 (*see below*); his victories in Gaul, Spain, Greece, and Egypt, Par. vi. 57–72 [**Aquila**[1]]; his victory at Thapsus, Conv. iii. 5^{123}; Mon. ii. 5^{161} [**Catone**[2]]; his office as 'first supreme prince' (i.e. Emperor of Rome), Conv. iv. 5^{100}; called *Julius* by Virgil (in his first speech to D.), Inf. i. 70 [**Julius**]; alluded to (by St. Thomas Aquinas in the Heaven of the Sun), in connexion with the story of the fisherman Amyclas, as *Colui ch' a tutto il mondo fe' paura*, Par. xi. 69; and mentioned in the same connexion, Conv. iv. 13^{118-19} [**Amiclate**].

In the passage, Purg. xxvi. 77–8, D. alludes to an incident which is said to have taken place during one of Caesar's triumphs, when he was greeted by the crowd with shouts of 'Regina,' in allusion to the common belief that while in Bithynia he had committed sodomy with King Nicomedes. The Anonimo Fiorentino says:—

'Poi che Cesare ebbe vinta l'ultima battaglia contro a' figliuoli di Pompeo appresso a Monda ... tornò a Roma, dove gli furon fatti cinque triunfi; et però che lecito era a ciascuno di rimproverare al triunfatore ogni suo vizio ..., uno gridò a Cesare: O regina di Bitinia, come se' oggi onorato! rimproverandogli il vizio di sodomita, il quale avea usato in lui il re di Bitinia.'

Suetonius, in his life of Caesar, in a chapter headed *De pudicitia ejus prostrata apud Nicomedem regem*, gives the following account:—

'Pudicitiae Caesaris famam nihil quidem praeter Nicomedis contubernium laesit, gravi tamen et perenni opprobrio, et ad omnium convicia exposito. Omitto Calvi Licinii notissimos versus, Bithynia quicquid et paedicator Caesaris unquam habuit. Praetereo actiones Dolabellae, et Curionis patris, in quibus eum Dolabella pellicem reginae spondam interiorem regiae lecticae, et Curio stabulum Nicomedis, et bithynicam fornicem dicunt. Missa etiam facio edicta Bibuli, quibus proscripsit collegam suum bithynicam reginam eique regem antea fuisse cordi, nunc esse regnum. Quo tempore, ut M. Brutus refert, Octavius etiam quidam valitudine mentis liberius dicax conventu maximo, quum Pompeium regem appellasset, ipsum reginam salutavit. ... Gallico denique triumpho milites ejus inter caetera carmina qualia currum prosequentes joculariter canunt, etiam vulgatissimum illud pronunciaverunt,

Gallias Caesar subegit, Nicomedes Caesarem,
Ecce Caesar nunc triumphat, qui subegit Gallias,
Nicomedes non triumphat qui subegit Caesarem.'

The commentators suppose that D., who speaks of Caesar's having been greeted as 'Regina' during a triumph, confused the two incidents referred to by Suetonius, viz. his being saluted as 'Regina' in a public assembly, and his being mocked by his soldiers during a triumph on account of his supposed unnatural intercourse with Nicomedes. D.'s authority, however, was probably not Suetonius, but the *Magnae Derivationes* of Uguccione da Pisa, whose version of the incident, given under the word *triumphus*, exactly agrees with that of D.:—

'In illa die licebat cuilibet dicere in personam triumphantis quicquid vellet; unde Caesari triumphanti fertur quidam dixisse cum deberet induci in civitatem: Aperite portas regi calvo et reginae Bitiniae, volens significare quod calvus erat et quod succuba extiterat regis Bitiniae. Et alius de eodem vitio: Ave rex et regina!'

D. was well acquainted with this work of Uguccione, of which he made considerable use, and which he quotes by name in the *Convivio* (iv. 6^{96}). [**Uguccione**[3].]

D. consistently regards Julius Caesar as the first of the Roman Emperors, hence he addresses Henry VII of Luxemburg as 'Caesaris successor,' Epist. vii. 1; and it is as traitors to Caesar, the representative of the highest civil authority ('primo principe sommo,' Conv. iv. 5^{100}), that he condemns Brutus and Cassius to the lowest pit of Hell, along with Judas, the betrayer of the representative of the highest spiritual authority. [**Bruto**[2].]

Cesare[2], Caesar, appellative of the Roman Emperors, applied by D. to the sovereigns of the Holy Roman Empire as well; of Frederick II, Inf. xiii. 65; V. E. i. 12^{21} [**Federico**[2]]; of Albert I, Purg. iv. 92, 114 [**Alberto Tedesco**]; of Henry VII, Epist. v. 2; vi. 5, *fin.* [**Arrigo**[2]]; of the Roman Emperor in general, Par. i. 29; xvi. 59; Mon. iii. 16^{135}; Epist. v. 3, 5, 9; vii. 1; of Justinian, Par. vi. 10 [**Giustiniano**]; of Tiberius, who, as having succeeded Julius Caesar and Augustus, is called *il terzo Cesare*, Par. vi. 86; Mon. ii. 13^{47}; Epist. v. 10 [**Tiberio**]; of Julius Caesar, Mon. ii. 5^{161}; Epist. vii. 1, 4 [**Cesare**[1]]; of Augustus, Mon. ii. 9^{102}, 12^{49} [**Augusto**[2]]; of Nero, Mon. iii. $12^{44, 47, 50, 53}$ [**Nerone**].

D. lays great stress on the fact that to the Roman Emperor, in the person of his representative, Pontius Pilate, was granted the glory of satisfying the divine justice (Par. vi. 88–90), since by the crucifixion of Christ the wrath of God on account of the sin of Adam was appeased (Par. vii. 40–48). The argument is developed in the *De Monarchia* :—

'Si Romanum imperium de jure non fuit, peccatum Adae in Christo non fuit punitum. . . . Si ergo sub ordinario judice Christus passus non fuisset, illa poena punitio non fuisset; et judex ordinarius esse non poterat, nisi supra totum humanum genus jurisdictionem habens. . . . Et supra totum humanum genus Tiberius Caesar, cujus vicarius erat Pilatus, jurisdictionem non habuisset, nisi Romanum imperium de jure fuisset.' (ii. 13^{1-46}.)

Cesena], town of N. Italy in the Emilia (in the old Romagna), on the Savio, midway between Forlì and Rimini, at the foot of the hills belonging to the Etruscan Apennine range.

In answer to an inquiry from Guido da Montefeltro (in Bolgia 8 of Circle VIII of Hell) as to the condition of Romagna, D. refers to Cesena as the city 'a cui il Savio bagna il fianco,' and remarks that, just as it is placed between hill and plain, so it has alternate experience of tyranny and freedom, Inf. xxvii. 52–4.

Cesena, about the time of which D. is speaking (1300), appears to have been to a certain extent independent. Galasso da Montefeltro (cousin of Guido) was Captain and Podestà in 1289, and Podestà again in 1299; on his death in 1300 Ciapettino degli Ubertini became Podestà, while Uguccione della Faggiuola and Federigo da Montefeltro (Guido's son) were Captains, but they were driven out in the following year. In 1314 the lordship of the town was assumed by Malatestino, lord of Rimini.

Chermontesi. [**Chiaramontesi.**]

Cherubi, Cherubim (in rime for *Cherubini*, coupled with *Serafi* for *Serafini*), Par. xxviii. 99 (: *dubi* : *ubi*). [**Cherubini.**]

Cherubini, Cherubim; Guido da Montefeltro says that on his death St. Francis claimed him, but that he was carried off to Hell by a devil, one of the black Cherubim, and thrust into Bolgia 8 of Circle VIII (Malebolge), Inf. xxvii. 112–14. The commentators point out that, as the Cherubim preside over the eighth Heaven (*see below*), so the fallen members of that order are appropriately put in charge of the eighth Circle of Hell.

Beatrice (in the Crystalline Heaven) mentions the Cherubim, in her exposition of the arrangement of the Angelic Hierarchies, as ranking second in the first Hierarchy, the Seraphim ranking first of all, Par. xxviii. 98–9 (cf. Conv. ii. 6^{54-5}) [**Gerarchia**]; they contemplate the second Person of the Trinity, God the Son, Conv. ii. 6^{81-4}; they preside over the Heaven of the Fixed Stars. [**Paradiso**[1].]

The Cherubim were said to excel in knowledge, the Seraphim in ardour; as these were respectively the characteristics of the two orders of St. Dominic and St. Francis, the Dominicans being more especially distinguished by their attention to doctrine, the Franciscans by their good works, a parallel was established between the two angelic and the two monastic orders. St. Thomas Aquinas (in the Heaven of the Sun) alludes to this when he says of St. Francis and St. Dominic (Par. xi. 37–9) :—

'L'un fu tutto serafico in ardore,
L'altro per sapienza in terra fue
Di cherubica luce uno splendore.'

[**Domenicani.**]

Chiana, river in Tuscany, noted in D.'s time for the sluggishness of its stream; the silting up of its bed turned the whole Valdichiana into a malarious swamp, which was a byword for its unhealthiness. At the beginning of the present century the valley was drained, and the river converted into a canal, connecting the Arno (at a point close to Arezzo) with the Lago di Chiusi and the Paglia (a tributary of the Tiber), which it enters a little N. of Orvieto. The Chiana is remarkable as having entirely changed the direction of its current; formerly the stream flowed S. towards the Tiber, now it runs in the reverse direction towards the Arno.

D., referring to its sluggishness, says that the dancing of the two garlands of stars in the Heaven of the Sun as greatly surpassed such dancing as we are accustomed to, as the motion of the Primum Mobile, the most swiftly revolving of the Heavens, surpasses that of the Chiana, Par. xiii. 22–4. [**Mobile Primo.**]

D. mentions the Valdichiana, the district between Arezzo, Cortona, Montepulciano, and Chiusi, and alludes to the crowded state of its hospitals in the month of August on account of its unhealthiness, coupling it with the malarious Maremma of Tuscany and the lowlands of Sardinia, Inf. xxix. 46–8.

Benvenuto states that there was a large hospital for poor fever-patients at Altopasso in the Valdichiana district.

Chiara, Santa], St. Clara, the first founder of conventual institutions for women; she was born of a noble family of Assisi in 1194; founded in 1212, under the direction of St. Francis, the order of nuns which bears her name; died in 1253, and was canonized, by Alexander IV, in 1255. The rule of her order, which was confirmed in 1246 by Gregory IX, was characterized by extreme austerity.

St. C. is alluded to by Piccarda Donati (addressing D. in the Heaven of the Moon), who had been a nun of the order, as *Donna . . . alla cui norma Nel vostro mondo giù si veste e vela*, Par. iii. 98–9. [**Piccarda.**] Benvenuto says of her:—

'Fuit conterranea et contemporanea beati Francisci, ejus dilecta et devota, quae in omnibus illius vestigia voluit imitari, in paupertate, caritate, humilitate, sobrietate, puritate, et simplicitate.'

Chiaramontesi], ancient noble family of Florence, alluded to by Cacciaguida (in the Heaven of Mars) as having been among the great families of his day; he speaks of them, in reference to a fraud of a member of the house when overseer of the salt-customs, as *Quei ch' arrossan per lo staio*, 'those who blush for the bushel,' Par. xvi. 105; this same fraud is alluded to again, together with that of Niccola Acciaiuoli, in connexion with the ascent to the church of San Miniato, the steps of which D. says were made in the days 'when the ledger and the stave were safe' in Florence, Purg. xii. 103–5 [**Acciaiuoli, Niccola**].

The perpetrator of the fraud in question was a certain Durante de' Chiaramontesi, who, about the year 1299, when overseer of the salt customs in Florence, used to receive the salt in a measure of the legal capacity, but distributed it in a measure of smaller capacity from which a stave had been withdrawn, and thus made a large profit on the difference. The Ottimo Comento says:—

'Essendo un ser Durante de' Chermontesi doganieri e camarlingo della camera del sale del comune di Firenze, trasse il detto ser Durante una doga dello staio, applicando a sè tutto il sale, ovvero pecunia che di detto avanzamento perveniva.'

The Anonimo Fiorentino:—

'Era usanza di mensurare il sale et altre cose con stara fatte a doghe di legname, come bigonciuoli; un cittadino della famiglia de' Chiaramontesi fu camerlingo a dare il sale; appresso questi, quando il recevea dal comune, il riceveva collo staio diritto; quando il dava al popolo ne trasse una doga picciola dello staio, onde grossamente ne venia a guadagnare. Scopersesi il fatto; et saputa la verità, questo cittadino fu condennato et gravemente et vituperevolmente, onde poi i discendenti suoi, che sono antichi uomini, essendo loro ricordato arrossono et vergognonsi; et fessi di ciò in lor vergogna una canzoncella che dicea: *E.gli è tratta una doga del sale, Et gli uffici son tutti salviati.*'

Benvenuto states that the culprit was beheaded, and that to prevent similar frauds it was ordained that for the future the measure should be of iron.

Neither Villani nor Dino Compagni makes mention of this particular fraud, which by Lana, and one or two of the other old commentators, is laid at the door, not of the Chiaramontesi, but of the Tosinghi, who are said to have cheated in the distribution not of salt, but of corn.

Villani, who mentions the Chiaramontesi among the Guelf families (v. 39), says of them:—

'Nel quartiere di porta san Piero erano . . . i Gallígai, e Chiarmontesi, e Ardinghi che abitavano in orto san Michele, erano molto antichi.' (iv. 11.)

According to the Ottimo Comento they had fallen into decay in D.'s time:—

'Ebbero nome ed hanno Chermontesi; e se alcuna cosa erano, caddero quando i Cerchi furono cacciati sì come Bianchi.'

Ld. Vernon states that members of the family are named in early records as having held office in Florence quite at the beginning of Cent. xiii; while one of them was among the Priors in 1301. Their name occurs in the *Riforma* of 1311 among the families condemned to banishment and perpetual exclusion from office.

Chiarentana, Carinthia, mountainous province of Illyria, which lies between Styria and the Tyrol, and is separated from Venetia by the Carnic Alps; as at present constituted it forms part of the Austrian Empire, but the mediaeval duchy of Carinthia was considerably more extensive than the modern province of that name.

D. mentions C. in connexion with the Brenta, the floods of which he says are caused by the melting of the snows in that district during the summer, Inf. xv. 7–9. [**Brenta.**]

Modern commentators have made a difficulty about identifying *Chiarentana* with Carinthia, inasmuch as the Brenta takes its rise a long way to the W. of that province; but, as Butler points out, in early mediaeval times the duchy of Carinthia embraced not only the Val Sugana, where are the head-waters of the Brenta, but extended even as far as the city of Padua, the lordship of which, as Villani records (ix. 192), was exercised by the Dukes of Carinthia as late as 1322.

Witte favours the suggestion that the reference is to a mountain-group, called Canzana or Carenzana, in the neighbourhood of Trent, which is described as lying between Valvignola and Valfronte on the E. of the lake of Levico, and as stretching, under various names, along the left bank of the Brenta. *Chiarentana*, however, is the regular Italian term for Carinthia in mediaeval writers, and is used as such

repeatedly by Villani (e. g. ix. 92; xii. 67) as well as by Fazio degli Uberti (*Dittam.*, iii. 2); and it was understood in that sense by Benvenuto:—

'Brenta flumen oritur in Alemannia in parte quae dicitur Carinthia, ubi regnant quidam domini qui vocantur duces Carinthiae.'

Boccaccio apparently understood it in the same way:—

'Chiarentana è una regione posta nell' Alpi, che dividono Italia della Magna.'

Chiascio. [**Chiassi** [2].]

Chiassi [1], the Roman Classis, the ancient harbour of Ravenna, which under Augustus was an important naval station. Chiassi, which was at one time a large town, was destroyed by Liutprand, King of the Lombards, in 728. The name is preserved in that of the church of Sant' Apollinare in Classe, which stands on the site of part of the old town. D. mentions it in connexion with the 'Pineta' or pine-forest, which extends along the shore of the Adriatic for several miles N. and S. of Ravenna, Purg. xxviii. 20. [**Pineta.**]

Chiassi [2], the Chiassi or Chiascio, stream in N. of Umbria, which rises in the hill near Gubbio, on which St. Ubaldo lived as a hermit before he was made Bishop of Gubbio, and enters a branch of the Tiber a few miles S.E. of Perugia. St. Thomas Aquinas (in the Heaven of the Sun) in his description of the situation of Assisi, which stands on the S.W. slope of Monte Subasio, between the streams of Tupino (on the E.) and Chiassi (on the W.), alludes to it as *l'acqua che discende Del colle eletto dal beato Ubaldo*, Par. xi. 43–4 [**Ascesi**].

Chiavari. [**Chiaveri.**]

Chiaveri, now Chiavari, town in Liguria, on the Riviera di Levante, some 20 miles E. of Genoa; mentioned by Pope Adrian V (in Circle V of Purgatory) in connexion with the Lavagna, which runs into the sea between that town and Sestri Levante, Purg xix. 100 [**Lavagna**].

Chiesa, the Church, Par. v. 77; vi. 22; xxii. 82; Conv. iii. 6^{21}; iv. 23^{142}; *Ecclesia*, Mon. ii. 13^{60}; iii. 3^{42-133}, 6^{11}, 10^{5-130}, 13^{13-76}, 14^{1-50}, 15^{7-62}; *Mater Ecclesia*, Mon. iii. 3^{42}; Epist. viii. 6; *santa Chiesa*, Purg. iii. 137; xxiv. 22; Par. iv. 46; v. 35; vi. 95; x. 108; xxii. 125; Conv. ii. 4^{31}, 6^{34}; *Chiesa militante*, Par. xxv. 52; *Ecclesia militans*, Epist. viii. 4; *l'esercito di Cristo*, Par. xii. 37; *Sposa di Dio*, Par. x. 140; *Sposa di Cristo*, Par. xi. 32; xii. 43; xxvii. 40; xxxi. 3; xxxii. 128; *Sposa e Secretaria di Cristo*, Conv. ii. 6^{33-4}; *Sponsa Christi*, Mon. iii. 3^{78}; Epist. vii. 7; viii. 11; *Mater piissima*, *Sponsa Christi*, Epist. vii. 7; *Crucifixi Sponsa*, Epist. viii. 4; *bella Donna*, Inf. xix. 57; *Vigna*, Par. xviii. 132; *Orto di Cristo*, Par. xii. 72, 104; xxvi. 64; *Barca di Pietro*, Par. xi. 119; *Navicella*, Purg. xxxii. 129; *Navicula Petri*, Epist. vi. 1; *la Sedia che fu benigna . . . ai poveri giusti*, Par. xii. 88–9; *Apostolica Sedes*, Epist. viii. 2, 11; *Chiesa di Roma*, Purg. xvi. 127; spoken of by St. Peter (in the Heaven of Fixed Stars) as *il loco mio*, Par. xxvii. 22; and by St. James (in the same) as *nostra Basilica*, Par. xxv. 30.

In the mystic Procession in the Terrestrial Paradise the Church is represented as a two-wheeled Car, *Carro*, Purg. xxix. 107, 151; xxx. 9, 61, 101; xxxii. 24, 104, 115, 126, 132; *Basterna*, Purg. xxx. 16; *Dificio santo*, Purg. xxxii. 142; *Vaso*, Purg. xxxiii. 34. [**Processione.**]

Childerico]. Childeric III, last of the Merovingian Kings of France, surnamed 'Le Fainéant'; he was born circ. 734, succeeded to the throne in 742 (after an interregnum of 5 years, his predecessor, Thierry IV, having died in 737), and was deposed by Pepin le Bref in March, 752. After his deposition he was compelled by Pepin to become a monk, and was shut up in the convent of Sithieu at St. Omer, where he died in 755. D. has apparently confused Charles, Duke of Lorraine, the last of the Carlovingian line, with Childeric, the last of the Merovingians, in the passage, Purg. xx. 53–60. [**Carlo** [5].]

Chilon, of Lacedaemon (circ. B.C. 590); one of the Seven Sages of Greece, Conv. iii. 11^{38}. [**Biante.**]

Chirone, Chiron, the Centaur, son of Saturn and Philyra, daughter of Oceanus. Saturn being enamoured of Philyra, and fearing the jealousy of his wife Rhea, changed himself into a horse, and in this shape begat Chiron, who hence had the form of a Centaur. C. educated Achilles, Aesculapius, Hercules, and many other famous Greeks.

D. places C., along with Nessus and Pholus, as leader of the Centaurs, who act as guardians of the Violent in Round 1 of Circle VII of Hell, Inf. xii. 65, 71, 77, 97; Purg. ix. 37 [**Centauri**]; Virgil, being questioned by Nessus as to his errand, replies that he will give his answer to Chiron (Inf. xii. 61–6); N. then points out to D. the latter, who is represented as stationed between Nessus and Pholus with his face bent down on his breast, describing him as 'il gran Chirone, il qual nudrì Achille' (*vv.* 70–1); as D. and V. approach C. puts aside the beard from his mouth with an arrow, and observes to his companions that D. moves what he touches (*vv.* 77–82); V. explains to him that D. is alive, and asks him for an escort, which C. grants, bidding Nessus accompany them (*vv.* 83–99) [**Nesso**]; C. is mentioned again as the tutor of Achilles in connexion with the fact that Thetis took her son away from him and hid him in Scyros for fear he should be

sent to the Trojan War, Purg. ix. 37. [**Achille: Schiro.**]

Chiusi, the ancient Clusium, formerly one of the twelve great Etruscan cities; it is situated in the Valdichiana, close to the lake of the same name, on the borders of Tuscany and Umbria, midway between Florence and Rome.

Cacciaguida (in the Heaven of Mars) mentions Chiusi, together with Sinigaglia, and says that these two once-powerful cities were rapidly falling into decay, as Luni and Urbisaglia had already done, adding that if cities decay and perish we ought not to be surprised that families should come to an end, Par. xvi. 73–8.

The sentiment is perhaps borrowed from the letter of Servius Sulpicius to Cicero on the death of Tullia:—

'Ex Asia rediens, quum ab Aegina Megaram versus navigarem, coepi regiones circumcirca prospicere; post me erat Aegina, ante Megara, dextra Piraeus, sinistra Corinthus: quae oppida quodam tempore florentissima fuerunt, nunc prostrata et diruta ante oculos jacent. Coepi egomet mecum sic cogitare, Hem, nos homunculi indignamur, si quis nostrûm interiit aut occisus est, quorum vita brevior esse debet: quum, uno loco, tot oppidorum cadavera projecta jaceant.' (*Ad Fam.* iv. 5.)

The decay of Chiusi was doubtless in great part due to the unhealthiness of its situation in the malarious Valdichiana, as Benvenuto points out. [**Chiana.**]

Chremes, imaginary personage, the typical father in a comedy; introduced by Horace in the *Ars Poëtica*, in a passage (*vv.* 93–5) which D. quotes in illustration of his argument that the language of comedy is more lowly than that of tragedy, Epist. x. 10.

Christiana, De Doctrina. [***Doctrina Christiana, De.***]

Christiani, Christians, Mon. iii. 3^{40}. [**Cristiani.**]

Christianus, Christian; *fides Christiana*, Mon. ii. 12^{3}; *Christiana religio*, Mon. iii. 3^{132}. [**Cristiano.**]

Christus. [**Cristo.**]

Chrysippus, celebrated Stoic philosopher, born at Soli in Cilicia, B.C. 280; died B.C. 207, aged seventy-three. C., who studied at Athens under the Stoic Cleanthes, disliking the Academic scepticism, became one of the most strenuous supporters of the principle that knowledge is attainable, and may be established on certain foundations. D. quotes from Cicero's *De Officiis* (iii. 10) the dictum of C. that a man who runs in a race should do his best to win, but should in no wise try to trip up his rival, Mon. ii. 8^{94-101}. [**Eurialo.**]

Ciacco, a Florentine, contemporary of D. (possibly identical with the Ciacco dell' Anguillaia, one of whose poems is printed from *Cod. Vat.* 3793 by D'Ancona and Comparetti in *Antiche Rime Volgari*, iii. 178–81), placed among the Gluttons in Circle III of Hell, Inf. vi. 52, 58; *una* (*ombra*), *v.* 38; *ella*, *v.* 39; *lei*, *v.* 43; *egli*, *v.* 49; *anima trista*, *v.* 55; *gli*, *v.* 38; *egli*, *v.* 64; *lui*, *v.* 77; *quegli*, *v.* 85 [**Golosi**]. As D. and Virgil pass over the shades of the Gluttons which lie prone on the ground, one of them (that of Ciacco) raises itself to a sitting posture and addresses D. (Inf. vi. 34–9); he asks, since D. was born (1265) before he died (1286), whether D. remembers him (*vv.* 40–2); D. says he does not recognize him, and asks who he is (*vv.* 43–8); C., in reply, names himself, saying that he was a Florentine, and that he and his companions are being punished for gluttony (*vv.* 49–57); D. expresses pity for his fate, and then inquires as to the future of Florence, whether any just men yet be there, and why it is so torn with discord (*vv.* 58–63); C., in reply, foretells that the rivalry between the Bianchi and Neri will result in bloodshed (May 1, 1300), that the Bianchi, after expelling the Neri (1301), will within three years (April, 1302) be in their turn overthrown by the Neri with the aid of an ally (Boniface VIII or Charles of Valois), and that the latter will keep the upper hand for a long while, and will grievously oppress the Bianchi (*vv.* 64–72); he adds in conclusion that there are two just men yet in Florence (supposed to be D. himself and Guido Cavalcanti), but that no heed is paid to them there, and that pride, envy, and avarice are the sparks which kindled the flame of discord in the city (*vv.* 73–6); D. then inquires for news of five Florentines, Farinata degli Uberti (Inf. x. 32), Tegghiaio Aldobrandi (Inf. xvi. 41), Jacopo Rusticucci (Inf. xvi. 44), a certain Arrigo, and Mosca de' Lamberti (Inf. xxviii. 106), whether they are in Heaven or Hell (*vv.* 77–84); C. replies that they are among the blackest souls, and that if D. goes far enough down into Hell he will see them (*vv.* 85–7); he then, after begging D. to keep his memory alive in the upper world, declines to speak any more, and with a lingering glance at D. falls prone again among the other shades (*vv.* 88–93).

Ciacco (a name which, according to Fanfani, is often met with in old Florentine records, and which is apparently an abbreviation of Giacomo) is described by Boccaccio as a great glutton and parasite, but for all that a man of good parts and good breeding:—

'Fu costui uomo non del tutto di corte, ma perciocchè poco avea da spendere, erasi, come egli stesso dice, dato del tutto al vizio della gola. Era morditore di parole, e le sue usanze erano sempre co' gentili uomini e ricchi, e massimamente con quelli che splendidamente e dilicatamente

mangiavano e beveano, da' quali se chiamato era a mangiare v' andava, e similmente se invitato non era, esso medesimo s'invitava; ed era per questo vizio notissimo uomo a tutti i Fiorentini; senzachè fuor di questo egli era costumato uomo, secondo la sua condizione, ed eloquente e affabile e di buon sentimento; per le quali cose era assai volentieri da qualunque gentile uomo ricevuto.'

Benvenuto says the Florentines had the reputation of being sober in drink and diet as a rule, but adds that when they did exceed they outdid every one else in gluttony; he thinks it was on this account, apart from the fact that D. was personally acquainted with him, that Ciacco was selected as an example:—

'Nota quod autor potius voluit ponere istum quam alium, tum quia melius noverat eum, tum quia Florentini, quamvis sint communiter sobrii in cibo et potu, tamen, quando regula fallit, excedunt gulositatem omnium hominum mundi, sicut testantur duo alii Florentini poetae, scilicet Petrarcha et Boccacius.'

Boccaccio tells a story in the *Decamerone* (ix. 8) of how Ciacco was fooled by a fellow-parasite named Biondello in the matter of a dinner at the house of Corso Donati, where, instead of lampreys and sturgeon, as he had been led to expect, he got nothing but pease and fried fish; and of how he revenged himself by embroiling Biondello with the hot-tempered Filippo Argenti, who gave him a sound hiding:

'Essendo in Firenze uno da tutti chiamato Ciacco uomo ghiottissimo, quanto alcun' altro fosse giammai, e non possendo la sua possibilità sostenere le spese, che la sua ghiottornia richiedea, essendo per altro assai costumato, e tutto pieno di belli e piacevoli motti, si diede ad essere non del tutto uom di corte, ma morditore, et ad usare con coloro, che ricchi erano, e di mangiare delle buone cose si dilettavano, e con questi a desinare et a cena (ancor che chiamato non fosse ogni volta) andava assai sovente. Era similmente in que' tempi in Firenze uno, il quale era chiamato Biondello, piccolletto della persona, leggiadro molto, e più pulito che una mosca, con sua cuffia in capo, con una zazzerina bionda, e per punto senza un capel torto avervi. Il quale quel medesimo mestiere usava che Ciacco. Il quale essendo una mattina di quaresima andato là, dove il pesce si vende, e comperando due grossissime lamprede per Messer Vieri de' Cerchi, fu veduto da Ciacco, il quale avvicinatosi a Biondello disse: Che vuol dir questo? A cui Biondello rispose: Iersera ne furon mandate tre altre troppo più belle, che queste non sono, et uno storione a Messer Corso Donati, le quali non bastandogli per voler dar mangiare a certi gentili uomini m' ha fatte comperare quest' altre due; non vi verrai tu? Rispose Ciacco: Ben sai, che io vi verrò. E quando tempo gli parve, a casa Messer Corso se n' andò, e trovollo con alcuni suoi vicini, che ancora non era andato a desinare. Al quale egli, essendo da lui domandato, che andasse facendo, rispose: Messere, io vengo a desinare con voi, e con la vostra brigata. A cui Messer Corso disse: Tu sie 'l ben venuto, e perciò che egli è tempo, andianne. Postisi adunque a tavola primieramente ebbero del cece, e della sorra, et appresso del pesce d'Arno fritto senza più. Ciacco accortosi dello 'nganno di Biondello, et in se non poco turbato, sene propose di dovernel pagare.'

In the sequel Ciacco revenges himself on Biondello by sending a feigned message from him with a bottle to Filippo Argenti asking for some wine; whereupon the latter, suspecting that he is being made fun of, in fury falls upon Biondello and cruelly beats him. [**Argenti, Filippo.**]

Ciacco de' Tarlati. [**Cione de' Tarlati.**]

Ciampolo], name given by the commentators to a native of Navarre, whom D. places among the Barrators in Bolgia 5 of Circle VIII of Hell (Malebolge), Inf. xxii. 48; *uno* (*peccatore*), *v.* 32; *lo sciagurato*, *v.* 44; *quei*, *v.* 47; *il sorco*, *v.* 58; *lui*, *v.* 77; *lo spaurato*, *v.* 98; *lo Navarrese*, *v.* 121; *quegli*, *v.* 128; *quei*, *v.* 135; *il barattier*, *v.* 136 [**Barattieri**]. In the boiling pitch where the Barrators are tortured, D. and Virgil see one of the sinners with his snout above the surface, who is hooked by the demon Graffiacane (Inf. xxii. 31–6); at D.'s request V. asks who he is (*vv.* 43–7); the sinner replies that he was a native of Navarre, that his father had been a spendthrift, and that in consequence his mother had placed him in the service of a nobleman (*vv.* 48–51); that he afterwards became a retainer of King Thibaut, and took to working jobbery, for which he was now being punished (*vv.* 52–4); as he concludes his story a demon, Ciriatto, rips him with his tusk, and another, Barbariccia, grips him in his arms, and tells V. to ask what more he wants to know of him (*vv.* 55–63); V. then inquires of C. if there are any of 'Latin' race with him there (*vv.* 64–6); C. replies that there was one of a neighbouring race (i. e. Sardinian), whom he would be glad to rejoin beneath the pitch, in order to escape the maulings of the demons (*vv.* 66–9); the latter thereupon set on him again (*vv.* 70–5); after a while, V. having asked to whom he was referring, C. names two Sardinians, Fra Gomita and Michael Zanche (*vv.* 76–90), and, after being once more interrupted by the threats of the demons, promises to summon some Tuscan and Lombard barrators if the demons will withdraw (*vv.* 91–105); the latter suspect a trick, but are persuaded by Alichino to retire (*vv.* 106–20), whereupon C. leaps into the pitch and escapes from them (*vv.* 121–3); Alichino, furious at being tricked, pursues him, but C. ducks down and disappears (*vv.* 124–32); to vent his rage one of the other demons, Calcabrina, flies at Alichino, and they fall together into the pitch, whence they are fished out by four of their companions (*vv.* 133–50).

Benvenuto supposes that D. heard of this Navarrese (whose name sounds more Italian than Spanish—Ciampolo or Giampolo, i. e. Giovanni Paolo) in Paris 'cum ibi esset gratia studii post indignam expulsionem suam.' According to his account C.'s father, after wasting all his substance, hanged himself:—

'Iste infelix fuit natione hispanus de regno Navarriae, natus ex nobili matre et vilissimo patre. Qui cum prodigaliter dilapidasset omnia bona sua, ut audio, tandem desperate suspendit se laqueo. . . Iste ergo filius vocatus est nomine Ciampolus, quem mater sua nobilis domina posuit ad standum cum quodam nobili; qui scivit ita sagaciter se habere, quod factus est illi in brevi carissimus; et sic fama prosperante et favore domini coadjuvante iste intravit curiam regis Thebaldi, qui ultra reges Navarriae fuit vir singularis justitiae et clementiae, et summa sagacitate tam mirabiliter adeptus est gratiam et favorem regis: qui rex amoratus de eo commisit totam curiam regendam manibus ejus, ita quod conferebat beneficia, et omnia ministrabat. Tunc coepit astutissime baratare et accumulare; et licet saepe fieret querela de eo, rex nihil credere volebat; et sic continuo crescebat audacia audacissimo.'

Philalethes observes that if tradition had not assigned the name Ciampolo to this individual he would have been inclined to identify him with Geoffroi de Beaumont, Thibaut's seneschal, to whom the king entrusted the government of Navarre during his absence in the East. [**Tebaldo** [2].]

Cianfa, according to the old commentators, a member of the Donati family of Florence; one of five Florentines (Inf. xxvi. 4–5) placed by D. among the Robbers in Bolgia 7 of Circle VIII of Hell (Malebolge), Inf. xxv. 43 [**Ladri**]; D. hears three spirits talking, and one of them asks what has become of Cianfa (*vv.* 35–43); presently he sees a serpent with six feet (identified by the commentators with Cianfa), which fastens itself to one of the three (*vv.* 49–51), and gradually the two forms, of serpent and man, are blended together and become indistinguishable (*vv.* 52–78) [**Agnèl: Puccio Sciancato**].

The Anonimo (ed. Selmi) says of Cianfa:—

'Fu cavaliere de' Donati, e fu grande ladro di bestiame, e rompia botteghe e votava le cassette.'

A 'Dominus Cianfa de Donatis,' who is possibly the Cianfa referred to by D., is mentioned in the will of Corso Donati, from which it appears that he was alive in 1282, in which year he was a member of the 'Consiglio del Capitano per il Sesto di Porta san Piero.' (See Torraca, *Nuove Rassegne*, p. 378.)

Cianghella, Florentine lady of ill repute, contemporary of D.; said to have been the daughter of Arrigo della Tosa, and to have died circ. 1330; she is mentioned by Cacciaguida (in the Heaven of Mars), who, speaking of the degenerate state of Florence, says that in his day such a person as she would have been as great a marvel in that city as Cornelia would be now, Par. xv. 128 [**Corniglia**].

The old commentators say C. was notorious for her arrogance, extravagance, and profligacy. Benvenuto states that she married a certain Lito degli Alidosi of Imola, a native of his own city, after whose death she returned to Florence and led a disreputable life. He says he had heard many stories of her from a neighbour of hers in Imola. One of these he records as a specimen, to the effect that on a certain occasion when she had gone to church to hear a sermon she was so infuriated, because none of the ladies present rose to make room for her, that she violently assaulted several of them; her blows being returned, a free fight ensued, greatly to the amusement of the male members of the congregation, who could not restrain their laughter, in which the preacher himself joined, and thus the sermon was brought to an end. She appears also to have been in the habit of beating her servants with a stick:—

'Ista Cianchella fuit nobilis mulier florentina de stirpe illorum de la Tosa, quae fuit maritata in civitate Imolae cuidam Lito de Alidosiis, fratri domini Alidosii qui olim abstulit Imolam Bononiae cum Maghinardo Pagano. . . . De ista possem multa et vera referre, quae audivi ab optimo patre meo magistro Compagno, qui diu legit tam laudabiliter quam utiliter juxta domum habitationis praedictae dominae. Ergo quia autor ponit istam pro prava muliere, dicam aliquid jocosum de ea. Haec siquidem mulier fuit arrogantissima et intolerabilis; ibat per domum cum bireto in capite florentinarum et baculo in manu, nunc verberabat famulum, nunc coquum. Accidit ergo semel quod cum ivisset ad missam ad locum fratrum praedicatorum de Imola, non longe a domo ejus, quidam frater praedicabat a casu. Et cum nulla domina assurgeret sibi, Cianchella accensa indignatione et ira coepit injicere manus atroces nunc in istam, nunc in illam dominam, lacerando uni crines et trichas, alteri bindas et velamina. Aliquae non patientes, coeperunt reddere sibi vicem suam. Ex quo orto magno strepitu cum clamore in ecclesia, viri circumstantes audientes praedicationem coeperunt omnes fortissime ridere, et ipse praedicator similiter; et sic praedicatio fuit soluta, et risu finita. Quid ultra? Haec mulier defuncto marito reversa est Florentiam, et ibi fuit vanissima, et multos habuit procos et multum lubrice vixit. Unde ipsa mortua, quidam frater simplex, praedicans super funere ejus, dixit quod invenerat in ista foemina unum solum peccatum, scilicet, quod oderat populum Florentiae.'

Lana describes her as having been the arbitress of fashion in the matter of dress:—

'Fue ed è una donna di quelle della Tosa, la quale per tutta questa etade è stata la inventrice di tutte le novitadi nelli abiti delle donne; è stata molto bella donna, e l'altre, credendo parer si belle, hanno voluto contraffarla, onde sono venute

in tanta incontinenzia, ch' ello gli perdeno le pubbliche e comuni.'

Ciapetta, Ugo, Hugh Capet, King of France, 987–996, the first king of the Capetian line; placed by D. among the Avaricious in Circle V of Purgatory, Purg. xx. 49; *quello spirto*, *v.* 30; *esso*, *v.* 31; *anima*, *v.* 34; *egli*, *v.* 40; *esso*, *v.* 124 [**Avari**]. As D. and Virgil go forward they hear the voice of a spirit (that of Hugh Capet) proclaiming instances of liberality and self-denial (Purg. xx. 16–33); D. approaches the spirit and inquires who he was and why he alone utters these praises (*vv.* 34–9); the spirit replies that he was the founder of the evil race of Capetian kings (*vv.* 40–5); after referring to the iniquitous dealings of Philip the Fair with Flanders, and invoking the divine vengeance upon him (*vv.* 46–8) [**Fiandra**], he names himself, and says that from him were sprung the Philips and Louises by whom of late France had been ruled (*vv.* 49–51) [**Capeti**]; he then states that he was the son of a Parisian butcher (*v.* 52), and that when the Carlovingians had all died out save one, who became a monk, he found himself so powerful that he was able to promote his own son to the 'widowed crown' of France (*vv.* 53–60) [**Carlovingi**: **Carlo** [5]]; after remarking that it was with the annexation of Provence to the French crown that the kings of his race began their evil career (*vv.* 61–5) [**Provenza**], he refers to their seizure of Ponthieu, Normandy, and Gascony (*vv.* 65–6) [**Ponti**: **Normandia**: **Guascogna**]; to the murder of Conradin and St. Thomas Aquinas by Charles of Anjou (*vv.* 67–9) [**Carlo** [1]]; to the mission of Charles of Valois to Italy, to his treacherous dealings with Florence, and to his ill-success (*vv.* 70–8) [**Carlo** [4]]; to Charles II's infamous marriage of his daughter Beatrice to Azzo VIII of Este (*vv.* 79–84) [**Carlo** [2]]; to the imprisonment of Boniface VIII at Anagni by Philip the Fair, and to the destruction of the Templars by the latter (*vv.* 85–93) [**Bonifazio** [1]: **Templari**]; after again invoking the divine vengeance (*vv.* 94–6), he explains to D. that during the day he and the spirits with him utter the praises D. had heard, but that during the night they recall examples of avarice and of the lust of wealth (*vv.* 97–102), of which he gives instances (*vv.* 103–17); he adds that they speak loud or low according as their devotion urges them (*vv.* 118–20), and in conclusion answers D.'s second question (*vv.* 35–6) by explaining that the praises are uttered by them all, but that he was the only one who was uttering them aloud at that time (*vv.* 121–4).

The statements put by D. into the mouth of Hugh Capet as to the origin of the Capetian dynasty are in several respects at variance with the historical facts, and can only be explained on the supposition that D. has confused Hugh Capet with his father, Hugh the Great, some of them being applicable to the one, some to the other. The facts are as follows:—Hugh the Great died in 956; Louis V, the last of the Carlovingians, died in 987, in which year Hugh Capet became king; on his death in 996, he was succeeded by his son Robert, who had previously been crowned in 988.

D. makes Hugh Capet say:—firstly, that he was the son of a butcher of Paris (*v.* 52), whereas common tradition assigned this origin not to Hugh Capet, but to his father Hugh the Great (*see below*);—secondly, that when the Carlovingians came to an end he was so powerful that he was able to make his son king (*vv.* 53–60), whereas on the failure of the Carlovingian line Hugh Capet himself became king (987); and though it is urged in explanation of the expression 'widowed crown' (*v.* 58) that he associated his son Robert with him in the government and had him crowned in the year (988) after his own accession, while he himself appears never to have been actually crowned, and that therefore, strictly speaking, he did advance his son Robert to the 'widowed crown,' it is not by any means likely that D. was aware of these facts; nor do they explain Hugh Capet's further statement (*vv.* 59–60) that with his son the Capetian line began, whereas in fact it began with himself. On the other hand this statement could not apply to Hugh the Great, of whom D. seems to have been thinking, because he had already been dead more than 30 years when the crown became vacant by the death of Louis V, and was seized by Hugh Capet.

The tradition that Hugh the Great, who in reality was descended from the Counts of Paris, was the son of a butcher, was commonly believed in the Middle Ages, and was, as Villani records, accepted as true by most people in D.'s time:—

'Ugo Ciapetta, fallito il legnaggio di Carlo Magno, fu re di Francia nelli anni di Cristo 987. Questo Ugo fu duca d'Orliens (e per alcuno si scrive, che fur sempre i suoi antichi e duchi e di grande lignaggio), figliuolo d'Ugo il grande, e nato per madre della serocchia d'Otto primo della Magna; ma per li più si dice, che 'l padre fu uno grande e ricco borgese di Parigi stratto di nazione di buccieri, ovvero mercatante di bestie; ma per la sua grande ricchezza e potenza, vacato il ducato d'Orliens, e rimasane una donna, si l'ebbe per moglie, onde nacque il detto Ugo Ciapetta.' (iv. 4.)

Benvenuto supposes that D. found out about the origin of the Capets while he was in Paris, and stated it here in order to correct the erroneous belief that they were of noble descent:—

'Aliqui dicunt, quod iste fuit nobilissimus miles de Normandia; alii quod fuit dux Aureliani. Sed Dantes curiosissimus investigator rerum memorandarum, cum esset Parisius gratia studii, reperit, quod iste Hugo de rei veritate fuerat filius carnificis. Ideo reputat fictum quidquid aliter dicatur, ad colorandam vilitatem originis, sicut multi faciunt.'

The legend is recounted at length in an Old French poem dealing with the life and adventures of Hugh Capet, in which the author, speaking of Capet's father, says:—

'Bouchier fu li plus riche de trestout le païs.'

The tradition lingered on as late as Cent. xv, for Villon, in one of his *Ballades*, speaks of

'Hue Capel,
Qui fut extraict de boucherie.'

It is mentioned also, with a reference to D., in the *Satyre Ménippée* (Cent. xvi):—

Tota familia Borboniorum descendit de becario, sive mavultis de lanio, qui carnem vendebat in laniena Parisina, ut asserit quidam poeta valde amicus Sanctae Sedis Apostolicae, et ideo qui noluisset mentiri.' (p. 107, *ed.* Read.)

Cicero, Marcus Tullius Cicero, the celebrated Roman writer, philosopher, and statesman; born B.C. 106, died B.C. 43. He was elected Consul, B.C. 63, and during his consulship crushed the famous Catiline conspiracy. D. alludes to this incident in his career, with especial reference to the fact that he was a 'novus homo':—

'Non pose Iddio le mani quando uno nuovo cittadino di piccola condizione, cioè Tullio, contro a tanto cittadino quanto era Catilina, la Romana libertà difese?' Conv. iv. 5^{172-6}. [**Catilina.**]

C. is placed among the great men of antiquity in Limbo, Inf. iv. 141 [**Limbo**]; D. usually speaks of him as Tully, *Tullio*, Inf. iv. 141, Conv. i. 11^{94}, 12^{19}; ii. 9^{66}, 13^{17}, 16^{4}; iv. 5^{174}, 6^{109}, $8^{9,\ 17}$, $12^{55,\ 71}$, 15^{123}, 21^{81}, 22^{15}, $24^{62,\ 93,\ 100}$, 25^{95}, $27^{18,\ 111,\ 134,\ 151}$, $28^{14,\ 44}$, 29^{73}; *Tullius*, V. E. ii. 6^{83} (according to some edd.); Mon. ii. $5^{16,\ 141,\ 142}$, 8^{95}, $10^{22,\ 37}$; Epist. x. 19; *Cicero*, Mon. i. 1^{23}; ii. $5^{54,\ 67,\ 84}$.

The inclusion of Cicero among the writers 'qui usi sunt altissimas prosas' (V. E. ii. 6^{81-4}) is due, as Rajna points out, to a misreading, the MSS. reading not 'Tullium, Livium, Plinium,' but 'Titum Livium, Plinium.'

D. quotes Cicero's works upwards of thirty times; the following are quoted by name:—

De Officiis, quoted as *Degli Officii* (var. *Ufficii*), Conv. iv. 8^{10}, 15^{124}, 24^{100}, 25^{95}, $27^{111,\ 134}$; *Officia*, Mon. ii. $5^{55,\ 158}$, 8^{95}, 10^{24}. [***Officiis, De.***]

De Finibus, quoted as *Di Fine de' Beni*, Conv. i. 11^{95}; iv. 6^{110}; *Del Fine de' Beni*, Conv. iv. 22^{16}; *De Fine Bonorum*, Mon. ii. $5^{85,\ 141}$. [***Finibus, De.***]

De Amicitia, quoted as *D'Amicizia*, Conv. i. 12^{19}; *Dell'Amistà*, Conv. ii. 13^{19}. [***Amicitia, De.***]

De Senectute, quoted as *Della Vecchiezza*, Conv. ii. 9^{67}; *Di Senettute*, Conv. iv. 21^{81}, $24^{63,\ 94}$, $27^{18,\ 151}$, 28^{14}. [***Senectute, De.***]

De Inventione Rhetorica (commonly known as *De Inventione*), quoted as *Rhetorica*, Mon. ii. 5^{16}; *Nova Rhetorica*, Epist. x. 19. [***Inventione, De.***]

Paradoxa, quoted as *Di Paradosso*, Conv. iv. 12^{55}. [***Paradoxa.***]

Besides the above D. made use of the *Academicae Quaestiones*, whence (i. 4) he took his account of the various philosophical schools, Conv. iv. 6^{125-42} [***Academicae Quaestiones***]; and perhaps of the *Tusculanae Quaestiones*, whence (v. 3) he may have derived his statement as to the invention of the terms 'philosophy' and 'philosopher' by Pythagoras, Conv. ii. 16^{102-3}; iii. 11^{41-4} [**Pittagora**]. The only trace of an acquaintance on D.'s part with the *Orationes* appears in the description of Cassius as 'membruto' (Inf. xxxiv. 67), which Mai suggested was perhaps a reminiscence of a passage from the Catiline Orations (iii. 7) where Cicero speaks of the obesity of Lucius Cassius. According to Mai the Catiline Orations were used in the schools in D.'s day, which would account for his acquaintance with the passage. [**Cassio.**]

D. ascribes to Cicero the saying that 'the son of a worthy man ought to strive to bear good witness to his father,' Conv. iv. 29. This passage has not been identified in any of Cicero's works. D. probably got it at second-hand from some collection of adages. (See Moore, *Studies in Dante*, i. 258–73.)

Cicilia, island of Sicily, Inf. xii. 108; Purg. iii. 116; *Sicilia*, Conv. iv. $26^{95,\ 138}$; V. E. i. 8^{57}, 10^{57}, 12^{31}; *Trinacria*, Par. viii. 67; V. E. i. 12^{15}; ii. 6^{48}; Ecl. ii. 71; alluded to as *l'isola del fuoco*, Par. xix. 131; *quella terra*, Par. xx. 62; the sufferings of the island under Dionysius, tyrant of Syracuse, Inf. xii. 107–8 [**Dionisio**[1]]; Manfred (in Antepurgatory) speaks of his daughter Constance, wife of Peter III of Aragon and Sicily, as *genitrice Dell'onor di Cicilia e d'Aragona* ('the honour of Sicily and Aragon' being either her eldest son, Alphonso III, King of Aragon, who succeeded to both crowns, but had resigned that of Sicily to his brother James; or her two younger sons, James and Frederick, who at the time were Kings of Aragon and of Sicily respectively), Purg. iii. 115–6 [**Alfonso**[1]: **Aragona**]; Charles Martel (in the Heaven of Venus) speaks of the island as *la bella Trinacria* (there being probably a special significance in his use of this particular name), and refers to the smoke from Aetna which overhangs its E. coast, Par. viii. 67–70 [**Catania**: **Trinacria**]; he says that his descendants would have been ruling in Sicily if the misgovernment of his grandfather, Charles I of Anjou, had not brought about the massacre of the French at the 'Sicilian Vespers' (*vv.* 71–5) [**Carlo**[1]; **Carlo**[3]]; the Eagle in the Heaven of Jupiter refers to the island as *l'isola del fuoco* (on account of the eruptions of Aetna), in connexion with Frederick II of Aragon (King of Sicily, 1296–1337), and alludes to the fact that Anchises died there, Par. xix. 130–2 [**Anchise**: **Federico**[3]]; the Eagle refers to it again, in allusion to its sufferings during the war between Frederick of Aragon and Charles II of Naples, as 'quella terra Che piange Carlo e Federico vivo,' Par. xx. 62-3 [**Carlo**[2]]; Aeneas leaves there his aged followers in the care of Acestes, Conv. iv. 26^{92-6} [**Aceste**]; trains Ascanius to arms there, Conv. iv. 26^{96-9} [**Ascanio**]; and institutes games in memory of Anchises, Conv. iv. 26^{137-8} [**Enea**]; Sicily one of the S. limits of the Italian language, V. E. i. 8^{53-7}; to be reckoned with Sardinia as on the right side of Italy, if the Apennines be taken as the dividing line (from N. to S.),

V. E. i. 10^{56-9}; its dialect distinct from that of Apulia, V. E. i. 10^{61-2}; the seat of the Court (in the time of the Emperor Frederick II), whence the name Sicilian applied to Italian poetry, V. E. i. 12^{30-5}; the Sicilian dialect the most famous of all the Italian dialects, both because all poems written in Italian were called Sicilian, and because many important poems were written by Sicilians, V. E. i. 12^{6-11}; this fame a reproach to the princes of Italy, who neglected letters, V. E. i. 12^{15-9}; the common Sicilian dialect unworthy of preference, that spoken by the nobles worthy of commendation, but neither the Sicilian nor the Apulian to be reckoned the most beautiful dialect of Italy, V. E. i. 12^{43-74}; the Italian vulgar tongue employed by Sicilian poets, V. E. i. 19^{15-7}; the fruitless expedition of Charles of Valois against Sicily, V. E. ii. 6^{48} [**Carlo** 4]; Aetna the most rich in pasture of all the Sicilian mountains, Ecl. ii. 71–2. [**Etna.**]

The name Sicily is sometimes loosely applied to the kingdom of the Two Sicilies, comprising Naples (Apulia and Calabria) and Sicily proper. This kingdom was ruled successively by Norman (1129–1194), Swabian (1194–1266), and Angevin (1266–1282) sovereigns [**Napoli: Puglia**]. In 1282 the Sicilians rose against the house of Anjou, and expelled the French, after the massacre known as the 'Sicilian Vespers' [**Vespro Siciliano**]. This revolt led to the separation of the two kingdoms, Sicily passing to the house of Aragon, while Naples remained in the hands of the Angevins [**Carlo**[1]: **Carlo**[2]: **Federico**[3]: **Jacomo**[1]: **Table iv: Table iv. A**].

Ciciliano, Sicilian, Inf. xxvii. 7; *Sicilianus*, V. E. i. $12^{5, 6, 8, 33, 44}$; *Siculus*, V. E. i. 12^{71}; Ecl. ii. 72 [**Sicilianus**]; *il bue Cicilian*, i.e. the brazen bull made by Perillus for Phalaris, tyrant of Agrigentum in Sicily, in which human beings were tortured by being roasted alive, and which was so constructed that the shrieks of the victims sounded like the bellowing of the bull, Inf. xxvii. 7–12; D. alludes to the fact that Phalaris tested the contrivance first of all upon Perillus himself (*vv.* 7–9), and compares the shrieks of the damned in Bolgia 8 of Circle VIII of Hell (Malebolge), who are tortured in flame, to those which issued from the bull (*vv.* 10–15). [**Perillo.**]

Ciclope. [**Cyclops.**]

Ciclopi. [**Cyclopes.**]

Cieldauro, the church of San Pietro in Ciel d'Oro ('Golden Ceiling') at Pavia; mentioned by St. Thomas Aquinas (in the Heaven of the Sun) in connexion with Boëthius, who was buried there after his execution by Theodoric in 524, Par. x. 128 [**Boezio**]. Boccaccio introduces this church in the *Decamerone* (x. 9).

Cielo e Mondo, Di. [***Caelo, De.***]

Cielo Cristallino, the Crystalline Heaven, Conv. ii. 4^{11-12}; 15^{122}; origin of the name, Conv. ii. 4^{12-13}; the ninth Heaven, Conv. ii. 4^{9-13}, 14^{62}; A. T. § 21^{3-4}; otherwise called the *Primum Mobile*, or First Movement, Par. xxx. 107; Conv. ii. 3^{41-2}, 4^{20}, 6^{149}, 15^{122}; Mon. i. 9^{11}; A. T. § 21^{3}; the origin of the motion of all the other Heavens, Conv. ii. 15^{132-5}; Inf. ix. 29; Par. xxvii. 106–8; xxviii. 70–1; its existence first conceived by Ptolemy to account for the complex motion of the Heaven of the Fixed Stars, Conv. ii. 3^{36-45} [**Cielo Stellato**]; its revolution accomplished in something under 24 hours, Conv. ii. 3^{45-8}; imperceptible to sense save for its motion, Conv. ii. 4^{9-10}; its almost inconceivable velocity caused by its longing to be united with the Empyrean, Conv. ii. 4^{20-7}; has its two poles 'firm, fixed, and immutable' as regards all things else, those of the lower Heavens being fixed only as regards themselves, Conv. ii. 4^{48-51}; like the other Heavens, has an equator or circle equidistant from each pole, where the motion is most rapid, Conv. ii. 4^{52-68}; resembles Moral Philosophy, inasmuch as it directs by its motion the daily revolutions of all the other Heavens, Conv. ii. 14^{62-3}, 15^{122-38}; if its motion were to cease a third part of the Heavens would be invisible to every part of the Earth, while there would be neither life nor measure of time on the latter, and the whole Universe would be in disorder, Conv. ii. 15^{139-57} (*see below*); the largest of the corporeal Heavens (the Empyrean being incorporeal), Par. xxvii. 68; xxx. 39; is encircled by the Empyrean, and itself encircles all the other Heavens, Son. xxv. 1; Par. i. 122–3; ii. 113–14; xxiii. 112; xxvii. 112–13; the most rapid of the Heavens, Conv. ii. 4^{20}; Purg. xxxiii. 90; Par. i. 123; xiii. 24; xxvii. 99; its motion not measured by that of any of the other Heavens, but their motion measured by it, hence it is the origin of time, Par. xxvii. 115–19 (cf. Conv. ii. 15^{154-5}); 'has no other where than the mind of God,' Par. xxvii. 109–10; is perfectly uniform throughout, Par. xxvii. 100–1; A. T. § 21^{3-6}.

D. refers to the Crystalline Heaven as *la spera che più larga gira*, Son. xxv. 1; *il ciel che tutto gira*, Inf. ix. 29; *il cielo che più alto festina*, Purg. xxxiii. 90; *il ciel che ha maggior fretta*, Par. i. 123; *corpo nella cui virtute L'esser di tutto suo contento giace*, Par. ii. 113–14; *il ciel che tutti gli altri avanza*, Par. xiii. 24; *Lo real manto di tutti i volumi Del mondo*, Par. xxiii. 112–13; *testo*, Par. xxvii. 118; *il maggior corpo*, Par. xxvii. 68; xxx. 39; *ciel velocissimo*, Par. xxvii. 99; *volume*, Par. xxviii. 14; *il ciel che tutto quanto rape L'altro universo seco*, Par. xxviii. 70–1.

In the passage, Conv. ii. 15^{132-57}, D. states that, if the movement of the *Primum Mobile* or Crystalline Heaven, on which depends the daily motion of all the other Heavens, were suspended, there

would remain only the almost insensible movement of the Starry Heaven from W. to E. of one degree in a hundred years (corresponding to what is now called the Precession of the Equinoxes). In this case the Earth would cease to revolve, and, as only 180° of the Heavens would then be visible to us, the Sun and other planets would be invisible for half their revolutions, being hidden behind our backs during the rest of the time; further, a third part of the Heavens would never have been seen from the Earth, since from the Creation to D.'s day (which he estimates at about 6,400 years) the Starry Heaven would only have moved from W. to E. about 60°, hence 60° + 180° = 240° would be the whole amount of the Heavens which would have been visible, leaving 360° − 240° = 120°, i. e. one-third part of the Heavens which had never been seen.

The *data* as to the periods of the several planets D. got from Alfraganus, who in his chapter *De orbibus planetarum* says :—

'Fit orbis Lunae 29 dierum et 12 horarum et dimidiae et quartae unius horae. Mercurii ac Veneris ac Solis, uniuscujusque istorum rotatus fit 365 diebus et quarta unius diei ferè. Martis autem in anno Persico et 10 mensibus et 22 diebus ferè. Jovis verò in circulo egressae cuspidis in 11 annis et 10 mensibus et 16 diebus. In circulo autem signorum, minus uno die et dimidio ferè. Et Saturni in circulo egressae cuspidis in vigintinovem annis et quinque mensibus, et quindecim diebus. In circulo signorum minus hoc per novem dies.' (Cap. 17.)

D. has calculated the half revolutions roughly from these *data*; according to his figures the periods would be, for Saturn, 14½ years × 2 = 29 years (as against 29 years, 5 months, 15 days, given by Alfraganus); for Jupiter, 6 years × 2 = 12 years (as against 11 years, 10 months, 16 days); for Mars, 1 year nearly × 2 = 2 years nearly (as against 1 year, 10 months, 22 days); for the Sun, Venus, and Mercury, 182 days, 14 hours × 2 = 365 days, 4 hours (as against 365 days, 6 hours); and for the Moon, 14¾ days × 2 = 29 days (as against 29 days, 12¾ hours).

The Crystalline Heaven is the ninth in D.'s conception of the Universe, Conv. ii. 4^{9}, 14^{62}; A. T. § 21^{4} [**Paradiso**[1]]; resembles Moral Philosophy, Conv. ii. 14^{62-3}, 15^{122-64}; it is presided over by the Seraphim, Par. xxviii. 71–2 [**Serafini**].

On leaving the Heaven of the Fixed Stars, D. and Beatrice ascend to the Crystalline Heaven (Par. xxvii. 78–99); B. explains to D. the working of the *Primum Mobile*, and its effect upon the other Heavens (*vv.* 100–20); D. sees a point of dazzling brilliancy around which revolve nine concentric circles of flame (Par. xxviii. 1–39); B. explains that this point is the Deity, and the fiery circles are the nine Angelic Hierarchies, the order of which she expounds to him (*vv.* 40–139) [**Gerarchia**]; after B. has discoursed further of the angels and other matters, they ascend to the Empyrean (Par. xxix. 1–xxx. 39).

Witte gives the following summary account of the system of the universe (in which the *Primum Mobile* plays such an important part) adopted by D.:—

'The Ptolemaic system, as D. knew it, consisted of ten perfectly concentric Heavens. The Earth was the fixed immovable centre of this system, and equally immovable was the outermost Heaven, or Empyrean, the abode of the Blessed, by which the Universe is surrounded. Its desire towards this dwelling of the Deity lends to the next, the ninth or Crystalline Heaven, the *Primum Mobile*, so rapid a motion that in spite of its immeasurable circumference it revolves upon its axis in a little under twenty-four hours, carrying with it in its circuit all the other eight Heavens, without, however, interfering with their special revolutions. Such a special revolution, and the slowest of all, viz. of but one degree from W. to E. in a hundred years, is that of the eighth Heaven, in which the Fixed Stars are set, at equal distances from the Earth, and receiving their light from the Sun (Par. xx. 6; xxiii. 30; Conv. ii. 14^{125}; iii. 12^{84-6}). In this movement of the Heaven of the Fixed Stars all those enclosed by it partake. Then follow the Heavens called after the seven planets, Saturn, Jupiter, Mars, the Sun, Venus, Mercury, and the Moon; all of which, besides the two movements common to them all, have their own special revolution. . . . It is, however, no inanimate gravity which impels the manifold motions of these heavenly bodies; each one is occasioned by the will of a supernatural being, an Angel, an Intelligence (Par. ii. 127–9; Conv. ii. 5^{5-8}). These Intelligences are the inhabitants of each separate Heaven, and the motion of the planets is nothing else than the force of the thought of these holy spirits. Their power exerts that influence upon the Earth which the astrologers often ascribed to the planets and constellations themselves—an influence which imparts certain tendencies and inclinations to man, but which, through his exclusive privilege of free-will, can be combated and overcome.'

Cielo decimo. [**Cielo Empireo.**]

Cielo del Sole. [**Sole, Cielo del.**]

Cielo della Luna. [**Luna, Cielo della.**]

Cielo delle Stelle Fisse. [**Cielo Stellato.**]

Cielo di Giove. [**Giove, Cielo di.**]

Cielo di Marte. [**Marte, Cielo di.**]

Cielo di Mercurio. [**Mercurio, Cielo di.**]

Cielo di Saturno. [**Saturno, Cielo di.**]

Cielo di Venere. [**Venere, Cielo di.**]

Cielo Empireo, the Empyrean, the highest Heaven, the abode of the Deity, 'the pure Empyrean where He sits High throned above all highth,' Inf. ii. 21; Conv. ii. 4^{14}, 15^{165}; Epist. x. 24, 26; meaning of the name, Conv. ii. 4^{15-16}; Epist. x. 24; the tenth or last Heaven, Conv. ii. $4^{13-15, 25}$, 6^{101}, 14^{63}; Purg. xv. 52; Par. xxii. 62; xxiii. 108; Epist. x. 24; or, regarded from the opposite point of view, the first, Purg. xxx. 1; Par. iv. 34; Epist. x. 25, 26; in it is contained the *Primum Mobile*, Par. i. 122–3; ii. 113–14; xxvii. 112–14 [**Cielo Cristallino**]; contains all bodies and is con-

tained by none, Conv. ii. 4^{35-7}; Purg. xxvi. 63; Epist. x. 24, 25; within it all bodies move, Epist. x. 24; but itself remains motionless in eternal peace, Conv. ii. $4^{17-19, 25, 28}$, 15^{165-7}; Par. i. 122; ii. 112; Epist. x. 24; immaterial, Par. xxx. 39; Epist. x. 24; composed purely of light, Par. xxiii. 102; xxx. 39; of which it receives more than any other of the Heavens, Par. i. 4; Epist. x. 25, 26; does not exist in space, but in the divine Mind, Conv. ii. 4^{37-9}; the abode of Angels and of the Blessed, Conv. ii. 4^{30-2}; Par. xxx. 43–xxxi. 27; and of the Deity, Conv. ii. 4^{28-9}; Par. xxxiii. 52–141; hence replete with love, Purg. xxvi. 63; Epist. x. 24; resembles the divine science of Theology, inasmuch as it is full of peace, Conv. ii. 14^{63-4}, 15^{165-7}; whereas the other Heavens are presided over by the several Angelic Orders or Intelligences, God himself is the Intelligence of the Highest Heaven, Conv. ii. 6^{99-102}; Par. xxvii. 112; xxxiii. 124–6.

D. refers to the Empyrean as *cielo divinissimo e quieto*, Conv. ii. 4^{25}; *luogo quieto e pacifico*, Conv. ii. 4^{28}; *cielo quieto*, Conv. ii. 14^{63}; *il sovrano edificio del mondo*, Conv. ii. 4^{35}; *spera suprema*, Purg. xv. 52; Par. xxiii. 108; *primo cielo*, Purg. xxx. 1; *primo giro*, Par. iv. 34; *primum caelum*, Epist. x. 25, 26; *ultima spera*, Par. xxii. 62; *caelum supremum*, Epist. x. 24; *decimo cielo*, Conv. ii. 4^{25}, 6^{101}, 14^{63}; *il ciel... Ch'è pien d'amore e più ampio si spazia*, Purg. xxvi. 62–3; *il ciel che più della luce prende*, Par. i. 4; *il ciel sempre quieto, Nel qual si volge quel ch' ha maggior fretta*, Par. i. 122–3; *il ciel della divina pace*, Par. ii. 112; *il ciel più chiaro*, Par. xxiii. 102; *il ciel ch' è pura luce*, Par. xxx. 39.

The nature of the Empyrean is thus expounded by D. in the *Convivio*:—

'Fuori di tutti gli altri cieli, li Cattolici pongono lo Cielo Empireo, che tanto vuol dire, quanto cielo di fiamma ovvero luminoso; e pongono esso essere immobile, per avere in sè, secondo ciascuna parte, ciò che la sua materia vuole.... E questo quieto e pacifico cielo è lo luogo di quella somma Deità che Sè sola compiutamente vede. Questo è lo luogo degli spiriti beati, secondo che la santa Chiesa vuole, che non può dire menzogna.... Questo è il sovrano edificio del mondo, nel quale tutto il mondo s'inchiude, e di fuori dal quale nulla è: ed esso non è in luogo, ma formato fu solo nella prima Mente, la quale li Greci dicono *Protonoe*. Questo è quella magnificenza, della quale parlò il Salmista, quando dice a Dio: Levata è la magnificenza tua sopra li cieli.' (ii. 4^{13-43}.)

The Heaven of the Empyrean is the tenth in D.'s conception of the Universe, Purg. xv. 52; Par. xxii. 62; xxiii. 108; Conv. ii. 4^{25}, 6^{101}, 14^{63}; Epist. x. 24 [**Paradiso**[1]]; resembles Theology, Conv. ii. 14^{63-4}, 15^{105-7}; it is presided over by the Deity, Conv. ii. 6^{99-102}.

On leaving the Crystalline Heaven D. and Beatrice ascend to the Empyrean, where a great brightness surrounds them (Par. xxx. 38–60); Paradise appears first as a river of light (*vv.* 61–96); afterwards, as D. sees more clearly, it assumes the appearance of a vast white Rose, in which are the seats of the Blessed (Par. xxx. 97–xxxii. 84); B. points out to D. the seat prepared for the Emperor Henry VII (Par. xxx. 133–8); St. Bernard explains the arrangement of the seats, and points out, among the spirits already there, the Virgin Mary, Eve, Rachel, Beatrice, Sarah, Rebekah, Judith, Ruth, St. Anne, St. Lucy, Adam, Moses, St. Peter, St. John the Evangelist, St. John the Baptist, St. Francis, St. Benedict, and St. Augustine (Par. xxxi. 115–17; xxxii. 1–35) [**Rosa**]. After the manifestation of the Deity (Par. xxxiii. 76–108), the Trinity (*vv.* 109–26), and of Christ (*vv.* 127–39), the Vision ends.

Cielo nono. [**Cielo Cristallino.**]

Cielo ottavo. [**Cielo Stellato.**]

Cielo primo. [**Luna, Cielo della.**]

Cielo quarto. [**Sole, Cielo del.**]

Cielo quinto. [**Marte, Cielo di.**]

Cielo secondo. [**Mercurio, Cielo di.**]

Cielo sesto. [**Giove, Cielo di.**]

Cielo settimo. [**Saturno, Cielo di.**]

Cielo Stellato, the Starry Heaven, or Heaven of the Fixed Stars, V. N. § 2^{10}; Conv. ii. 3^{43}, 4^{75}, 15^{18}; *caelum stellatum*, A. T. § 21^{9}; *cielo delle Stelle Fisse*, Conv. ii. 3^{23}, 4^{8}; *la spera stellata*, Conv. ii. 14^{59}; *l'ottava spera*, Conv. ii. 3^{24}, 14^{59}; Par. ii. 64; *octava sphaera*, A. T. § 21^{9-10}; *l'ottavo cielo*, Conv. ii. 4^{8}; *lo ciel... che ha tante vedute*, Par. ii. 115; *il ciel, cui tanti lumi fanno bello*, Par. ii. 130; *il cerchio che più tardi in cielo è torto*, Purg. xi. 108 (cf. Conv. ii. 15); erroneously believed by Aristotle, who held that there were only eight Heavens, to be the outermost and last of the Heavens, Conv. ii. 3^{19-25}; Ptolemy, noticing its complex motion, conceived that there must be another Heaven beyond, viz. the *Primum Mobile*, Conv. ii. 3^{36-45}; the Heaven of the Fixed Stars the eighth in order of position, Conv. ii. 3^{23-5}, 4^{8-9}; A. T. § 21^{9}; those of its stars which are nearest to its equator possessed of the greatest virtue, Conv. ii. 4^{15-7}; resembles Physics and Metaphysics, Conv. ii. 14^{59-62}, 15^{4-121}; reasons for this resemblance, Conv. ii. 15^{18-121}; the number of its stars estimated by the wise men of Egypt at 1,022, Conv. ii. 15^{18-22} [**Stelle Fisse**]; its Galaxy, Conv. ii. 15^{44-86} [**Galassia**]; one of its poles visible, the other invisible, Conv. ii. $15^{10-11, 87-94}$ (*see below*); its double motion, one from E. to W. (i. e. the daily motion of the heavens), and another hardly perceptible from W. to E. (i. e. the precession of the equinoxes), this latter being so slow that it only advances one degree in a hundred years, and hence the revolution

will never be completed, the world being already in its last age, and only a little more than a sixth part of its revolution having been accomplished since the beginning of the world, Conv. ii. 15[12–14, 95–118] (*see below*); if the motion of the *Primum Mobile* were to be suspended, and only this motion of the Starry Heaven to remain, a third part of the Heavens would not yet have been seen from the Earth, and the Sun and planets would be hidden for half their revolutions, Conv. ii. 15[139–52] [**Cielo Cristallino**]; the Starry Heaven had moved one-twelfth part of a degree towards the E. since the birth of Beatrice (which took place therefore about eight years and four months before), V. N. § 2[9–12] [**Beatrice**].

D.'s information with regard to the two poles and the two motions of the Starry Heaven was borrowed from the *Elementa Astronomica* of Alfraganus; of the two celestial poles, he says:—

'Caelum . . . cum omnibus stellis convertitur circulari motu, super duobus polis, fixis et immotis: quorum alter in plaga boreali consistit, alter in australi' (the visible pole, of course, being the one in the northern region of the sky; the invisible, that in the southern region). (Cap. 2.)

Of the two celestial motions he says:—

'Dico itaque duos in caelo observari principales motus: quorum primus totum versat caelum, facitque noctem et diem. Is namque circumagit Solem, et Lunam, omnesque stellas reliquas ab oriente in occidentem, una quotidie conversione . . . Motus autem secundus is est, quo Solem et stellas versari cernimus ab occidente in orientem, in partes primo motui contrarias.' (Cap. 5.)

The nature of the second motion (from W. to E.) he explains as follows:—

'Stellarum fixarum sphaera . . . cujus motus . . . est universis stellis errantibus communis . . . ab occidente gyratur in orientem super zodiaci polis, centenis quibusque annis, ut Ptolemaei est sententia, per spatium unius gradus. Eodem motu unà convertuntur septem planetarum sphaerae; ita ut . . . totum zodiacum percurrant annis 36000.' (Cap. 13.)

The astronomy of D.'s time, following Ptolemy, put the revolution of the Starry Heaven, i. e. the cycle of the precession of the equinoxes, at 36,000 years (a hundred years for each of the 360 degrees); this is too much, it being really 26,000 years.

D.'s calculation, that only a little more than a sixth part of the revolution had been accomplished since the beginning of the world, is based upon the belief that the creation took place five thousand years and more before the birth of Christ; so that in the thirteenth century A. D. more than six thousand years had elapsed, and the Heaven had moved through rather more than 60 degrees, or one-sixth of the whole circuit. (Orosius puts the period from Adam to Abraham at 3,184 years, and from Abraham to the Nativity at 2,015 years, making 5,199 years from the creation to the Nativity; this sum, with the addition of the 1,300 years of the Christian era, gives a total of 6,499 years.)

The Heaven of the Fixed Stars is the eighth in D.'s conception of Paradise, Par. ii. 64; Conv. ii. 3[24], 4[8], 14[5]; A. T. § 21[9–10] [**Paradiso**[1]]; resembles Physics in three respects and Metaphysics also in three respects, Conv. ii. 15[4–121]; it is presided over by the Cherubim [**Cherubini**]. Inside of the Empyrean revolves the *Primum Mobile*, in which originate the influences which are distributed by the Starry Heaven to the various spheres which make up the Universe, Par. i. 122–3; ii. 112–17.

On leaving the Heaven of Saturn, D. and Beatrice ascend with incredible velocity to that of the Fixed Stars, entering it in the constellation of Gemini, under which D. was born (Par. xxii. 100–23); they here behold the triumph of Christ and the coronation of the Virgin Mary (Par. xxiii); St. Peter examines D. concerning the nature and matter of faith (Par. xxiv); St. James examines him concerning hope (Par. xxv. 1–96); St. John then appears (*vv.* 97–139), and examines him concerning love (Par. xxvi. 1–66); after which Adam appears, who resolves certain doubts of D. respecting the first state of man (*vv.* 67–142); then St. Peter inveighs against the iniquity of the Popes (Par. xxvii. 1–66); afterwards D. and B. ascend to the Crystalline Heaven (*vv.* 67–99).

Cielo terzo. [**Venere, Cielo di.**]

Cielo d'Alcamo. [**Ciullo d'Alcamo.**]

Cimabue, Giovanni Cimabue, the great Florentine artist, and master of Giotto, commonly regarded as the regenerator of painting in Italy; he was born circ. 1240, and died, not in 1300 as Vasari states, but in or after 1302, since he is proved by documentary evidence to have been painting in Pisa in that year; he was buried in Santa Maria del Fiore at Florence.

Oderisi (in Circle I of Purgatory) mentions him in illustration of the brief endurance of fame, that of C. having been speedily eclipsed by the fame of Giotto, Purg. xi. 94–6. Vasari says:—

'Oscurò Giotto veramente la fama di lui, non altrimenti che un lume grande faccia lo splendore d'un molto minore: perciocchè, sebbene fu Cimabue quasi prima cagione della rinnovazione dell'arte della pittura; Giotto nondimeno suo creato, mosso da lodevole ambizione ed aiutato dal cielo e dalla natura, fu quegli che, andando più alto col pensiero, aperse la porta della verità a coloro che l'hanno poi ridotta a quella perfezione e grandezza, in che la veggiamo al secolo nostro.'

The Ottimo Comento (quoted by Vasari) says:—

'Fu Cimabue di Firenze pintore nel tempo di l'autore, molto nobile di più che homo sapesse, et con questo fue sì arogante et sì disdegnoso, che si per alcuno li fusse a sua opera posto alcun fallo o difetto, o elli da sè l'avessi veduto (che, come accade molte volte, l'artefice pecca per difetto della materia, in che adopra, o per mancamento ch'è nello strumento con che lavora), inmantenente quell'opra disertava, fussi cara quanto volesse.'

Vasari quotes an epitaph on C. (evidently

based upon Purg. xi. 94–5) which, he says, was placed in the Cathedral at Florence :—

'Credidit ut Cimabos picturae castra tenere,
Sic tenuit, vivens; nunc tenet astra poli.'

C.'s portrait, according to Vasari, was introduced by Simone da Siena in one of his frescoes in the Spanish Chapel of Santa Maria Novella at Florence :—

'Il ritratto di Cimabue si vede di mano di Simone Sanese, nel capitolo di Santa Maria Novella, fatto in profilo nella storia della Fede, in una figura che ha il viso magro, la barba piccola, rossetta ed appuntata, con un cappuccio secondo l'uso di quei tempi, che lo fascia intorno intorno e sotto la gola con bella maniera. Quello che gli è allato, è l'istesso Simone maestro di quell' opera, che si ritrasse da sè con due specchi per far la testa in profilo, ribattendo l'uno nell' altro.'

Cincinnato, Lucius Quintius Cincinnatus, one of the heroes of the old Roman republic, the Roman model of frugality and integrity; he lived on his farm, which he cultivated himself. In B.C. 458 he was called from the plough to assume the dictatorship, in order to deliver the Roman army from the Aequians; having accomplished this task, and defeated the enemy, he returned to his farm, after holding the dictatorship only sixteen days. In 439 he was a second time appointed dictator, at the age of eighty.

The Emperor Justinian (in the Heaven of Mercury) mentions him in connexion with the exploits of the Roman Eagle, referring to him (in allusion to his surname Cincinnatus, i.e. 'shaggy-haired') as *Quinzio che dal cirro Negletto fu nomato*, Par. vi. 46–7 [**Aquila**[1]]; he is mentioned again (as *Cincinnato*) by Cacciaguida (in the Heaven of Mars), who, speaking of the degenerate state of Florence, says that in his day such a person as Lapo Salterello would have been as great a marvel in that city as Cincinnatus would be now, Par. xv. 127–9 [**Lapo**[2]]; his laying down of the dictatorship and voluntary return to the plough are referred to, Conv. iv. 5^{130-4}; and, with a reference to Livy (iii. 28), though D. was more probably thinking of the account of Orosius (ii. 12, §§ 7, 8), and to Cicero (*Fin.* ii. 4), Mon. ii. 5^{76-89}.

Cincinnatus, the dictator, Mon. ii. $5^{76, 88}$. [**Cincinnato.**]

Cino, Cino (i.e. Guittoncino) di ser Francesco de' Sinibuldi of Pistoja, commonly known as Cino da Pistoja, the friend of D., and one of the principal poets of the new lyric school in Italy (which comprised, among others, Lapo Gianni, Dino Frescobaldi, Guido Orlandi, Gianni Alfani, Guido Cavalcanti, and Dante Alighieri), was born at Pistoja in 1270; he was a lawyer by profession, and was the author of several legal works, the most important of which is the *Lectura in Codicem*, a commentary on the first nine books of the Code of Justinian; after studying at Pistoja (whence he was exiled in 1307) and Bologna, he received his doctorate at Bologna (1314), and lectured on law successively at Treviso (1318), Siena (1321), Florence (1324), Perugia (1326), where he had among his pupils the famous Bartolo da Sassoferrato, and Naples (1330). Towards the close of his life he returned to Pistoja, which he had revisited at various intervals, and held several official posts in his native town, where he died at the end of 1336 or the beginning of 1337. He was buried in the Cathedral of San Jacopo at Pistoja, where a monument by Cellino di Nese of Siena was erected to him; on it is a bas-relief representing Cino lecturing to nine pupils, among them Francesco Petrarca, who afterwards composed a sonnet on his death. In politics Cino belonged to the Bianchi party, with decided Ghibelline leanings, as appears from the fact that he accompanied Duke Louis of Savoy as his assessor when the latter went to Rome in 1310 to make preparations for the reception of Henry VII of Luxemburg, on whose death he wrote a poem in which he speaks of the Emperor as 'colui in cui virtute Com' in suo proprio loco dimorava.' Among Cino's friends, besides D., who in the *De Vulgari Eloquentia* usually speaks of himself as 'amicus Cini' (V. E. i. 10^{30}, 17^{25}; ii. 2^{93}, 5^{49}, 6^{73}), were Onesto da Bologna, Cecco d'Ascoli, Bosone da Gubbio, and his pupil Petrarca.

Cino was one of those who replied to D.'s sonnet, 'A ciascun' alma presa, e gentil core' (V. N. § 3^{77}); among numerous poems of his which have been preserved, several of them addressed to D., is a canzone on the death of Beatrice, and another on the death of D. himself. His love-poems are said to have been inspired by his passion for Selvaggia, daughter of Filippo Vergiolesi of Pitecchio, who afterwards married Focaccia de' Cancellieri of Pistoja. He himself married (in 1300) Margherita degli Ughi, by whom he had five children. (See G. Carducci, *Rime di Cino da Pistoja*; Bartoli, *Lett. Ital.*, iv. 1–133; and D'Ancona and Bacci, *Lett. Ital.*, i. 306–15.)

D. addressed two sonnets to Cino (Son. xxxiv, xlvi); and a letter ('Exulanti Pistoriensi Florentinus exul immeritus') in which he replies to C.'s inquiry whether the soul 'can pass from passion to passion' (Epist. iv.); Cino is named, Son. xxxiv. 2; xlvi. 12; *Cinus Pistoriensis*, V. E. i. 10^{30}, 13^{37}, 17^{24-5}; ii. 2^{82}, 5^{47}; *Cinus*, V. E. ii. 2^{91}; *Cinus de Pistorio*, V. E. ii. 6^{70}; he is addressed by D. as *carissime*, Epist. iv. 1; *frater carissime*, Epist. iv. 5; his poems are quoted, V. E. ii. 2^{92}, 5^{48}, 6^{71}; D. couples C. with himself as having written poems in the vulgar tongue, V. E. i. 10^{28-31}; and with Guido Cavalcanti, Lapo Gianni, and himself, as having rejected the Tuscan dialect,

C. being mentioned last on account of D.'s hatred to Pistoja, V. E. i. 13^{33-9}; the excellence of the vulgar tongue exemplified in the *canzoni* of C. and D., V. E. i. 17^{18-26}; C. the poet of love, D. the poet of rectitude, V. E. ii. 2^{82-3}; he and D. both made use of eleven-syllabled verses, V. E. ii. 5^{30-50}; and both employed the most excellent form of *canzone*, V. E. ii. 6^{70-3}.

Cinus Pistoriensis. [Cino.]

Cinyras, King of Cyprus, son of Apollo, and father of Adonis by his own daughter Myrrha, who deceived him by disguising herself as another woman.

D. alludes to the incest of C. (the story of which is told by Ovid, *Metam.* x. 298 ff.), Inf. xxx. 38–41; and compares Florence to Myrrha, Epist. vii. 7. [**Mirra.**]

Ciolus, Ciolo, said to be the name of one of the Florentine exiles who submitted to the degrading terms imposed upon those who were desirous of returning to Florence. D. says in his letter to a Florentine friend, in which he scornfully rejects any such terms for himself, that it would ill become a man who was familiar with philosophy to so far humiliate himself as to submit to be treated like a prisoner after the manner of Ciolo and other infamous wretches, 'more cujusdam Cioli et aliorum infamium,' Epist. ix. 3.

This Ciolo is not improbably the Ciolo degli Abati, who, alone of his house, was expressly excepted by name ('Omnes de domo de Abbatibus, excepto Ciolo') from the decree known as the 'Riforma di messer Baldo d'Aguglione' issued in 1311 (Sep. 2) against the contumacious exiles, D. being one of them. (See Del Lungo, *Dell' Esilio di D.*, p. 137; *Dino Compagni*, iii. p. 289, *n.* 24.) Some suppose the individual in question to be a certain Lippo Lapi Ciole, who among others is said to have been allowed to return to Florence in 1316 on condition that he should walk behind the Carroccio with a fool's cap on his head. (See Witte, *Dante-Forschungen*, i. 498.) A certain Ser Ciolo da Firenze is the hero of one of Sacchetti's tales (*Nov.* li) in which he plays a part somewhat resembling that ascribed to Ciacco in the *Decamerone*. [**Ciacco.**]

Cione de' Tarlati. [Guccio de' Tarlati.]

Ciotto di Gerusalemme. [Gerusalemme.]

Cipri, Cyprus, the most easterly island in the Mediterranean; mentioned by Pier da Medicina (in Bolgia 9 of Circle VIII of Hell) together with Majorca, one of the most westerly, to indicate the whole length of the Mediterranean Sea, Inf. xxviii. 82; it is alluded to by the Eagle in the Heaven of Jupiter by the mention of two of its chief cities, Famagosta and Nicosia, with reference to the sufferings of the island under the misgovernment of Henry II of Lusignan, Par. xix. 145–7. [**Arrigo**[8]: **Table v. A.**]

Benvenuto, apropos of this passage, launches out into a peculiarly fierce tirade against the luxury, effeminacy, and wantonness of Cyprus and its king:—

'Regnum Cypri . . . rixatur propter regem suum bestialiter viventem, qui rex non discordat, nec recedit a latere aliarum bestiarum, idest aliorum regum vitiosiorum. Et vere non discohaeret, et non dissociatur a vivere bestiali aliorum, immo vincit et excedit cum sua gente Cypri omnes reges et gentes regnorum christianitatis in superfluitate luxuriae, gulae, mollitiei, et in omni genere voluptatum. Sed velle describere genera epularum, sumptuositatem, varietatem, et nimietatem, fastidiosum esset narrare, et taediosum scribere et perniciosum audire. Ideo viri sobrie et temperanter viventes debent avertere oculos a videndo, et aures ab audiendo mores meretricales lubricos et foetidos insulae illius, quam permittente Deo nunc januenses invaserunt, expugnaverunt et male mulctaverunt.'

Ciprigna, Cypriote, name applied by D. to the planet Venus, Cyprus having been regarded as the birthplace of the goddess, Par. viii. 2 [**Venere**[1]]; he explains how the name of Venus, goddess of love, came to be given to the planet, describing how the ancients worshipped not only her, but also her mother Dionë, and her son Cupid, as being endowed with the power of inspiring love (*vv.* 1–12) [**Cupido: Dione**].

Circe, the enchantress Circë, daughter of Helios (the Sun) and Persë, who dwelt in the island of Aeaea, upon which Ulysses was cast, and had the power of transforming men into beasts; she is mentioned by Ulysses (in Bolgia 8 of Circle VIII of Hell), who describes how he stayed more than a year with her in the neighbourhood of Gaeta, before Aeneas had so named it, Inf. xxvi. 91–3 [**Ulisse**]:—

'Tu quoque litoribus nostris, Aeneïa nutrix,
Aeternam moriens famam, Caieta, dedisti;
Et nunc servat honos sedem tuus, ossaque nomen
Hesperia in magna, si qua est ea gloria, signat . . .
Proxuma Circaeae raduntur litora terrae.'
(*Aen.* vii. 1–4, 10.)

Guido del Duca (in Circle II of Purgatory) compares the inhabitants of the Valdarno to the men transformed by her into beasts, Purg. xiv. 40–2 [**Arno**]:—

'Hinc exaudiri gemitus iraeque leonum, . . .
Saetigerique sues, atque in praesepibus ursi
Saevire, ac formae magnorum ululare luporum,
Quos hominum ex facie dea saeva potentibus herbis
Induerat Circe in voltus ac terga ferarum.'
(*Aen.* vii. 15, 17–20.)

Ciriatto, one of the ten demons in Bolgia 5 of Circle VIII of Hell (Malebolge), deputed by Malacoda to escort D. and Virgil, Inf. xxi. 122; xxii. 55; he is represented as being tusked like a boar ('sannuto'), Inf. xxi. 122; and with one of his tusks he rips up the barrator Ciampolo, Inf. xxii. 55–7 [**Alichino:**

Ciampolo]. Philalethes renders the name 'Schweinsborst.'

Ciro, Cyrus the elder, founder of the Persian Empire, son of Cambyses, a Persian noble, and of Mandanë, daughter of Astyages, King of Media; he led the Persians against Astyages, defeated him and took him prisoner, and became King of the Medes, B.C. 559; conquered the kingdom of Lydia and took Croesus prisoner, B.C. 546; conquered Babylon, B.C. 538; was defeated and slain in a battle against the Massagetae, a Scythian people, B.C. 529.

D. includes him among the examples of defeated pride in Circle I of Purgatory, Purg. xii. 56 [**Superbi**]; and refers to the story (for which his authority was Orosius, *Hist.* ii. 7, § 6) of the vengeance of Tomyris, Queen of the Massagetae, whose son he had slain, how after his defeat and death she had his head cut off and thrown into a vessel filled with human gore, and mocked it, saying, 'For blood thou hast thirsted, drink thy fill' (*vv.* 55–7); his conquest of Babylon, and dream of universal empire, and his subsequent defeat and death at the hands of Tomyris, are referred to, Mon. ii. 9^{43-8} [**Orosio**: **Tamiri**].

Cirra, Cirrha, town in Phocis, on the Crissaean Gulf, about 15 miles S.W. of Delphi, often confused with Crissa, an inland town a few miles distant, of which it appears to have been the port; both towns were intimately connected with Delphi, the seat of the oracle of Apollo, hence Cirrha was sometimes used as a synonym of Delphi (cf. Statius, *Theb.* iii. 106, 455, 474). The name was also applied to one of the peaks of Parnassus, to that namely which was sacred to Apollo (the other, Nisa, being sacred to Bacchus), as is explained by Isidore of Seville in his *Origines*:—

'Parnasus mons est Thessaliae, juxta Boeotiam, qui gemino vertice est erectus in caelum. Hic in duo finditur juga, Cirra et Nisa, unde et nuncupatus, eo quod in singulis jugis colebantur Apollo et Liber.' (xiv. 8.)

Hence Cirrha was also used as a synonym of Parnassus (cf. Statius, *Theb.* i. 62, ii. 63, iii. 611). [**Parnaso**.]

D. mentions Cirrha in connexion with Apollo in his capacity as god of song, and suggests that he himself is but the forerunner of more mighty poets, Par. i. 35–6.

Most of the old commentators are silent on the subject of Cirrha, but both the Ottimo Comento and Benvenuto hold that D.'s reference is to one of the peaks of Parnassus:—

'Il tempio d'Apollo, dove si viene a pregare, è in sul giogo di Parnaso detto Cirra; e nell' altro giogo, detto Nisà, è il tempio di Bacco.'—'Cirra, idest Apollo, qui colitur in Cirrha, altero jugo montis Parnasi.'

Citerea, Cytherea, name of Venus (*Aen.* i. 261, 661, &c.), who was so called from Cythera (now Cerigo), an island off the S.E. point of Laconia, near which she is said to have risen from the foam of the sea.

D. applies the name to the planet Venus, the time indicated being the early morning before dawn, Purg. xxvii. 95. As a matter of fact in April, 1300, the assumed date of the Vision, Venus was not actually a morning-star, but rose after the Sun. [**Venere** 2.]

Città di Castello. **Castellana Civitas.**

Ciuffagni], one of the Florentine families which received knighthood from the Marquis Hugh of Brandenburg, 'il gran Barone,' Par. xvi. 128. [**Gangalandi.**]

Ciullo d'Alcamo], the author (called by some Cielo d'Alcamo or Cielo dal Camo) of the poem, the third line of which ('Tragemi d'este focora, se t' este a boluntate,' or, according to the reading of *Cod. Vat.* 3793, the only MS. in which the poem has been preserved, 'Trami d'este focora se t' este a bolontate') is quoted by D. as an example of the Sicilian dialect as spoken by the lower classes, V. E. i. 12^{50}.

Alcamo is a town in the N.W. of Sicily, about 25 miles S.W. of Palermo, and 7 S.E. of Castellamare. Ciullo, according to Nannucci, represents the Sicilian Nzullo, an abbreviation of Vincenciullo, Vincenzullo, the diminutive of Vincenzio. The poem, which consists of thirty-two stanzas of five lines each (riming *aaa bb*, *ccc dd*, &c.), is in the form of a dialogue ('contrasto') between a lover and his mistress, and was written, as is proved by internal evidence, between 1231 and 1250, so that the author was a contemporary of the Emperor Frederick II. (See D'Ancona and Comparetti, *Rime Antiche Volgari*, i. 165–377; Monaci, *Crest. Ital.*, 106–9; and Nannucci, *Lett. Ital.*, i. 1–15.)

Civitas Castellana. [**Castellana Civitas.**]

Civitate Dei, De, St. Augustine's work (in twenty-two books) *On the City of God*, an apologetic treatise (written between 413 and 426) in vindication of Christianity and the Christian Church; his comparison of the significant and insignificant parts of a narrative to the share and other parts of a plough, Mon. iii. 4^{51-9} (*Civ. Dei*, xvi. 2):—

'Non sane omnia, quae gesta narrantur, aliquid etiam significare putanda sunt; sed propter illa, quae aliquid significant, etiam ea, quae nihil significant, adtexuntur. Solo enim vomere terra proscinditur; sed ut hoc fieri possit, etiam cetera aratri membra sunt necessaria'—a passage which is quoted, in a mutilated form, by Boccaccio in his *Comento* at the close of *Lezione* vi.

Though D. only once quotes the *De Civitate*

Dei by name, he was evidently familiar with the work, from which he derived details, for instance, as to Pythagoras, the Seven Sages of Greece, &c. [**Agostino** [2].]

Claudianus], Claudian (Claudius Claudianus), the last of the Latin classic poets; he was born at Alexandria and came to Italy in A. D. 395, where he enjoyed the patronage of Stilicho, the famous general of the Emperor Theodosius I; he died circ. 408. C., who was a pagan, wrote a number of poems, many of which are extant, remarkable for the purity of their Latin.

A quotation from his *De Bello Gildonico*, 'minuit praesentia famam' (*v.* 385), occurs in the so-called letter of D. to Guido da Polenta, in which the passage is erroneously ascribed to Virgil; for this reason, among others, the authenticity of this letter is suspected.

Some think D. borrowed from Claudian's *De Raptu Proserpinae* (ii. 262) his description of Proserpine, Purg. xxviii. 50–1; but his authority here was Ovid (*Metam.* v. 385–401), and it is doubtful whether he had any acquaintance with Claudian. (See *Academy*, Dec. 2, 1893.)

Clemens, Pope Clement V, Epist. v. 10. [**Clemente** [2].]

Clemente [1], Clement IV (Guy Foulquois), a native of Languedoc; created Cardinal (by Urban IV, whom he succeeded), 1261; elected Pope at Perugia, Oct. 8, 1264; died at Viterbo, Nov. 29, 1268.

Manfred (in Antepurgatory) mentions him in connexion with the Bishop of Cosenza, who by his orders disinterred M.'s body from its grave beneath the heap of stones at the bridge of Benevento, and had it cast outside the limits of the kingdom of Naples, Purg. iii. 124–9 [**Benevento**: **Manfredi**]. Some think Clement IV is included among the Popes mentioned by Nicholas III (in Bolgia 3 of Circle VIII of Hell), Inf. xix. 73–4 [**Niccolò** [2]].

Clemente [2]], Clement V (Bertrand de Goth), a native of Gascony; appointed Archbishop of Bordeaux by Boniface VIII, 1299; elected Pope (in his absence) at Perugia, June 5, 1305, in succession to Benedict XI; crowned at Lyons, Nov. 14 of the same year; died at Roquemaure, near Avignon, April 20, 1314. It was during the Pontificate of Clement V, who appears never to have entered Italy, that the Papal See was removed to Avignon, where it remained in what Italian writers call the 'Babylonian Captivity,' for over seventy years; at the end of which period (1378) the Great Schism took place, Clement VII reigning as Pope at Avignon, Urban VI at Rome. The Schism came to an end with the election of Alexander V in 1409.

Clement owed his election to an intrigue between Philip the Fair and the French party among the Cardinals. After a long contest between the latter, headed by Napoleone degli Orsini and the Cardinal Niccolò da Prato, and the partisans and kindred of Boniface VIII, headed by Matteo degli Orsini and Francesco Gaetani, a compromise was arrived at. It was agreed that one party should nominate three Ultramontane (Northern) prelates, not members of the Sacred College, and that the other party should within forty days elect one of these to the Papacy. The Gaetani party having named three Archbishops (among them the Archbishop of Bordeaux), of whom they felt sure, as they had all been appointed by Boniface VIII, Niccolò da Prato made up his mind that their choice should fall upon the Archbishop of Bordeaux. He at once entered into secret communications with Philip the Fair, and brought about an interview between him and the Archbishop, in the course of which the King told the latter that he had it in his power to make him Pope, but that he must first agree to six conditions. These having been named, with the exception of the last (relating probably to the suppression of the Templars), which the King kept secret, the Archbishop gave his consent to them, pledging himself in a solemn oath upon the Host, and delivering up his brother and two nephews as hostages. The result of the interview having been communicated to the French Cardinals, the Archbishop of Bordeaux was unanimously chosen Pope, the Gaetani party remaining in entire ignorance of the intrigue by which the election had been brought about.

'Il savio e provveduto cardinale da Prato si pensò, che meglio si potea fornire il loro intendimento a prendere messer Ramondo del Gotto arcivescovo di Bordello, che nullo degli altri, con tutto che fosse creatura del papa Bonifazio, e non amico del re di Francia, per offese fatte a' suoi nella guerra di Guascogna per messer Carlo di Valos; ma conoscendolo uomo vago d'onore e di signoria, e ch' era Guascone, che naturalmente sono cupidi, che di leggieri si potea pacificare col re di Francia; e così presono il partito segretamente, e per saramento egli e la sua parte del collegio . . . e per fidati e buoni corrieri ordinati per gli loro mercatanti (non sentendone nulla l'altra parte), mandarono da Perugia a Parigi in undici dì, ammonendo e pregando il re di Francia per lo tenore delle loro lettere, che s' egli volesse racquistare suo stato in santa Chiesa, e rilevare i suoi amici Colonnesi, che 'l nimico si facesse ad amico, ciò era messer Ramondo del Gotto arcivescovo di Bordello, l'uno de' tre eletti più confidenti dell' altra parte, cercando e trattando con lui patti larghi per se e per gli amici suoi, perocchè in sua mano era rimessa la lezione dell' uno di que' tre cui a lui piacesse. Lo re di Francia avute le dette lettere e commissioni, fu molto allegro e sollecito alla impresa. In prima mandate lettere amichevoli per messi in Guascogna a messer Ramondo del Gotto arcivescovo di Bordello, che gli si facesse incontro, che gli volea parlare . . . e udita insieme

Clemente

la messa, e giurata in su l'altare credenza, lo re parlamentò con lui, e con belle parole, di riconciliarlo con messer Carlo, e poi sì gli disse: Vedi arcivescovo, i' ho in mia mano di poterti fare papa s'io voglio, e però sono venuto a te: e perciò, se tu mi prometterai di farmi sei grazie ch' io ti domanderò, io ti farò questo onore: e acciocchè tu sie certo ch' io n' ho il podere,—trasse fuori e mostrogli le lettere e le commissioni dell' uno collegio de' cardinali e dell' altro. Il Guascone covidoso della dignità papale, veggendo così di subito come nel re era al tutto di poterlo fare papa, quasi stupefatto dell' allegrezza gli si gittò a' piedi, e disse: Signore mio, ora conosco che m' ami più che uomo che sia, e vuoimi rendere bene per male: tu hai a comandare e io a ubbidire, e sempre sarò così disposto. Lo re il rilevò suso, e basciollo in bocca, e poi gli disse: Le sei speziali grazie ch' io voglio da te sono queste. La prima, che tu mi riconcili perfettamente colla Chiesa, e facci perdonare del misfatto ch' io commisi della presura di papa Bonifazio. Il secondo, di ricomunicare me e' miei seguaci. Il terzo articolo, che mi concedi tutte le decime del reame per cinque anni per aiuto alle mie spese c' ho fatte per la guerra di Fiandra. Il quarto, che tu mi prometti di disfare e annullare la memoria di papa Bonifazio. Il quinto, che tu renda l'onore del cardinalato a messer Jacopo e a messer Piero della Colonna, e rimettigli in stato, e fai con loro insieme certi miei amici cardinali. La sesta grazia e promessa mi riservo a luogo e a tempo, ch' è segreta e grande. L'arcivescovo promise tutto per saramento in sul Corpus Domini, e oltre a ciò gli die' per istadichi il fratello e due suoi nipoti; e lo re giurò a lui e promise di farlo eleggere papa.' (Villani, viii. 80.)

Having been elected under these circumstances, Clement naturally, as Pope, was little more than a creature of the French king, whose behests he was forced to carry out one after the other. The condemnation of Boniface VIII, however, he managed to avoid, Philip's attention being diverted to a more profitable matter, viz. the plundering and ultimate suppression of the Order of the Templars.

'Per sua avarizia si mosse il re, e sì ordinò e fecesi promettere segretamente al papa, di disfare l'ordine de' tempieri, opponendo contro a loro molti articoli di resia: ma più si dice che fu per trarre di loro molta moneta, e per isdegni presi col maestro del tempio e colla magione. Il papa per levarsi d'addosso il re di Francia, per la richesta ch' egli avea fatta del condannare papa Bonifazio . . . o ragione o torto che fosse, per piacere al re egli assentì di ciò fare.' (Villani, viii. 92.)

When in 1308, on the assassination of the Emperor Albert of Austria, the Imperial crown became vacant, Clement was pressed by Philip to support (as some suppose, in fulfilment of the secret sixth condition of his election) the candidature of his brother, Clement's old enemy, Charles of Valois. Ostensibly the Pope complied, but, dreading any further extension of the formidable power of France, he secretly exerted all his influence against Charles, and favoured the claims of his rival, Henry of Luxemburg, who was elected as Henry VII. When the new Emperor descended into Italy to assert his imperial rights Clement for a time loyally co-operated with him; but, yielding to the menaces of the French king, he gradually withdrew his support, leaving Henry to carry out his task alone, unaided, if not actually opposed, by the Papal influence. Clement survived the Emperor he had betrayed less than a year, his death having been hastened, according to Villani, by his apprehensions as to the fate in store for him in the next world, which had been revealed to him through witchcraft, by means of a vision.

'Nell' anno 1314 dì 20 d'Aprile, morì papa Clemente. . . . Questi fu uomo molto cupido di moneta, e simoniaco, che ogni beneficio per danari s'avea in sua corte, e fu lussurioso; che palese si dicea, che tenea per amica la contessa di Pelagorga bellissima donna, figliuola del conte di Fusci. E lasciò i nipoti e suo lignaggio con grandissimo e innumerabile tesoro: e dissesi che, vivendo il detto papa, essendo morto uno suo nipote cardinale cui egli molto amava, costrinse uno grande maestro di negromanzia che sapesse che dell' anima del nipote fosse. Il detto maestro fatte sue arti, uno cappellano del papa molto sicuro fece portare a' dimonia, i quali il menarono allo 'nferno, e mostrargli visibilemente uno palazzo iv' entro uno letto di fuoco ardente, nel quale era l'anima del detto suo nipote morto, dicendogli, che per la sua simonia era così giudicato. E vide nella visione fare un altro palazzo alla 'ncontra, il quale gli fu detto si facea per papa Clemente; e così rapportò il detto cappellano al papa, il quale mai poi non fu allegro, e poco vivette appresso: e morto lui, e lasciatolo la notte in una chiesa con grande luminara, s'accese e arse la cassa, e 'l corpo sua dalla cintola in giù.' (ix. 59.)

D. assigns to Clement, who is not mentioned by name in the *D. C.*, a place among the simoniacal Popes in Bolgia 3 of Circle VIII of Hell (Malebolge), Inf. xix. 82–7 [**Simoniaci**]; Nicholas III, who is already in Hell, foretells his coming there next after Boniface VIII (the intervening Pope, Benedict XI, having by his uprightness escaped condemnation), speaking of him as 'a lawless pastor from the Westward' (i.e. from Gascony) 'of fouler works' than Boniface (*vv.* 82–4); and alludes to his dealings with Philip the Fair in the matter of his election to the Papacy, comparing him to Jason, 'who laboured underhand to be high-priest' (*Macc.* iv. 7) by bribing King Antiochus (*vv.* 85–7) [**Antioco**: **Jasone**[2]: **Niccolò**[2]]; his dealings with Philip are alluded to again (by Hugh Capet in Circle V of Purgatory) with especial reference to the destruction of the Templars, Purg. xx. 91–3 [**Templari**]; and also in the mystical Procession in the Terrestrial Paradise, in which the Church,

with especial reference to Boniface VIII and Clement V, is figured as a whore ('puttana sciolta,' 'fuia'), which dallies with a giant (Philip IV), Purg. xxxii. 148–56; the removal of the Papal See to Avignon being alluded to, *vv.* 157–60 [**Filippo** [2]: **Processione**]; Cacciaguida (in the Heaven of Mars) refers to his betrayal of the Emperor Henry VII, and in allusion to his nationality speaks of him as *il Guasco*, Par. xvii. 82 [**Arrigo** [2]]; St. Peter (in the Heaven of Fixed Stars), in reference to the simony and extortions of him and John XXII (a native of Cahors), says 'Del sangue nostro Caorsini e Guaschi S'apparecchian di bere,' Par. xxvii. 58–9 [**Caorsino**: **Guasco**]; finally, Beatrice (in the Empyrean) denounces C.'s treachery to Henry VII (these being her last words in the poem), foretelling that his death (April 20, 1314) shall follow hard upon that of the Emperor (Aug. 24, 1313), and that for his simony he shall be thrust into Hell, making Boniface VIII go lower down, Par. xxx. 142–8 [**Bonifazio** [1]].

D. mentions Clement in his letter to the Princes of Italy, in connexion with his support of Henry VII in Italy, Epist. v. 10; and refers, in his letter to the Italian Cardinals, to his death, and his removal of the Papal See to Avignon, Epist. viii. 10, 11.

Some think D.'s apostrophe, Par. xviii. 130–6, is addressed to Clement V, but the latter was already dead when this passage was written; the Pope in question is John XXII. [**Giovanni XXII.**]

Clemenza, Clemence, either the widow or the daughter of Charles Martel of Hungary, apostrophized by D. as *bella Clemenza*, Par. ix. 1 [**Carlo** [3]]. There is considerable doubt as to which Clemence D. is here addressing. Charles' widow, Clemence of Hapsburg, daughter of the Emperor Rudolf I, died in 1301, the year after the assumed date of the Vision, but long before the *Paradiso* was written. Charles' daughter Clemence, who married Louis X of France, and was still living in 1328, at the assumed date of the Vision can have been only seven or eight years old. The large majority of commentators take the reference to be to the latter, since it is difficult to understand how D., in his own person, could address, as still living, Charles' widow, who had been dead some twenty years at the time at which he was writing. On the other hand, D. refers to Charles Martel in his apostrophe to Clemence as 'Carlo tuo' (*v.* 1), which is an unusual and unnatural way of speaking to a daughter of her father; not a few of the commentators, therefore, decide in favour of the elder Clemence, including Pietro di Dante (who, however, speaks of her as 'filia regis Alberti de Austria'), and Benvenuto ('dirigens sermonem ad Clementiam uxorem Caroli, autor dicit ... *Carlo tuo*, vir tuus pulcer dilectus').

Cleobulo, Cleobulus, of Lindus in Rhodes (circ. B.C. 580); one of the Seven Sages of Greece, Conv. iii. 11[40]. [**Biante.**]

Cleopa], the disciple Cleophas, one of the two to whom Christ appeared on the road to Emmaus after His resurrection (*Luke* xxiv. 13–35); alluded to, Purg. xxi. 8.

Cleopatra, Queen of Egypt, daughter of Ptolemy Auletes, celebrated for her beauty. At the death of her father (B.C. 51) she became joint sovereign with her brother Ptolemy, but was expelled from the throne by the guardians of the latter. She was replaced upon the throne by Julius Caesar, by whom she had a son, Caesarion. After Caesar's death she became the mistress of Mark Antony, and was present with him at the battle of Actium, where he was defeated by Octavianus. She then fled to Alexandria, and, Antony having stabbed himself, tried to gain the love of Augustus; but failing in this, and seeing that he was determined to carry her captive to Rome, she put an end to her life with the poison of an asp (B.C. 30). The dynasty of the Ptolemies thus came to an end in Egypt, which now became a Roman province.

D. places C. among the Lustful, together with Dido, in Circle II of Hell, speaking of her as *Cleopatra lussuriosa*, Inf. v. 63 [**Lussuriosi**]; the Emperor Justinian (in the Heaven of Mercury) mentions her in connexion with the victories of the Roman Eagle, and refers to her flight from Actium and to her death, Par. vi. 76–8 [**Aquila** [1]].

Cleopatras. [**Cleopatra.**]

Cleto, Cletus (or Anacletus), Bishop of Rome from 76 (or 78) to 88 (or 90), successor of Linus, who is held to have been the immediate successor of St. Peter [**Lino** [1]]. C., who was martyred under Domitian, is mentioned by St. Peter (in the Heaven of Fixed Stars), together with Linus, in connexion with their martyrdom and his own, Par. xxvii. 41.

Climenè, Clymenë, mother of Phaëthon by Phoebus; D. compares himself, in his uncertainty as to what Cacciaguida (in the Heaven of Mars) was going to prophesy about his fate, to Phaëthon, when he went to his mother Clymenë to learn if he were really the son of Phoebus, Par. xvii. 1–6.

Phaëthon's comrade, Epaphus, having insinuated that he was not the son of Phoebus, C. swears to him by Phoebus himself that he is truly the son of the god, and urges him to go and ask Phoebus in person. The result is that Phaëthon induces his father to let him drive his chariot, an enterprise that proves fatal to him [**Fetonte**]. D. got the story from Ovid:—

'Fuit huic (Epapho) animis aequalis et annis
Sole satus Phaëthon, quem quondam magna loquentem,
Nec sibi cedentem, Phoeboque parente superbum,
Non tulit Inachides: Matrique, ait, omnia demens
Credis; et es tumidus genitoris imagine falsi.—
Erubuit Phaëthon, iramque pudore repressit;
Et tulit ad Clymenen Epaphi convicia matrem:
Quoque magis doleas, genitrix, ait, ille ego liber,
Ille ferox tacui; pudet haec opprobria nobis
Et dici potuisse, et non potuisse repelli.
At tu si modo sum caelesti stirpe creatus,
Ede notam tanti generis; meque adsere caelo.—
Dixit, et implicuit materno brachia collo.'
(*Metam.* i. 750 ff.)

Clìò, Clio, the muse of History; mentioned by Virgil, addressing Statius (in Purgatory), in reference to the fact that the latter had invoked her at the beginning of the *Thebaid* (i. 41; cf. x. 630), thus proving that he was a pagan, Purg. xxii. 58.

Cloelia, Roman maiden, one of the hostages given to Porsena, King of Clusium, who made her escape and swam across the Tiber to Rome, but was sent back by the Romans. Porsena was so struck with her exploit that he set her at liberty, together with some of the other hostages.

D. refers to the incident of her escape, his account being borrowed from that of Orosius, whose description (ii. 5, § 3) of Cloelia's 'admirabilis transmeati fluminis audacia' he echoes, Mon. ii. 4^{65-70}.

Cloto, Clotho, the spinning fate, the youngest of the three fates, who at the birth of every mortal was supposed to wind on the distaff of Lachesis, the allotting fate, a certain amount of yarn, the duration of the individual's life being determined by the length of time it took to spin. [**Atropòs.**]

Clotho and Lachesis are mentioned by Virgil, who explains to Statius (in Purgatory) that D.'s life has not yet run its course, Purg. xxi. 25–7. [**Lachesis.**]

Clugnì, Cluny, town in France, about 10 miles N.W. of Macon, the site of a famous Benedictine abbey, founded in 910; it had 2,000 monastic communities directly under its sway in France, Italy, Spain, England, and other parts of Europe, the inmates of which formed the congregation of Cluniac monks.

A few modern edd. (e.g. Witte and Philalethes) read *Clugnì*, instead of *Cologna* (the reading of most of the old edd.), Inf. xxiii. 63. [**Cologna.**]

Cocito, Cocytus, 'named of lamentation loud Heard on the rueful stream,' river of Hell, whose waters are frozen and form a vast sheet of ice in the nethermost pit, in which, immersed to various depths, and in various postures, are placed the four classes of Traitors, Inf. xiv. 119; xxxi. 123; xxxiii. 156; xxxiv. 52; *stagno,* Inf. xiv. 119 (cf. *Aen.* vi. 323); *lago,* Inf. xxxii. 23; *la ghiaccia,* Inf. xxxii. 35; xxxiv. 29; *la gelatina,* Inf. xxxii. 60; *i gelati guazzi, v.* 72; *là dove i peccatori stanno freschi, v.* 117; *la gelata,* Inf. xxxiii. 91; *la fredda crosta, v.* 109; *le gelate croste,* Inf. xxxiv. 75. [**Traditori.**]

Like Acheron, Styx, and Phlegethon, C. owes its origin to the tears of the 'gran veglio di Creta' (Inf. xiv. 112–19) [**Creta**]; these unite in a stream which under various names flows down to the bottom of Hell, where it forms Cocytus, the waters of which are collected into a lake, and frozen by the wind generated by the wings of Lucifer (Inf. xxxiv. 46–52) [**Fiumi Infernali: Lucifero**].

Coelo, De. [***Caelo, De.***]

Colchi, Colchians, inhabitants of Colchis; mentioned by Virgil, in connexion with the expedition of Jason and the Argonauts in search of the golden fleece, Inf. xviii. 87. [**Colco: Jasone [1].**]

Colchus, Colchian; *vellera colcha,* 'the golden fleece,' Ecl. ii. 1. [**Colco.**]

Colco, Colchis, country of Asia, bounded on the W. by the Euxine, on the N. by the Caucasus, on the E. by Asian Iberia; famous as the land to which Jason and the Argonauts sailed in search of the golden fleece.

D. mentions it in connexion with the Argonauts, whom he speaks of as *Quei gloriosi che passaro a Colco,* Par. ii. 16; he here warns his readers that their wonder at the contents of the *Paradiso* will surpass that of the Argonauts 'when they saw Jason turned ploughman' (*vv.* 17–18) [**Argonauti**]. There is probably a reminiscence of Ovid (*Metam.* vii. 120):—

'Mirantur Colchi; Minyae clamoribus implent,
Adjiciuntque animos;'

but D. has transferred the 'wonder' from the Colchians to the companions of Jason [**Jasone [1]**].

Colle, town in Tuscany, in the Valdelsa, situated on a hill about 10 miles N.W. of Siena, and 14 E. of Volterra. It was the scene of a battle (June, 1269) in which the Sienese Ghibellines, with a mixed force of Germans and Spaniards, under Provenzano Salvani (who was slain) and Count Guido Novello, were defeated by the Florentine Guelfs with the help of some of the French troops of Charles of Anjou. Colle is mentioned by Sapía (in Circle II of Purgatory) in connexion with this engagement, Purg. xiii. 115. [**Sapía: Provenzano Salvani.**]

By this victory the Florentines avenged the disastrous defeat of Montaperti nine years before:—

'Gli anni di Cristo 1269 nel mese di Giugno, i Sanesi, ond' era governatore messere Provenzano Salvani di Siena, col conte Guido Novello, colle masnade de' Tedeschi e di Spagnuoli, e con gli usciti ghibellini di Firenze e dell' altre terre di Toscana, e colla forza de' Pisani, i quali erano in quantità di millequattrocento cavalieri e da ottomila pedoni, si vennono ad oste al castello di Colle di Valdelsa, il quale era alla guardia de' Fiorentini.

. . . E postisi a campo alla badia a Spugnole, e venuta in Firenze la novella il venerdì sera, il sabato mattina messer Giambertaldo vicario del re Carlo per la taglia di Toscana si partì di Firenze colle sue masnade, il quale allora avea in Firenze seco da quattrocento cavalieri franceschi; e sonando la campana, i Guelfi di Firenze seguendolo a cavallo e a piede, giunsono in Colle la cavalleria la domenica sera, e trovarsi intorno di ottocento cavalieri, o meno, con poco popolo, perocchè così tosto, come i cavalieri, non poterono giugnere a Colle. . . . Sentendo i Sanesi la venuta della cavalleria di Firenze, si levarono da campo dalla detta badia per recarsi in più salvo luogo. Messer Giambertaldo veggendogli mutare il campo, sanza attendere più gente, passò colla cavalleria il ponte, e schierata sua gente colla cavalleria di Firenze, e quello popolo che v' era giunto, e' Colligiani (ma per la subita venuta de' Fiorentini nullo ordine aveano di capitani d'oste, nè d'insegna del comune) . . . bene avventurosamente, come piacque a Dio, ruppono e sconfissono i Sanesi e loro amistà. . . . Il conte Guido Novello si fuggì, e messere Provenzano Salvani signore e guidatore dell' oste de' Sanesi fu preso, e tagliatogli il capo, e per tutto il campo portato fitto in su una lancia. . . . In questa battaglia i guelfi di Firenze fecero grande uccisione de' nemici per vendetta di loro parenti e amici che rimasono alla sconfitta a Montaperti; quasi nullo o pochi ne menarono a pregioni, ma gli misono a morte e alle spade; onde la città di Siena, a comparazione del suo popolo, ricevette maggiore danno de' suoi cittadini in questa sconfitta, che non fece Firenze a quella di Montaperti.' (Villani, vii. 31.)

Collina Porta, the Colline gate, the most N. of the gates of ancient Rome, close to the Quirinal and Viminal hills; Lucan's mention of it (*Phars.* ii. 135), in connexion with the battle between the Samnites and the Romans under Sulla (B.C. 82), quoted, Mon. ii. 11[48]. [**Sanniti.**]

Cologna, Cologne on the Rhine; mentioned by D. in his description of the Hypocrites, who, he says, had 'cowls with hoods down in front of their eyes shaped like those worn by the monks of Cologne,' Inf. xxiii. 61–3. [**Ipocriti.**]

According to the old commentators the hoods worn by the Cologne monks were peculiarly ungainly, and were so fashioned by order of the Pope as a punishment for their presumption in having petitioned for leave to wear scarlet cowls and other decorations. Lana says:—

'È da sapere che elli è uno ordine di monaci li quali hanno lo capo in Cologna, che è in Alemagna ed è molto ricchissima e nobilissima badía quella; il quale abbate già più tempo sentendosi esser signor di tanto ordine ed avere, crescè per arroganzia in tanta audacia che elli andò ricchissimamente a corte di messer lo papa, e a lui domandò, facendoli notevile lo suo essere, che li piacesse di darli parola ed eziandio fare scrivere in canone, che l'abbate del detto luogo potesse avere la cappa di scarlatto e 'l cappuccio; ancora, che le manubrette delle sue cinture fosseno d'argento sovra dorate. Udito lo papa così inonesta domanda, procedette verso lui che elli e li suoi frati non potesseno avere cappe se non nere e di panno non follato, e avesseno quelle cappe dinanzi e di drieto tanto lunghe, ch' elli menasseno coda per derisione di loro; ancora che li cappucci delle predette cappe fosseno sì grandi ch' elle tenesseno una misura di formento, che è tanto quanto è uno staro; e per quell' arroganzia del detto abbate, che volea alle sue cinture guarnimento d'argento e d'oro, che non potesse avere nè elli nè li suoi frati, overo monaci, altro guarnimento ad esse se non di legno. E a quel tempo in qua hanno quelli monaci e 'l suo abbate tenuto e usato tale abito.'

Zamboni (in *Gli Ezzelini, Dante e gli Schiavi*) identifies the Cologna mentioned here, not with the German town, but with a village of that name in the neighbourhood of Verona, which he says was in D.'s time the centre of a woollen industry for the manufacture of monks' cowls; while Philalethes and Witte, reading *Clugnì* (for which there appears to be very slight authority) instead of *Cologna*, take the reference to be to the famous Benedictine abbey of Cluny in France. [**Clugnì.**]

Cologna, Alberto di, Albert of Cologne, i.e. Albertus Magnus, Par. x. 98. [**Alberto**[1].]

Colonia. [**Cologna.**]

Colonna, Egidio. [**Egidio**[2].]

Colonna, Jacopo], one of the Colonna cardinals deprived by Boniface VIII; alluded to as the colleague of Napoleone Orsini, 'collega Ursi,' Epist. viii. 10. [**Colonnesi: Orsini, Napoleone.**]

Colonna, Pietro], one of the Colonna cardinals deprived by Boniface VIII; alluded to as the colleague of Napoleone Orsini, 'collega Ursi,' Epist. viii. 10. [**Colonnesi: Orsini, Napoleone.**]

Colonna, Sciarra], one of the leaders in the attack upon Boniface VIII at Anagni; he and William of Nogaret are alluded to by Hugh Capet (in Circle V of Purgatory) as 'vivi ladroni,' Purg. xx. 90. [**Alagna: Bonifazio**[1]: **Colonnesi: Guglielmo di Nogaret.**]

Colonne, Guido delle, a judge of Messina in Sicily, who belonged to the Sicilian school of poetry which flourished under the Emperor Frederick II and his son Manfred. Besides poems Guido also wrote a romance of Troy in Latin prose, the *Historia Trojana*, which was widely popular in the Middle Ages; it was avowedly compiled from the apocryphal histories *De Excidio Trojae* and *De Bello Trojano* of Dares and Dictys, but is in reality a more or less close translation of the O. F. *Roman de Troie* (written circ. 1160) of Benoît de Sainte-More. This history (which is said to have been undertaken at the instance of Matteo della Porta, Archbishop of Palermo,

1263–1272) is in twenty-eight books, of which the first was written about 1270, and all the others in Sep.–Nov. 1287; the interruption in the work was caused by Guido's having accompanied Edward I to England, when the latter was on his way home from the Crusade after the death of Henry III. In 1276 (or perhaps earlier) Guido was made Judge of Messina, whence he is commonly known as Guido delle Colonne, Giudice di Messina. According to an English chronicler he was still alive during the pontificate of Nicholas IV (1288–1292). Guido was well known in England; he is mentioned by Chaucer in the *Hous of Fame* as 'Guido de Columpnis' (iii. 379), while his *Historia Trojana* was translated into Middle English under the name of the 'Geste Hystoriale' of the Destruction of Troy (E. E. T. S. 1869–74). A small number of Guido's poems has been preserved, including two (printed by Nannucci, *Lett. Ital.*, i. 73–81, and by Monaci, *Crest. Ital.*, 218–23) which are quoted by D.

The origin of Guido's surname *delle Colonne* is uncertain. Gorra thinks that it was derived from the old name ('Columnae Herculis') of Terranova on the S. coast of Sicily, to which Guido himself refers in his *Historia* (Bk. xiii). Monaci, on the other hand, holds that Guido was not a Sicilian at all, but belonged to a branch of the Roman Colonna family, the title 'Judex Messanae,' by which he is referred to in Sicilian documents, being of itself sufficient proof that he was not a native of Messina, it being the recognized custom at that time to appoint judges from outside. (This, however, is contested by Torraca, *Giorn. Dant.*, v. 145–74.) Gaspary doubts the identity of the poet with the author of the *Historia Trojana*, and suggests that the latter was the son of Guido delle Colonne the poet. (See D'Ancona and Bacci, *Lett. Ital.*, i. 39–40.)

D. (who makes no reference to the *Historia Trojana*) quotes, but without mentioning the author's name, the first lines of two of Guido's *canzoni* ('Ancor che l'aigua per lo foco lassi,' and 'Amor che lungamente m' hai menato') as examples of the lofty style of Sicilian poetry, V. E. i. $12^{12, 14}$; the latter line is quoted again as an instance of the use of the eleven-syllabled line, the author's name being given as *Judex de Columnis de Messina*, V. E. ii. 5^{43-4}.

Some think that Guido delle Colonne is one of the Guidi referred to by Oderisi (in Circle I of Purgatory), Purg. xi. 97–8. [**Guido** 4.]

Colonne di Ercole], the 'Columns of Hercules,' i.e. Mt. Abyla in N. Africa and Mt. Calpe (Gibraltar) in Spain, so called from the tradition that they were originally one mountain, which was torn asunder by Hercules; they were supposed to mark the W. limit of the habitable world. Brunetto Latino says:—

'En Espaigne . . . est la fins de la terre, selonc ce que les anciennes gens proverent, et meisment le tesmoigne la terre de Calpe et Albina, ou Hercules ficha les colonnes quant il vainqui toute la terre, au leu ou la nostre mer ist de la mer Oceane, et s'en va parmi les .ii. mons ou sont les .ii. isles Gades et les colonnes Hercules.' (*Trésor*, i. 134.)

And in the *Tesoretto*:—

'Appresso questo mare
Vidi diritto stare
Gran colonne, le quali
Vi mise per segnali
Ercules il potente,
Per mostrare alla gente,
Che loco sia finata
La terra, e terminata.' (xi. 119–26.)

Ulysses (in Bolgia 8 of Circle VIII of Hell) refers to the Pillars of Hercules in connexion with the Strait of Gibraltar, which he describes as 'quella foce stretta Ov' Ercole segnò li suoi riguardi,' Inf. xxvi. 107–8; they are spoken of as the W. limit of the habitable world, 'termini occidentales ab Hercule positi,' A. T. § 19^{41-2}. [**Abile**: **Calpe**: **Setta**.]

Colonnesi], the Colonna family of Rome; their war with Boniface VIII, who proclaimed a crusade against them, is alluded to by Guido da Montefeltro (in Bolgia 8 of Circle VIII of Hell), Inf. xxvii. 85–7, 96–111 [**Laterano**: **Penestrino**]; the Colonna cardinals, Jacopo and Pietro, are referred to by D. in his letter to the Italian cardinals as the colleagues of Napoleone Orsini, 'collegae Ursi,' Epist. viii. 10 [**Orsini**, **Napoleone**].

The feud between the Colonnesi and Boniface, which existed throughout his reign, came to a head in 1297, in which year it appears that Sciarra Colonna robbed part of the Papal treasure. The Pope in consequence deprived his two uncles, Jacopo and Pietro, of their rank as Cardinals, excommunicated them and the rest of their house, and razed to the ground their palaces in Rome. The Colonnesi thereupon left Rome and openly defied Boniface from their strongholds of Palestrina and Nepi. The latter was captured, but Palestrina held out, and was only surrendered on promise of a complete amnesty. No sooner, however, did the Pope get the fortress into his hands than he had it completely destroyed; and the Colonnesi, who had received absolution on their submission, furious at this piece of treachery, again defied the Pope, and were again excommunicated. During the remainder of Boniface's reign they remained in exile. They had their revenge when Sciarra Colonna, as agent of Philip the Fair, captured Boniface at Anagni. The Colonna cardinals were eventually reinstated in their dignities by Clement V at the bidding of Philip the Fair. [**Alagna**: **Clemente** 2.]

Villani's account of the struggle between Boniface and the Colonnesi closely resembles that of D. in several details:—

'Negli anni di Cristo 1297, a dì 13 del mese di Maggio, tenendosi papa Bonifazio molto gravato

da' signori Colonnesi di Roma, perchè in più cose l'aveano contastato per isdegno di loro maggioranza, ma più si tenea il papa gravato, perchè messer Jacopo e messer Piero della Colonna cardinali gli erano stati contradi alla sua lezione, mai non si pensò se non di mettergli al niente. E in questo avvenne, che Sciarra della Colonna loro nipote, vegnendo al mutare della corte di Alagna alle some degli arnesi e tesoro della Chiesa, le rubò e prese, e menolle in sua terra. Per la qual cagione aggiugnendovi la mala volontade conceputa per addietro, il detto papa contro a loro fece processo in questo modo; ch' e' detti messer Jacopo e messer Piero della Colonna diaconi cardinali, del cardinalato e di molti altri beneficii ch' aveano dalla Chiesa, gli dispuose e privò; e per simile modo condannò e privò tutti quegli della casa de' Colonnesi, cherici e laici, d'ogni beneficio ecclesiastico e secolare, e scomunicolli che mai non potessono avere beneficio; e fece disfare le case e' palazzi loro di Roma, onde parve molto male a' loro amici romani; ma non poterono contradire per la forza del papa e degli Orsini loro contrari; per la qual cosa si rubellarono al tutto dal papa e cominciarono guerra, perocch' eglino erano molto possenti, e aveano gran seguito in Roma, e era loro la forte città di Pilestrino, e quella di Nepi, e la Colonna, e più altre castella. Per la qual cosa il papa diede la indulgenza di colpa e pene chi prendesse la croce contro a loro, e fece fare oste sopra la città di Nepi; . . . e tanto stette l'oste all' assedio, che la città s'arrendè al papa a patti, ma molta gente vi morì e ammalò per corruzione d'aria ch' ebbe nella detta oste. . . . Negli anni di Cristo 1298 del mese di Settembre, essendo trattato d'accordo da papa Bonifazio a' Colonnesi, i detti Colonnesi cherici e laici vennero a Rieti ov' era la corte, e gittarsi a piè del detto papa alla misericordia, il quale perdonò loro, e assolvettegli della scomunicazione, e volle gli rendessono la città di Pilestrino; e così feciono, promettendo loro di ristituirgli in loro stato e dignità, la qual cosa non attenne loro, ma fece disfare la detta città di Pilestrino del poggio e fortezze ov' era, e fecene rifare una terra al piano, alla quale puose nome Civita Papale; e tutto questo trattato falso e frodolente fece il papa per consiglio del conte da Montefeltro, allora frate minore, ove gli disse la mala parola: Lunga promessa coll' attender corto. I detti Colonnesi trovandosi ingannati di ciò ch' era loro promesso, e disfatta sotto il detto inganno la nobile fortezza di Pilestrino, innanzi che compiesse l'anno si rubellarono dal papa e dalla Chiesa, e 'l papa gli scomunicò da capo con aspri processi; e per tema di non essere presi o morti, per la persecuzione del detto papa, si partirono di terra di Roma, e isparsonsi chi di loro in Cicilia, e chi in Francia, e in altre parti, nascondendosi di luogo in luogo per non essere conosciuti, e di non dare di loro posta ferma, spezialmente messer Jacopo e messer Piero ch' erano stati cardinali; e così stettono in esilio mentre vivette il detto papa.' (Villani, viii. 21, 23.)

Colossenses, Epistola ad. [Colossensi.]

Colossensi, Colossians; Epistle of St. Paul to, quoted, Conv. iv. 24^{172-3} (*Coloss.* iii. 20).

Columnis, Judex de, Guido delle Colonne, V. E. ii. 5^{43}. [Colonne, Guido delle.]

Comentatore, Il, the Commentator, i.e. Averroës, whose most famous work was a commentary on Aristotle, Conv. iv. 13^{68}; *Commentator*, A. T. §§ 5^{5}, 18^{38} (cf. Inf. iv. 144). [Averrois.]

Comestore, Pietro. [Pietro Mangiadore.]

Commedía, Comedy, title given by D. to his poem, Inf. xvi. 128; xxi. 2; Epist. x. 3, 10, 13; his reasons for so calling it are given in his letter to Can Grande:—

'Libri titulus est: Incipit Comoedia Dantis Allagherii, Florentini natione, non moribus. . . Est Comoedia genus quoddam poeticae narrationis, ab omnibus aliis differens. Differt ergo a Tragoedia in materia per hoc, quod Tragoedia in principio est admirabilis et quieta, in fine sive exitu est foetida et horribilis . . . ut patet per Senecam in suis Tragoediis. Comoedia vero inchoat asperitatem alicujus rei: sed ejus materia prospere terminatur, ut patet per Terentium in suis Comoediis. . . Similiter differunt in modo loquendi: elate et sublime Tragoedia; Comoedia vero remisse et humiliter. . . Et per hoc patet, quod Comoedia dicitur praesens opus. Nam si ad materiam respiciamus, a principio horribilis et foetida est, quia *Infernus*; in fine prospera, desiderabilis et grata, quia *Paradisus*. Si ad modum loquendi, remissus est modus et humilis, quia loquutio Vulgaris, in qua et mulierculae communicant.' (Epist. x. 10.)

The title *Divina Commedia* is subsequent to D.; it appears in some of the oldest MSS. and in Boccaccio's 'Vita di Dante.' The first printed edition bearing this title is the Venice one of 1555; in a previous edition, with the commentary of Landino (Florence, 1481), the epithet 'divino' is applied to D. himself, but not to the poem. In the earliest printed editions (Foligno, 1472; Jesi, 1472) the title is simply 'La Comedia di D. A.' Aldus entitled his first edition (1502) 'Le terze rime di D.'; his second he calls simply 'Dante.' The title *Divina Commedia* perhaps had its origin in D.'s own description of the poem as 'lo sacrato poema,' Par. xxiii. 62; 'il poema sacro,' Par. xxv. 1.

The form of the poem is triple, the three divisions corresponding with the three kingdoms of the next world, Hell, Purgatory, Paradise. Each division or Cantica contains thirty-three Cantos (with an introductory one to the first Cantica), perhaps with a reference to the years of Christ's life upon earth, while the triple form of verse ('terza rima') may be regarded as symbolical of the Trinity. The opening Canto of the *Inferno* forms an introduction to the whole poem, which thus contains 100 Cantos, the square of the perfect number ten (V. N. § 30^{9-10}; Conv. ii. 15^{30-6}). These contain in all 14,233 lines, viz. 4,720 in the

Inferno, 4,755 in the *Purgatorio*, and 4,758 in the *Paradiso*. The average length of each Canto is 142·33 lines; the longest being Purg. xxxii, with 160 lines, the shortest, Inf. vi, with 115 lines. D. himself applies the term *canzone* (Inf. xx. 3) or *cantica* (Purg. xxxiii. 140) to the three main divisions of the poem, and *canto* (Inf. xx. 2; Par. v. 139) to the subdivisions.

D. places the date of the action of the poem in the Jubilee year 1300. Thus he describes the Vision as having taken place 'Nel mezzo del cammin di nostra vita' (Inf. i. 1), i. e. in his thirty-fifth year, the days of our life, according to the Psalmist, being 'three-score years and ten' (*Psalm* xc. 10), and D. having been born in 1265. Further, he says (Inf. xxi. 112) that Christ's descent into Hell took place 1266 years ago, which, with the addition of the thirty-four years from Christ's Incarnation, gives the date 1300.

As regards the duration of the action of the poem there is much difference of opinion. The most probable estimate, on the whole, seems to be that which puts it at seven days. Of these, twenty-four hours would be occupied in traversing Hell (i. e. from nightfall on the evening of Good Friday, April 8, 1300, until shortly after sunset on Easter-eve), four days in traversing Purgatory (i. e. one day in Antepurgatory, two days in Purgatory proper, and one day in the Earthly Paradise at the summit of the Mt. of Purgatory), and one day in traversing Paradise; the remaining time being occupied by the passage from Hell to Purgatory, and from Purgatory to Paradise.

The chronology of the poem (according to Moore, *Time-References in the D. C.*) is as follows:—

(*Thursday*, April 7, 1300) night, Inf. i. 21; (*Good Friday*, April 8) morning, *vv.* 17, 37; nightfall, Inf. ii. 1; midnight, Inf. vii. 98; (*Saturday*, April 9) 4 a.m., Inf. xi. 113; 6 a.m., Inf. xx. 125; 7 a.m., Inf. xxi. 112; 1 p.m., Inf. xxix. 10; 7.30 p.m., Inf. xxxiv. 96; (*Easter Sunday*, April 10) circ. 4 a.m., Purg. i. 19–21; circ. 5 a.m., *vv.* 107–15; sunrise, circ. 5.15 a.m., Purg. ii. 1; 6 a.m., *vv.* 55–7; 6–6.30 a.m., Purg. iii. 16, 25; circ. 9 a.m., Purg. iv. 15; noon, *v.* 138; evening, Purg. vii. 43, 85; just after sunset, Purg. viii. 1; circ. 7.30 p.m., *v.* 49; circ. 8.45 p.m., Purg. ix. 1–9; (*Monday*, April 11) before dawn, *vv.* 13, 52; circ. 7.30 a.m., *v.* 44; circ. 8.30 a.m., Purg. x. 14; circ. noon, Purg. xii. 81; 3 p.m., Purg. xv. 1; circ. 6 p.m., *v.* 141; circ. 6.30 p.m., Purg. xvii. 9; twilight, *vv.* 62, 72; towards midnight, Purg. xviii. 76; (*Tuesday*, April 12) circ. 4.30 a.m., Purg. xix. 1–6; daylight, *v.* 37; 11 a.m., Purg. xxii. 118; circ. 2 p.m., Purg. xxv. 1–3; circ. 4–5 p.m., Purg. xxvi. 4–6; circ. 6 p.m., Purg. xxvii. 1–5; sunset, *v.* 61; twilight, *v.* 70; starlight, *v.* 89; (*Wednesday*, April 13) before dawn, *v.* 94; sunrise, *vv.* 109–12; sun up, *v.* 133; noon, Purg. xxxiii. 103; (*Thursday*, April 14) day, Par. i. 1–xxxiii. 145.

The dates of the completion of the several parts of the poem have been calculated from internal evidence by several writers, but with widely different results, chiefly owing to the difference of opinion with regard to the identification of the 'Veltro' of Inf. i. 101.

The following limitations, however, may be fixed with tolerable certainty:—1. The *Inferno* must have been completed after April 20, 1314, the date of the death of Clement V, because of the allusion to that event, Inf. xix. 76–87; and not later than 1319, since it is referred to as finished in a Latin poem addressed to D. in that year by Giovanni del Virgilio, as well as in D.'s Eclogue in reply.—2. The *Purgatorio* must have been completed not later than 1319, since it is also alluded to as finished in the above-mentioned poems of Giovanni del Virgilio and of D.—3. The *Paradiso* must have been completed after Aug. 7, 1316, the date of the accession of John XXII, since that Pope is alluded to, Par. xxvii. 58–9; the latest limit being fixed by the date of the poet's death, Sep. 14, 1321. (See Witte, *Dante-Forschungen*, i. 134–40.)

There are between 500 and 600 MSS. of the *D. C.* known to exist, but none claiming to be earlier than 1335 or 1336, i. e. none earlier than fourteen or fifteen years after D.'s death.

Of printed editions there are between 300 and 400. The earliest are dated 1472, in which year three editions were published, viz. at Foligno, at Mantua, and at Jesi. The first Florentine edition appeared, with the commentary of Landino, in 1481. Two editions were printed in the next century by Aldus, the first in 1502, the second in 1515; in the former (and in another book printed in the same year) the Aldine anchor began to be used for the first time, but it does not appear in all copies.

The British Museum Catalogue registers fourteen editions of the Italian text in Cent. xv (from 1472 to 1497), twenty-nine in Cent. xvi, three only in Cent. xvii, fifteen in Cent. xviii, and about ninety between 1800 and 1886. The total number of editions in various languages printed in the present century now amounts to between 200 and 300.

Commentator, Averroës, A. T. §§ 5[5], 18[38]. [Comentatore.]

Comoedia, the *Divina Commedia*, Epist. x. 3, 10, 13. [***Commedía.***]

Compagni, Dino], Florentine Guelf, of the Bianchi faction, born circ. 1260, died Feb. 26, 132⅓. Dino was one of the promoters of the democratic reform of 1282, and a supporter of Giano della Bella, the great law-maker and champion of the commons. He was Prior in 1289, Gonfalonier of Justice in 1293, and Prior again in 1301, in which year his tenure of office was brought to an abrupt termination by the violence of the Neri on the occasion of the coming of Charles of Valois to Florence; he

was only saved from sharing the fate of Dante and the other exiles by pleading the privilege of a law in virtue of which no one who had filled the office of Prior could be in any way proceeded against until after the expiry of a year from his term of office. Dino was the author of the well-known Chronicle (written between 1310 and 1312) which bears his name, as well as of several poems, among them a sonnet addressed to Guido Cavalcanti. He is supposed by some to be one of 'the two just men' alluded to by Ciacco (in Circle III of Hell), (the other being D.), Inf. vi. 73. [**Cavalcanti, Guido.**]

Confessioni, Le, the *Confessions* of St. Augustine, an autobiographical account (in thirteen books), written circ. 397, of the reformation of his life; mentioned as the kind of work in which it is allowable for the author to speak of himself, Conv. i. 2^{104}. [**Agostino**^{2}.]

Conio, castle in Romagna, not far from Forlì, now totally destroyed; its Counts, who appear to have been for the most part Guelfs, are mentioned among the degenerate families of Romagna, together with those of Castrocaro, by Guido del Duca (in Circle II of Purgatory), who laments that they had not died out, Purg. xiv. 116.

According to the Anonimo Fiorentino, the Counts of Conio styled them Conti da Barbiano. Though their castle was destroyed soon after 1295, Benvenuto records that a family bearing the title of Counts of Conio was still in existence in his day.

Consideratione, De, treatise of St. Bernard (in five books) *On Consideration*; cited in support of the contention that the memory is powerless to retain the most exalted impressions of the human intellect, Epist. x. 28 [**Bernardo**^{2}]. Witte quotes the following passage from the *De Consideratione ad Eugenium*:—

'Ad omnium maximus viator, qui spreto ipso usu rerum et sensuum, quantum quidem humanae fragilitati fas est, non ascensoriis gradibus, sed inopinatis excessibus avolare interdum contemplando ad illa sublimia consuevit. Ad hoc ultimum genus illos pertinere reor excessus Pauli . . .' (V.)

Consiglieri Frodolenti], Counsellors of evil, placed among the Fraudulent in Bolgia 8 of Circle VIII of Hell (Malebolge); their punishment is to be tormented within a flame, in which they are enveloped and concealed from view, thus symbolizing the hidden ways by which they worked evil during their lifetime, Inf. xxvi. 31–xxvii. 132 [**Frodolenti**]. *Examples*: Ulysses and Diomed (enveloped in one and the same flame) [**Ulisse: Diomede**]; Guido da Montefeltro [**Guido Montefeltrano**].

Consolatione Philosophiae, De, work of Boëthius (in five books), *On the Consolation of Philosophy*; quoted by D. as *De Consolatione*, Epist. x. 33; *Di Consolazione*, Conv. ii. 11^{18}; iv. 12^{35}, 13^{131}; referred to as *quello, non conosciuto da molti, libro di Boezio*, Conv. ii. 13^{14-15}.

This work, which is in the form of a dialogue, in prose and verse, between the author and his visitant, Philosophy, was composed by Boëthius during his imprisonment at Pavia. 'It breathes a spirit of resignation and hope, and is based upon a firm belief in Providence, but so far as theology is concerned it is the work of a pagan.' It was in very high repute in the Middle Ages, and was translated into Anglo-Saxon by King Alfred, into French (circ. 1285) by Jean de Meun, one of the authors of the *Roman de la Rose*, into Italian (in 1332) by Alberto Fiorentino, into English (bef. 1382) by Chaucer, and into various other European languages, including Greek, before the end of Cent. xv.

D., who was intimately acquainted with the work, relates (Conv. ii. 13^{17-22}) that it and the *De Amicitia* of Cicero were the two books which he read in order to get consolation after the death of Beatrice. He somewhat oddly speaks of it as 'non conosciuto da molti'; his meaning perhaps being that comparatively few people recognized its real value as a source of consolation. He quotes from it, directly or indirectly, some twenty times as follows:—Inf. v. 121–3 (*Cons.* ii. *pr.* 4: 'In omni adversitate fortunae infelicissimum est genus infortunii fuisse felicem'); Purg. xiv. 86–7 (*Cons.* ii. *pr.* 5: 'O igitur angustas inopesque divitias quas nec habere totas pluribus licet, et ad quemlibet sine ceterorum paupertate non veniunt'); Par. xix. 85 (*Cons.* iii. *pr.* 3: 'O terrena animalia'); Conv. i. 2^{96-100} (*Cons.* i. *pr.* 4); Conv. i. 11^{56-8} (*Cons.* iii. *pr.* 6: 'Populare gratiam ne commemoratione quidem dignam puto, quae nec judicio provenit nec umquam firma perdurat'); Conv. ii. 8^{24-7} (*Cons.* iv. *pr.* 3: 'Evenit igitur, ut quem transformatum vitiis videas hominem aestimare non possis. Avaritia fervet alienarum opum violentus ereptor? lupi similem dixeris. Ferox atque inquies linguam litigiis exercet? cani comparabis. Insidiator occultus subripuisse fraudibus gaudet? vulpiculis exaequetur. Irae intemperans fremit? leonis animum gestare credatur. Pavidus ac fugax non metuenda formidat? cervis similis habeatur. Segnis ac stupidus torpit? asinum vivit. Levis atque inconstans studia permutat? nihil avibus differt. Foedis inmundisque libidinibus inmergitur? sordidae suis voluptate detinetur. Ita fit, ut qui probitate deserta homo esse desierit, cum in divinam condicionem transire non possit, vertatur in beluam'); Conv. ii. 11^{18-20} (*Cons.* ii. *pr.* 1: 'Omnis subita mutatio rerum non sine quodam quasi fluctu contingit animorum'); Conv. iii. 1^{78-82} (*Cons.* ii. *pr.* 1: 'Neque enim quod ante oculos situm est,

suffecerit intueri; rerum exitus prudentia metitur'); Conv. iii. 2^{142-9} (*Cons.* i. *pr.* 4: 'Tu mihi et qui te sapientium mentibus inseruit deus'; *Cons.* iii. *met.* 9: 'Tu cuncta superno Ducis ab exemplo; pulchrum pulcherrimus ipse Mundum mente gerens similique in imagine formans'); Conv. iv. 12^{35-9} (*Cons.* ii. *met.* 5: 'Heu primus quis fuit ille Auri qui pondera tecti, Gemmasque latere volentes, Pretiosa pericula fodit?'); Conv. iv. 12^{74-8} (*Cons.* ii. *met.* 2: 'Si quantas rapidis flatibus incitus Pontus versat arenas, Aut quot stelliferis edita noctibus Caelo sidera fulgent, Tantas fundat opes nec retrahat manum Pleno copia cornu, Humanum miseras haud ideo genus Cesset flere querellas'); Conv. iv. $13^{108-10, 130-2, 140-2}$ (*Cons.* ii. *pr.* 5: 'Si vitae hujus callem vacuus viator intrasses, coram latrone cantares.'—'Siquidem avaritia semper odiosos, claros largitas facit.'—'Tunc est pretiosa pecunia, cum translata in alios largiendi usu desinit possideri'); Mon. i. 9^{25-8} (*Cons.* ii. *met.* 8); Mon. ii. 9^{91-8} (*Cons.* ii. *met.* 6); Epist. x. 33 (*Cons.* iii. *met.* 9).

There are also evident reminiscences of Boëthius in the following passages:—Inf. ii. 76 (*Cons.* i. *pr.* 3: 'Philosophia omnium magistra virtutum'); Purg. xv. 64–6 (*Cons.* i. *pr.* 6: 'dimotis fallacium adfectionum tenebris splendorem verae lucis possis agnoscere'); Conv. i. 3^{31-3}: 'la piaga della fortuna . . . suole ingiustamente al piagato molte volte essere imputata' (*Cons.* i. *pr.* 4: 'Hoc tantum dixerim, ultimam esse adversae fortunae sarcinam, quod dum miseris aliquod crimen affigitur, quae perferunt, meruisse creduntur'); Conv. iv. 29^{10-13} and Mon. ii. 3^{19-20} (nobility of descent does not make a man noble) (*Cons.* iii. *pr.* 6: 'Quam sit inane, quam futile nobilitatis nomen, quis non videat? quae si ad claritudinem refertur, aliena est. Videtur namque esse nobilitas quaedam de meritis veniens laus parentum. Quod si claritudinem praedicatio facit, illi sint clari necesse est, qui praedicantur: quare splendidum te, si tuam non habes, aliena claritudo non efficit. Quod si quid est in nobilitate bonum, id esse arbitror solum, ut inposita nobilibus necessitudo videatur, ne a majorum virtute degenerent'). [**Boezio.**]

Consolazione, Di. [***Consolatione Philosophiae, De.***]

Constantino. [**Costantino.**]

Constantinopolis, Constantinople, capital of the Eastern Empire, founded by Constantine the Great (A.D. 330), on the site of the ancient Byzantium; alluded to by the Emperor Justinian (in the Heaven of Mercury), in connexion with the transference of the seat of the Roman Empire to Byzantium, as *lo stremo d'Europa*, Par. vi. 5. [**Aquila**[1]: **Giustiniano.**]

D. states that Charlemagne received the Imperial dignity from the Pope, notwithstanding that Michael was Emperor at Constantinople, Mon. iii. 11^{5-7}. As a matter of fact the Empress Irenë (797–802) was on the throne of Constantinople at the time of Charlemagne's coronation. Michael I did not become Emperor until 811. [**Carlo Magno: Michael.**]

Constantinus, Emperor Constantine the Great, Mon. iii. $10^{1, 23, 27, 41, 117, 136}$. [**Costantino.**]

Constanza. [**Costanza.**]

Contemplanti, Spiriti. [**Spiriti Contemplanti.**]

Contemplatione, De, treatise of Richard of St. Victor *On Contemplation*; cited in support of the contention that the memory is powerless to retain the most exalted impressions of the human intellect, Epist. x. 28. [**Riccardo.**] Witte quotes the following passage from the *De arca mystica, in quo de contemplatione*:—

'Quaedam namque ejusmodi sunt, quae humanam intelligentiam excedunt, et humana ratione investigari non possunt, et inde, uti superius jam dictum est, praeter rationem non sunt.' (iv. 12.)

Conti, I, the Counts, i.e. the Conti Guidi, Par. xvi. 64. [**Guidi, Conti.**]

Contra Gentiles. [***Gentiles, Summa Contra.***]

Convito. [***Convivio.***]

Convivio, the *Banquet* of D., a treatise in Italian, written in verse and prose, consisting of a philosophical commentary (not completed) on three of his *canzoni*, viz. 'Voi che intendendo il terzo ciel movete' (Canz. vi; cf. Par. viii. 37); 'Amor che nella mente mi ragiona' (Canz. vii; cf. Purg. ii. 112); 'Le dolci rime d'amor ch'io solia' (Canz. viii). The *Convivio* was originally intended to be a commentary on fourteen canzoni:—

'La vivanda di questo convivio sarà di quattordici maniere ordinata, cioè quattordici canzoni sì di amore come di virtù materiate.' (i. 1^{109-13}.)

In its unfinished state it consists of four books; the first, divided into thirteen chapters, is introductory; the second, in sixteen chapters, comprises the *canzone* 'Voi che intendendo,' and the commentary on it; the third, in fifteen chapters, comprises the *canzone* 'Amor che nella mente,' and commentary; the fourth, in thirty chapters, comprises the *canzone* 'Le dolci rime d'amor,' and commentary.

It was written some time after the *Vita Nuova*, but before the *Divina Commedia*, in which D. sometimes corrects opinions he had expressed in the *Convivio* (e.g. on the spots on the Moon, Par. ii. 49–148; xxii. 139–41; Conv. ii. 14^{79-84}; and on the angelic hierarchies, Par. xxviii. 40–139; Conv. ii. 6^{28-33}). It is probably an earlier work than the *De Monarchia* and perhaps later than the *De Vulgari Eloquentia*. Scartazzini (*Prol. della D. C.*, pp. 324–37) places the date of its com-

position between April 1307 and May 1309. It was first printed at Florence, under the title of *Convivio*, in 1490; there were at least three editions printed at Venice, under the title of *Amoroso Convivio*, in Cent. xvi (1521, 1529, 1531). Some thirty MSS. of it are known to exist, the majority of them being preserved in Italy; six of these belong to Cent. xiv.

The original title of the treatise appears to have been *Convivio*, not *Convito* as it is often written by modern editors. Witte states (*Dante-Forschungen*, ii. 574–80) that the form *Convivio* occurs in twenty-six of the MSS., including the six of Cent. xiv, as well as in the first four printed editions. The form *Convito* appears for the first time in the Florence edition of 1723, and has been adopted in nearly every subsequent edition.

Both Villani and Boccaccio include the *Convivio* in their lists of D.'s writings; the former, who does not mention its title, says (in a passage which is omitted from some MSS. of the *Cronica*):—

'Questo Dante . . . cominciò uno commento sopra quattordici delle sopraddette sue canzoni morali volgarmente, il quale per la sopravvenuta morte non perfetto si trova, se non sopra le tre; la quale, per quello che si vede, alta, bella, sottile, e grandissima opera riuscia, perocchè ornato appare d'alto dittato e di belle ragioni filosofiche e astrologiche.' (ix. 136.)

Boccaccio says:—

'Il detto Dante . . . compose ancora un commento in prosa in fiorentino vulgare sopra tre delle sue canzoni distese, comecchè egli appaia lui avere avuto intendimento, quando il cominciò, di commentarle tutte, benchè poi o per mutamento di proposito o per mancamento di tempo che avvenisse, più commentate non se ne trovano da lui; e questo intitolò *Convivio*, assai bella e laudevole operetta.'

The title *Convivio* was given to the work by D. himself, 'la presente opera è *Convivio* nominata e vo' che sia,' Conv. i. 1^{111-12}; 'questo mio *Convivio*,' Conv. iv. 22^{7}; he also refers to it as *la presente scrittura*, Conv. i. 2^{5}; *la presente opera*, Conv. i. 1^{111}, 4^{102}; *comento*, Conv. i. 3^{10}, 4^{105}, 5^{36}, 7^{70}, 9^{49}, $10^{27, 80, 97}$; *questo libro*, Conv. i. 1^{124}, 8^{131}; he explains the meaning of the title, the aim of the work, and the difference between it and the *Vita Nuova*, Conv. i. 1; D. as the author represents the servants at an actual banquet, Conv. i. 2^{1-8}; the book is of the nature of a commentary, Conv. i. 3^{10}, 4^{105}, 5^{36}, 7^{70}, 9^{49}, $10^{27, 80, 97}$; it is written in a lofty style in order to give it an air of gravity and authority, and so to counterbalance the objection of its being in Italian, Conv. i. 4^{94-105}; reasons for its being written in the vulgar tongue instead of in Latin, Conv. i. 5; the commentary stands in the same relation to the *canzoni* as a servant does to his master, Conv. i. 5^{35-41}, 7^{68-70}; unlike other commentaries as being written, not in Latin, but in the vulgar tongue, Conv. i. 9^{65-75}; in it is set forth the great excellence of the Italian language, Conv. i. 10^{80-109}.

Cordelliero. [**Cordigliero.**]

Cordigliero, Cordelier, Franciscan monk, so called from the rough cord worn by members of the Order, in imitation of St. Francis, their founder, who bound his body with a cord, regarding it as a beast which required to be controlled by a halter. [**Francescani.**]

Guido da Montefeltro, who in his old age became a Franciscan monk, speaks of himself (in Bolgia 8 of Circle VIII of Hell) as having been a Cordelier, Inf. xxvii. 67. [**Guido Montefeltrano.**]

Coribanti], Corybantes (or Curetes), priests of Cybelë or Rhea, who celebrated her worship with dances and music. At the birth of the infant Jupiter Rhea caused them to raise shouts so as to drown his cries and thus conceal his existence from his father Saturn. Virgil alludes to this incident (in his description of the 'Veglio di Creta') in connexion with Mt. Ida, Inf. xiv. 100–2. [**Ida[1]: Rea.**]

Corinthios, Epistola ad, St. Paul's Epistle to the Corinthians, Mon. iii. 10^{50}; Epist. x. 28; quoted, Conv. iv. 22^{56-8} (1 *Cor.* ix. 24); Mon. iii. 10^{50-3} (1 *Cor.* iii. 11); Epist. viii. 5 (1 *Cor.* xv. 10); Epist. x. 28 (2 *Cor.* xii. 3–4).

Corneto, town in the Campagna of Rome, on the river Marta, about five miles from the coast; mentioned in connexion with the highway-robber, Rinier da Corneto, Inf. xii. 137; and again, to indicate roughly the S. limit of the Tuscan Maremma, Inf. xiii. 9. [**Cecina: Maremma.**]

Corneto, Rinier da, famous highway-robber in D.'s day; placed, together with Rinier Pazzo, among the violent Robbers in Round 1 of Circle VII of Hell, Inf. xii. 137. [**Predoni.**]

Little is known of him, beyond that he was a sort of bandit chief, who frequented the roads leading into Rome; the Anonimo Fiorentino says of him:—

'Messer Rinieri da Corneto di Maremma fu grandissimo rubatore, tanto che mentre visse tenea in paura tutta Maremma, et in fine in sulle porti di Roma; però ch' elli per se medesimo facea rubare in sulle strade, et ancora chiunque volea rubare era da lui ricevuto nelle fortezze sue e datogli aiuto et favore.'

Corniglia, Cornelia, daughter of Scipio Africanus Major, and wife of Tiberius Sempronius Gracchus, by whom she became 'the mother of the Gracchi,' viz. the tribunes Tiberius and Caius. On being condoled with on the death of her sons, who were both slain during her lifetime, she is said to have exclaimed that she who had borne them could never deem herself unhappy.

D. places her, along with Lucretia, Julia, and Marcia, among the noble spirits of antiquity in Limbo, Inf. iv. 128 [**Limbo**]; she is mentioned by Cacciaguida (in the Heaven of Mars), by way of contrast to the dissolute Florentine Cianghella, Par. xv. 129.

Boccaccio and others think that the reference

is to Cornelia, daughter of Metellus Scipio, wife first of P. Crassus, afterwards of Pompey, who is spoken of at length by Lucan (*Phars.* viii). Benvenuto mentions the alternative, but only to reject it:—

'Est sciendum quod autor non loquitur hic de Cornelia uxore Pompeii, quamvis multum laudata sit a Lucano; multae ènim fuerunt Corneliae. Sed loquitur de Cornelia filia magni Scipionis Affricani, quae fuit mater Graccorum, mulier quidem virilis et magnanima.'

Corno, 'the Horn,' i. e. the constellation of the Little Bear, which is conceived as a horn, the mouth ('bocca,' *v.* 10) being formed by the two stars furthest from the pole-star, which forms the pointed end of the horn, Par. xiii. 10. [**Boote.**]

Corno della Capra, 'the Horn of the Goat,' i. e. Capricorn, Par. xxvii. 68–9. [**Capricorno.**]

Coro, Caurus, the N.W. wind; mentioned to indicate the quarter whence it blows, Inf. xi. 114. Brunetto Latino says of it:—

'Devers la tramontane en a il un vent plus debonaire, qui a non Chorus. Cestui apelent li marinier maistre, por .vii. estoiles qui sont en celui meisme leu.' (*Trésor*, i. 107.)

Corona, the constellation of the Crown, i. e. the marriage-garland of Ariadne, which Bacchus placed among the stars after her death; alluded to, Par. xiii. 13–15. [**Arianna.**]

Corradino. [**Curradino.**]

Corrado. [**Currado.**]

Corruptione, De Generatione et. [***Generatione, De.***]

Corsi, inhabitants of Corsica; mentioned to indicate the island itself, the period when the Sun sets W. by S. (i. e. about the end of November) being described as the time when to the inhabitants of Rome it appears to set between Corsica and Sardinia, Purg. xviii. 79–81.

Corso], the present Via del Corso in Florence; alluded to by Cacciaguida (in the Heaven of Mars) in his description of the situation of the house in which he and his ancestors lived in Florence, Par. xvi. 40–2. [**Cacciaguida.**]

Corso Donati], head of the Donati family and leader of the Neri faction in Florence, the brother of Forese (Purg. xxiii. 48, 76; xxiv. 74) and Piccarda (Purg. xxiv. 10; Par. iii. 49; iv. 97, 112). He was Podestà of Bologna in 1283 and 1288, of Pistoja in 1289 (in which year, as Captain of Pistoja, he took part in the battle of Campaldino), and of Treviso in 1308. In the summer of 1300 the Priors of Florence, of whom D. was one, in order to put an end to the disturbances occasioned by the Bianchi and Neri feud, decided to exile the heads of both parties. Corso, counting on the sympathies of Boniface VIII, repaired to Rome and urged the Pope to send Charles of Valois to Florence to pacify the city in his name.

'Informato papa Bonifazio del male stato e dubitoso della città di Firenze . . . con procaccio e studio di messer Corso Donati che seguiva la corte, sì prese per consiglio di mandare per messer Carlo di Valos fratello del re di Francia . . . e gli die' titolo di paciario in Toscana, per recare colla sua forza la città di Firenze al suo intendimento.' (Villani, viii. 43.)

Charles entered Florence, Nov. 1, 1301, and was followed not long after by Corso Donati and a band of exiled Neri, who forced their way into the city, broke open the prisons, and at the head of the rabble attacked the houses of the Bianchi, pillaging, burning, and murdering for five days and nights, without any attempt being made by Charles to check them. After the departure of the latter the Neri were left in possession of Florence, and Corso now attempted to get the supreme power into his own hands. But his pretensions soon rendered him an object of detestation and suspicion, and at length he was formally charged by the Priors with conspiring against the liberties of the commonwealth in concert with his father-in-law, the Ghibelline captain Uguccione della Faggiuola, and was summoned to appear before the Podestà. On his refusal to comply he was condemned to death as a traitor, besieged in his own house, and eventually slain while attempting to escape, Oct. 6, 1308:—

'Nel detto anno 1308, essendo nella città di Firenze cresciuto scandolo tra' nobili e potenti popolani di parte nera che guidavano la città, per invidia di stato e di signoria . . . erano partiti in setta; e dell' una era capo messer Corso de' Donati con seguito d'alquanti nobili e di certi popolani . . . e dell' altra parte erano capo messer Rosso della Tosa . . . con più altri casati grandi e popolani, e la maggiore parte della buona gente della cittade, i quali aveano gli ufici e 'l governamento della terra e del popolo. Messer Corso e' suoi seguaci parendo loro esser male trattati degli onori e ofici a loro guisa, parendogli essere più degni, perocch' erano stati i principali ricoveratori dello stato de' neri, e cacciatori della parte bianca; ma per l'altra parte si disse, che messer Corso volea essere signore della cittade e non compagnone; quale che si fosse il vero o la cagione, i detti, e quegli che reggeano il popolo l'aveano in odio e a grande sospetto, dappoi s'era imparentato con Uguccione della Faggiuola, ghibellino e nimico de' Fiorentini; e ancora il temeano per lo suo grande animo e podere e seguito . . . e massimamente perchè trovarono ch' avea fatta lega e giura col detto Uguccione della Faggiuola suo suocero, e mandato per lui e per suo aiuto. Per la qual cosa, e per grande gelosia, subitamente si levò la cittade a romore . . . e fu data una inquisizione ovvero accusa alla podestà incontro al detto messer Corso, opponendogli come dovea e volea tradire il popolo, e sommettere lo stato della cittade, faccendo venire Uguccione da Faggiuola co' ghibellini e nimici del

comune. E la richesta gli fu fatta, e poi il bando, e poi la condannagione: in meno d'una ora, sanza dargli più termine al processo, messer Corso fu condannato come rubello e traditore del suo comune . . . Messer Corso sentendo la persecuzione che gli era mossa . . . sì s'era asserragliato nel borgo di San Piero Maggiore . . . con genti assai suoi consorti e amici armati, e con balestra, i quali erano rinchiusi nel serraglio al suo servigio. Il popolo cominciò a combattere i detti serragli da più parti, e messer Corso e' suoi a difendere francamente: e durò la battaglia gran parte del dì. . . . Sentendo la gente d'Uguccione come messer Corso era assalito dal popolo, si tornò addietro, e i cittadini ch' erano nel serraglio si cominciarono a partire. . . . Veggendo ciò messer Corso e' suoi, e che 'l soccorso d'Uguccione e degli altri suoi amici gli era tardato e fallito, sì abbandonò le case, e fuggissi fuori della terra . . . Messer Corso tutto solo andandosene, fu giunto e preso sopra a Rovezzano da certi Catalani a cavallo, e menandolne preso a Firenze, come fu di costa a san Salvi, pregando quegli che 'l menavano, e promettendo loro molta moneta se lo scampassono, i detti volendolo pure menare a Firenze, siccom' era loro imposto da' signori, messer Corso per paura di venire alle mani de' suoi nemici e d'essere giustiziato dal popolo, essendo compreso forte di gotte nelle mani e ne' piedi, si lasciò cadere da cavallo. I detti Catalani veggendolo in terra, l'uno di loro gli diede d'una lancia per la gola d'uno colpo mortale, e lasciaronlo per morto.' (Vill. viii. 96.)

Corso Donati is not mentioned by name in the *D.C.*; he is referred to by his brother Forese (in Circle VI of Purgatory), in conversation with D., as the chief cause of the unhappy condition of Florence, 'quei che più n' ha colpa,' Purg. xxiv. 82; and his death is foretold, *vv.* 83–4 [**Forese**] (*see below*); he and his associates are spoken of by Piccarda (in the Heaven of the Moon) in reference to their forcible removal of her from a convent in order to make her marry, as 'uomini a mal più ch' a bene usi' (where there is probably an allusion to the nickname 'Malefami' given by the Florentines to the Donati), Par. iii. 106. [**Donati: Piccarda.**]

Forese, in foretelling Corso's death (Purg. xxiv. 82–4), says that he sees him

'a coda d'una bestia tratto
In ver la valle, ove mai non si scolpa,'

i. e. dragged at the tail of a beast towards the valley of Hell. Some, taking the words literally, think D. means that Corso was dragged to death at his horse's heels. This, however, does not agree with the account of his death given by Villani (quoted above), who states that Corso, having been overtaken in his flight from Florence by some Catalan mercenaries, threw himself from his horse, and while on the ground was speared in the throat by one of his captors. As Villani was on the spot and must have known the facts, we must either assume (with Scartazzini) that a distorted account of the incident reached D. in exile; or (with Butler) that Forese's language is metaphorical, the 'bestia' being 'the popular party, of which Corso once thought himself the head, while he was really being dragged on by them, and by which he was ultimately destroyed.' Benvenuto, who wrote with Villani's description before him, takes D.'s words literally, and tries to reconcile the two accounts:—

'Fugiens solus, cum non posset flectere precibus vel promissis milites catalanos persequentes eum, timens fieri ludibrium hostium, cum esset podagricus, permisit sponte se cadere ab equo, vel casu cecidit, ut aliqui volunt. Et cum equus traheret eum retento pede in stapite, percussus est lethaliter in gutture ab uno milite.'

Dino Compagni's version agrees in the main with that of Villani:—

'M. Corso, infermo per le gotti, fuggia verso la badia di santo Salvi, dove già molti mali avea fatti e fatti fare. Gli scarigli (*Catalan soldiers*) il presono, e riconobbonlo: e volendolne menare, si difendea con belle parole, sì come savio cavaliere. Intanto sopravenne uno giovane cognato del mariscalco. Stimolato da altri d'ucciderlo, nol volle fare; e ritornandosi indrieto, vi fu rimandato: il quale la seconda volta li diè di una lancia catelanesca nella gola, e uno altro colpo nel fianco; e cadde in terra. Alcuni monaci ne 'l portorno alla badia; e quivi morì.' (iii. 21.)

Villani gives the following description of Corso's person and character:—

'Questo messer Corso Donati fu de' più savi, e valente cavaliere, e il più bello parlatore, e il meglio pratico, e di maggiore nominanza, e di grande ardire e imprese ch' al suo tempo fosse in Italia, e bello cavaliere di sua persona e grazioso, ma molto fu mondano, e di suo tempo fatte in Firenze molte congiurazioni e scandali per avere stato e signoria.' (viii. 96.)

Dino Compagni says of him:—

'Parlando il vero, la sua vita fu pericolosa, e la morte riprensibile. Fu cavaliere di grande animo e nome, gentile di sangue e di costumi, di corpo bellissimo fino alla sua vecchiezza, di bella forma con dilicate fattezze, di pelo bianco; piacevole, savio e ornato parlatore, e a gran cose sempre attendea; pratico e dimestico di gran signori e di nobili uomini, e di grande amistà, e famoso per tutta Italia. Nimico fu de' popoli e de' popolani, amato da' masnadieri, pieno di maliziosi pensieri, reo e astuto.' (iii. 21.)]

Vasari (in his *Vita di Giotto*) states that Corso's portrait is one of those associated with that of D. in the fresco painted by Giotto in the Palazzo del Podestà (the present Bargello) at Florence.

Cortese, 'Courteous,' pseudonym of a lady (called also 'Bianca' and 'Giovanna') mentioned in one of D.'s poems, Canz. x. 153.

Cortigiani], Florentine family, thought by some to be alluded to by Cacciaguida (in the

Heaven of Mars) as one of the families who were patrons of the bishopric of Florence, the revenues of which they enjoyed during the vacancy of the See, Par. xvi. 112. [**Aliotti.**]

Cosenza, town in Upper Calabria, on a branch of the Crati, about twelve miles inland from the Tyrrhenian Sea. Cardinal Bartolommeo Pignatelli, Archbishop of Cosenza (or, according to some, his successor, Tommaso d'Agni), who by command of Clement IV caused the body of King Manfred to be disinterred from its resting-place by the bridge of Benevento, is referred to (by Manfred in Antepurgatory) as *il pastor di Cosenza*, Purg. iii. 124. [**Benevento: Manfredi: Pignatelli.**]

Costantino, Constantine the Great, Roman Emperor, A.D. 306–337, eldest son of the Emperor Constantius Chlorus, born A.D. 272 at Naissus in Upper Moesia. On the death of his father at York in 306, C. laid claim to a share of the Empire, and was acknowledged as sovereign of the countries beyond the Alps. In 308 he received the title of Augustus. He is said to have been converted to Christianity during his campaign against Maxentius in 312, whom he defeated near Rome, the immediate cause of his conversion being, according to the tradition, the appearance in the sky during his march to Rome of a luminous cross, with the inscription 'in hoc signo vinces.' After the death of Maxentius C. waged war against Licinius, who had made himself master of the whole of the East, and, having defeated him, became sole sovereign of the Empire, the seat of which he transferred from Rome to Byzantium, changing the name of that city to Constantinople, 'the city of Constantine.' The remainder of his reign he spent in peace; he died in May, 337, having been baptized by Eusebius shortly before.

According to the legend, which was universally accepted in the Middle Ages, Constantine before he migrated to Byzantium abandoned to the Church the whole temporal power of the West. This so-called 'Donatio Constantini' is said to have been made by the Emperor in return for his having been cured of leprosy by Pope Sylvester. Bryce says:—

'The exact date cannot be established, to which must be assigned the extraordinary forgery of the Donation of Constantine, whereby it was pretended that power over Italy and the whole West had been granted by the first Christian Emperor to Pope Sylvester and his successors in the Chair of the Apostle . . . This most stupendous of all the medieval forgeries—framed by the priesthood some time between the middle of the eighth and the middle of the tenth century—commanded for seven centuries the unquestioning belief of mankind . . . It tells how Constantine the Great, cured of his leprosy by the prayers of Sylvester, resolved, on the fourth day from his baptism, to forsake the ancient seat for a new capital on the Bosphorus, lest the continuance of the secular government should cramp the freedom of the spiritual, and how he bestowed therewith upon the Pope and his successors the sovereignty over Italy and the countries of the West.' (*H. R. E.* pp. 48, 108.)

D., though he deplores the consequences of the Donation of Constantine (Inf. xix. 115–17; Purg. xxxii. 124–9; Par. xx. 58–60; Mon. ii. 12^{15-8}, 13^{66-9}), which of course he believed to be authentic, yet considered that it was bestowed with a good motive (Par. xx. 55–7; Mon. ii. 12^{15-8}, 13^{66-9}). He refers to it repeatedly in the *De Monarchia* (ii. 12^{15-18}, 13^{66-9}; iii. 10^{1-6}, $^{105-7}$, 13^{60-4}), where he combats the theory that in consequence the Empire is dependent upon the Church, inasmuch as the dignity of the Empire is what Constantine could not alienate, nor the Church receive. The Emperor, in so far as he is Emperor, cannot alter the Empire. Besides, even if Constantine had been able to grant the temporal power to the Church, the Church was disqualified from receiving it by the express command of Christ (*Matt.* x. 9); therefore it is manifest that neither could the Church receive in the way of possession, nor Constantine bestow in the way of alienation (Mon. iii. 10).

Constantine is mentioned, in connexion with the 'Donatio,' Inf. xix. 115; Mon. iii. $10^{1, 23, 27, 41, 117}$, 13^{60}; *infirmator Imperii*, Mon. ii. 13^{67-8}; in allusion to the legend that he was healed of leprosy by Pope Sylvester, Inf. xxvii. 94; Mon. iii. 10^{1} [**Silvestro**^{1}]; and in reference to his transference of the seat of Empire to Byzantium, Par. vi. 1 (cf. Par. xx. 57). [**Aquila**^{1}: **Greco**^{1}.]

D. places Constantine among the spirits of those who loved and exercised justice (*Spiriti Giudicanti*) in the Heaven of Jupiter, where the Eagle, in allusion to his migration to Byzantium, refers to him as *L'altro che . . . Per cedere al pastor, si fece Greco*, Par. xx. 55–7, and alludes to the 'Donatio,' *vv.* 56–9. [**Aquila**^{2}: **Giove, Cielo di.**]

Costanza^{1}, Constance, daughter of Roger, King of Sicily, and wife of the Emperor Henry VI, by whom she became the mother of the Emperor Frederick II. [**Table iv.**]

D. places her in the Heaven of the Moon, among those who failed to observe their vows of religion (*Spiriti Votivi Mancanti*), Par. iii. 118; *quest' alto splendor*, *v.* 109; *sorella*, *v.* 113; *luce*, *v.* 118 [**Luna, Cielo della**]; Manfred (in Antepurgatory), who describes himself as her grandson, speaks of her as *Costanza Imperadrice*, Purg. iii. 113 [**Manfredi**]; Piccarda (in the Heaven of the Moon) refers to her as *la gran Costanza, Che del secondo vento di Soave, Generò il terzo* (i.e. the wife of Henry VI and mother of Frederick II), Par. iii. 118–20; and alludes to the story (commonly believed in D.'s day) that she was at one time

a nun, and had been taken from the convent against her will, in order to be married to Henry VI, so that in her heart she had remained faithful to her conventual vow, *vv.* 112–7; Beatrice mentions her in the same connexion, Par. iv. 98 [**Piccarda**].

Villani, on the contrary, represents Constance as having been forced into a convent against her will, 'non voluntariamente, ma per temenza di morte, quasi come monaca si nutricava in alcuno munisterio di monache' (iv. 20). His story is that her brother, William the Bad, sought to put her to death on account of a prophecy to the effect that she would be the ruin of the kingdom of Sicily, but that at the instance of his nephew Tancred he spared her life and imprisoned her in a convent at Palermo.

William the Good, son of William the Bad, having no issue by his wife Joan (daughter of Henry II of England), his aunt Constance became presumptive heiress to the throne, which the Emperor Frederick Barbarossa desired to acquire for his own house. To effect his object he projected an alliance between Constance and his son Henry Duke of Swabia, afterwards Emperor as Henry VI. The marriage took place in 1185, when Constance was about thirty-two and Henry twenty-two, but their son, Frederick of Palermo, the heir to the Sicilian throne, was not born until nine years later (Dec. 1194), only four years before the death of his mother (Nov. 1198). Villani, whose account of Sicilian affairs at this epoch is somewhat confused, states that this marriage was desired by Pope Clement III and the Archbishop of Palermo for the purpose of getting the kingdom of Sicily out of the hands of Constance's nephew, Tancred, who showed no respect for the interests of the Church; but William the Good was still alive at the time of the marriage, and, as a matter of fact, on his death in 1189, Tancred's election by the Sicilians was ratified by Clement, as a bar to the pretensions of Henry, though his wife was the rightful heiress. [**Arrigo**[5]: **Cicilia**: **Federico**[2].]

Costanza[2], Constance, daughter of Manfred of Sicily and Beatrice of Savoy; married (in 1262) Peter III of Aragon, by whom she had three sons, Alphonso (King of Aragon, 1285–1291), James (King of Sicily, 1285–1296; King of Aragon, 1291–1327), and Frederick (King of Sicily, 1296–1337). It was through his marriage with Constance that Peter III claimed the crown of Sicily, which he assumed in 1282 after the 'Sicilian Vespers.' Constance died at Barcelona in 1302, having outlived both her husband and her eldest son. [**Alfonso**[1]: **Federico**[3]: **Jacomo**[1]: **Pietro**[3].]

Manfred (in Antepurgatory) speaks of his daughter as *la mia buona Costanza*, Purg. iii. 143; and refers to her as *mia bella figlia, genitrice Dell' onor di Cicilia e d'Aragona*, *vv.* 115–116 [**Aragona**: **Cicilia**]; Sordello (in Antepurgatory) names her as the wife of Peter III, and implies that her husband was as superior to Louis IX of France and Charles I of Anjou as Charles I of Anjou was to his son Charles II, Purg. vii. 127–9. [**Beatrice**[2]: **Margherita.**]

Crasso, Marcus Licinius Crassus, surnamed Dives ('the wealthy'), triumvir with Caesar and Pompey, B. C. 60; his ruling passion was the love of money, which he set himself to accumulate by every possible means; in 55 he was consul for the second time and received the province of Syria, where he looked to greatly increase his wealth, but in that same year he was defeated and killed by the Parthians, who cut off his head, and, having filled the mouth with molten gold in mockery of his passion for money, sent it, together with his right hand, to Orodes the Parthian king, in token of their victory.

The incident is related by Florus in his *Epitoma*:—

'Adversis et dis et hominibus cupiditas consulis Crassi, dum Parthico inhiat auro, undecim strage legionum et ipsius capite multata est . . . Caput ejus recisum cum dextera manu ad Orodem regem reportatum ludibrio fuit, neque indigno. Aurum enim liquidum in rictum oris infusum est, ut cujus animus arserat auri cupiditate, ejus etiam mortuum et exsangue corpus auro ureretur.' (iii. 11.)

D. includes C. (with an allusion to his mouth having been filled with gold) among the instances of avarice recalled by the Avaricious in Circle V of Purgatory, Purg. xx. 116–17; and mentions him as the type of avarice, Canz. xviii. 70. [**Avari.**]

Cremona, town in S. of Lombardy, on the Po, about midway between Pavia and Mantua; its vicinity to Mantua, V. E. i. 15^{9-10}; has a dialect of its own, V. E. i. 19^{5-6}; one of the Guelfic towns which opposed the Emperor Henry VII, Epist. vii. 6.

Cremonensis, of Cremona; *Vulgare Cremonense*, the Cremonese dialect, V. E. i. 19^{12-13}. [**Cremona.**]

Creta (form used in rime, elsewhere *Creti*, Inf. xii. 12; Conv. iv. 27^{160}), the island of Crete in the Mediterranean; mentioned by Virgil (in his description of the rivers of Hell), who describes it as a waste land, situated in mid-sea, and refers to the reign of its king (Saturn) as the Golden Age, Inf. xiv. 94–6 [**Saturno**[1]]; he then mentions Mt. Ida as the place chosen by Rhea for the birthplace of Jupiter (*vv.* 97–102) [**Ida**: **Rea**]; and proceeds to describe how within the mountain stands the image of a great elder, 'il veglio di Creta,' who turns his back upon Damietta, and looks towards Rome (*vv.* 103–5) [**Damiata**]; his head is of gold, his arms and breast of silver, his trunk of brass (*vv.* 106–8); from the

fork downwards he is of iron, save that the right foot, upon which he rests more than on the other, is of baked earth (*vv.* 109–11); in every part of him, except the gold, is a fissure from which tears issue and flow out of the mountain (*vv.* 112–14), forming in their course the infernal rivers Acheron, Styx, Phlegethon, and Cocytus (*vv.* 115–20). [**Fiumi Infernali.**]

D. doubtless borrowed the idea of this image from that described in the book of Daniel—'The image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay' (ii. 32–33)—but the symbolism is altogether different. D.'s image typifies the history of the human race. It is placed in Crete, on Mt. Ida, in accordance probably with the Virgilian theory that here was the cradle of the Trojan, and hence of the Roman, race:—

'Creta Jovis magni medio jacet insula ponto,
Mons Idaeus ubi, et gentis cunabula nostrae.
Centum urbes habitant magnas, uberrima regna.'
(*Aen.* iii. 104–6.)

Its situation in Crete is further appropriate on account of the position of the island at the point where the boundaries of Europe, Asia, and Africa meet (i. e. at the centre of the world as known at that time). Benvenuto says:—

'Est hic bene notandum, quod autor per istam insulam figurat nobis mundum istum, sive terram habitabilem, quia ista insula est circumcincta mari sicut terra tota oceano . . . et est quasi in medio mundi, et quasi omnia maria et confinia partium terrae terminantur ibi; et ibi regna primo incoeperunt secundum poetas.'

The division into metals, representing the Golden, Silver, Bronze, and Iron Ages, follows the commonplace of the poets, Ovid's description of the four ages having been probably in D.'s mind, as well as the passage in Daniel:—

'Aurea prima sata est aetas, quae, vindice nullo,
Sponte sua, sine lege, fidem rectumque colebat . . .
Postquam, Saturno tenebrosa in Tartara misso,
Sub Jove mundus erat; subiit argentea proles,
Auro deterior, fulvo pretiosior aere . . .
Tertia post illas successit ahenea proles,
Saevior ingeniis, et ad horrida promtior arma;
Nec scelerata tamen: de duro est ultima ferro.
Protinus irrumpit venae pejoris in aevum
Omne nefas: fugere pudor, verumque, fidesque;
In quorum subiere locum fraudesque, dolique,
Insidiaeque, et vis, et amor sceleratus habendi.'
(*Metam.* i. 89–90, 113–15, 125–31.)

D. differs from Daniel in making the brass terminate with the trunk, in order no doubt to emphasize his theory of the dual organization of Church and Empire; the right leg with the foot of baked earth, on which the image rests most, being the symbol of the ecclesiastical power, corrupted and weakened by the acquisition of the temporal power from Constantine, but at the same time that to which mankind chiefly looked for support and guidance. The image stands with its back to Damietta (i. e. the East, representing the old monarchies), and looks towards Rome, the centre of the imperial monarchy of the West. The tears flowing from the fissure in every part save the gold signify that all ages except the golden were subject to sin and sorrow.

Some think there is a further special interpretation more closely in accordance with D.'s political theories. According to this view D.'s golden age was that of the Empire under Augustus (Mon. i. 18^{6-12}; Conv. iv. 5^{61-7}); the silver age that of the beginning of the decline and fall; the bronze, that of its more complete decadence, ending in the division ('forcata') of the Eastern and Western Empires, with their endless wars ('ferro'); the right foot of clay representing the Western Empire with its rotten political institutions threatening the speedy ruin of the whole fabric.

Creti, the island of Crete; *l'infamia di C.*, i. e. the Minotaur, Inf. xii. 12 [**Minotauro**]; the war of Athens with, Conv. iv. 27^{159-60} [**Cefalo**]. *Note.*—The form *Creti* is used also by Villani (i. 6) and Boccaccio. [**Creta.**]

Creusa, daughter of Priam and Hecuba, wife of Aeneas, and mother of Ascanius; she perished on the night of the fall of Troy, having been separated from Aeneas in the confusion.

The troubadour Folquet (in the Heaven of Venus), speaking of the love of Dido for Aeneas, says she thereby wronged both her own husband Sichaeus, and Aeneas' wife Creusa, Par. ix. 98 [**Dido**]; C. is spoken of as Aeneas' first wife (D. regarding Dido as his second), and the mother of Ascanius, to prove the connexion of Aeneas with Asia by marriage (*Aen.* iii. 339–40 being quoted with the interpolated hemistich 'peperit fumante Creusa,' which is omitted in the best MSS. of Virgil), Mon. ii. 3^{93-101}. [**Enea.**]

Crisostomo, St. John Chrysostom ('Goldenmouth'), celebrated Greek father of the Church, born at Antioch about 344, died at Comana in Pontus, 407. He belonged to a noble family, and was first a lawyer; he afterwards became a monk, in which capacity he so distinguished himself by his preaching that the Emperor Arcadius appointed him (in 397) patriarch of Constantinople. His severity towards the clergy in his desire for reform made him an object of hatred to them, and led to his deposition at the instance of Theophilus, patriarch of Alexandria, and the Empress Theodosia, whose excesses he had publicly rebuked. Sentence of exile was pronounced against him, but the people, to whom he had endeared himself by his preaching, rose in revolt, and he was reinstated in his office. Shortly after he was again banished, and he finally died in exile on the shores of the Black Sea. He left nearly 1,000 sermons or homilies as evidence of his eloquence.

St. Bonaventura names C. among the great Doctors (*Spiriti Sapienti*) who are with himself in the Heaven of the Sun, speaking of him as *il Metropolitano*, and coupling him with the prophet Nathan (perhaps, as Philalethes suggests, because they were both distinguished for their boldness in rebuking the sins of kings), Par. xii. 136–7. [**Sole, Cielo del.**]

Cristallino, Cielo. [**Cielo Cristallino.**]

Cristiani, Christians, Purg. x. 121; Par. xix. 109; V. N. § 30[12]; Canz. viii. 73; Mon. iii. 3[40]; as opposed to pagans, Par. v. 73; Conv. iv. 15[90]; of Rhipeus and Trajan, Par. xx. 104 [**Rifeo: Traiano**]; alluded to as *l'esercito di Cristo*, Par. xii. 37; *la milizia di Dio*, Par. xii. 41; *popol cristiano*, Par. xxvii. 48; *i battezzati*, Par. xxvii. 51; *la cristiana prole*, Son. xxxvii. 10; *omnes Christianam religionem profitentes*, Mon. iii. 3[132]; Statius (in Purgatory) calls the early Christians *i nuovi predicanti*, Purg. xxii. 80.

Cristiano, Christian, Par. xxvii. 48; V. N. § 30[17]; Conv. iv. 15[92]; as opposed to Jews and Gentiles, Conv. ii. 5[62]; as opposed to Saracens and Jews, Inf. xxvii. 88; of Statius, Purg. xxii. 73, 90; of Cacciaguida, in allusion to his 'christening,' Par. xv. 135; St. Peter addresses D. as *buon cristiano*, Par. xxiv. 52.

Cristo, Christ; mentioned by name thirty-nine times in the *D. C.*, Purg. xx. 87; xxi. 8; xxiii. 74; xxvi. 129; xxxii. 102; Par. vi. 14; ix. 120; xi. 72, 102, 107; xii. 37, 71, 73, 75; xiv. 104, 106, 108; xvii. 51; xix. 72, 104, 106, 108; xx. 47; xxiii. 20, 72; xxv. 15; xxvi. 53; xxvii. 40; xxix. 98, 109; xxxi. 3, 107; xxxii. 20, 24, 27, 83, 85, 87, 125; five times in the *Purgatorio*, and thirty-four in the *Paradiso*, but not once in the *Inferno*, being there referred to by means of a periphrasis (*see below*). Whenever the name *Cristo* occurs at the end of a line D. does not rime with it, but repeats the name itself, Par. xii. 71, 73, 75; xiv. 104, 106, 108; xix. 104, 106, 108; xxxii. 83, 85, 87. In the prose works Christ is mentioned, V. N. § 41[4]; Conv. ii. 1[47], 6[12], 9[115]; iv. 16[110], 17[94, 102], 23[96, 109]; Mon. i. 16[16]; ii. 1[4, 35], 8[32, 42], 9[100], 12[5–70], 13[2–38]; iii. 3[37–130], 7[2, 7], 8[2, 56], 9[2–143], 10[49, 53], 13[40–58], 14[36], 15[15, 27], 16[60]; Epist. v. 10; vi. 6; viii. 2; x. 7, 27. The full name Jesus Christ occurs (once only in the *D. C.*), Par. xxxi. 107; V. N. § 41[4]; Mon. iii. 3[37], 10[53], 16[69]; Epist. viii. 5; Jesus, Par. xxv. 33; Mon. iii. 9[70, 115, 121, 138].

Christ is referred to as the Son of God, Par. x. 1; V. N. § 30[35]; Conv. ii. 6[67, 82, 90]; Mon. i. 16[4]; iii. 1[31], 3[64]; *l'alto Filio Di Dio e di Maria*, Par. xxiii. 136–7; *Figliuolo del sovrano Iddio e Figliuolo di Maria Vergine*, Conv. ii. 6[12–13]; *Figliuol di Dio*, Par. vii. 119; xxvii. 24; xxxii. 113; — the Son of Mary, *Figliuol (di Maria)*, Purg. xv. 89; Par. xxiii. 137; Conv. ii. 6[13]; *il portato santo (di Maria)*, Purg. xx. 24; *la semenza della coronata fiamma*, Par. xxiii. 120; — the Lamb of God, *Agnel di Dio che le peccata leva*, Purg. xvi. 18; *Agnel di Dio che le peccata tolle*, Par. xvii. 33; *benedetto Agnello*, Par. xxiv. 2; *Agnus Dei*, Purg. xvi. 19; Epist. vii. 2; — our Lord, *nostro Signore*, Inf. xix. 91; Purg. xx. 94; Par. xxiv. 35; xxxi. 107; V. N. § 26[18]; Conv. iv. 11[111], 17[107]; *nostro Imperadore*, Par. xxv. 41; *Imperadore dell' Universo*, Conv. ii. 6[11]; — our Saviour, *nostro Salvatore*, Conv. ii. 6[26]; iv. 23[96]; *il Salvatore*, Conv. iii. 11[26]; iv. 17[106], 22[151, 155]; *Redemptor noster*, V. E. i. 6[56]; *summus Salvator*, Mon. i. 4[27]; *Salus hominum*, Mon. i. 4[26]; — the Crucified One, *Crucifixus*, Epist. viii. 4; *Colui che fu crocifisso*, Conv. iii. 7[164]; *Sommo Giove, Che fu in terra crocifisso*, Purg. vi. 118–19; *il glorioso Sire, lo quale non negò la morte a sè*, V. N. § 22[2–3]; *Quel che, forato dalla lancia, . . . d'ogni colpa vince la bilancia*, Par. xiii. 40–2; *Colui che il morso in sè punto*, Purg. xxxiii. 63; *lo Diletto . . . ch' ad alte grida Disposò (la Chiesa) col sangue benedetto*, Par. xi. 31–3; *Colui che la gran preda Levò a Dite*, Inf. xii. 38–9; — the Spouse of the Church, *Sponsus Ecclesiae*, Mon. iii. 3[79]; *quello Sposo ch' ogni voto accetta*, Par. iii. 101; xi. 31–3; — the 'Word made flesh,' *Verbo di Dio*, Par. vii. 30; *Verbo divino*, Par. xxiii. 73; — 'Wisdom,' *Sapienza*, Par. xxiii. 37; *somma S.*, Inf. iii. 6; — 'Power,' *Possanza*, Par. xxiii. 37; *suprema P.*, Par. xxvii. 36; — 'Light,' *la verace Luce*, V. N. § 24[37]; *viva Luce*, Par. xiii. 55; *Luce intelletta*, Par. xxxiii. 125; *Lume*, Par. xxxiii. 119; *Luce che allumina noi nelle tenebre*, Conv. ii. 6[16–17]; *Via, Verità, Luce*, Conv. ii. 9[115–16]; — 'Truth,' *infallibilis Veritas*, Mon. i. 5[60]; *Dio verace*, Par. xxxi. 107; *Verità*, Conv. ii. 9[115]; *Colui che in terra addusse La verità*, Par. xxii. 41–2.

In the *Inferno* Christ is never mentioned by name, but is referred to as *somma Sapienza*, Inf. iii. 6; *un Possente Con segno di vittoria incoronato*, Inf. iv. 53–4; *la nimica Podésta*, Inf. vi. 96; *Colui che la gran preda Levò a Dite*, Inf. xii. 38–9; *nostro Signore*, Inf. xix. 91; *l'Uom che nacque e visse senza pecca*, Inf. xxxiv. 115.

He is also referred to as *Abate* ('il chiostro' being Paradise), Purg. xxvi. 129; *il Maestro*, Purg. xxxii. 81; *Romano* ('Roma' being Paradise), Purg. xxxii. 102; *il nostro Diletto*, Par. xiii. 111; *Colui ch' ogni torto disgrava*, Par. xviii. 6; *Lui che poteva aiutar*, Par. xx. 114; *Sol*, Par. xxiii. 29, 72; *il nostro Disiro*, Par. xxiii. 105; *il nostro Pellicano*, Par. xxv. 113; *Ortolano eterno*, Par. xxvi. 65; *nostra Beatitudine somma*, Conv. iv. 22[196]; *Quelli che la nostra immortalità vede e misura*, Conv. ii. 9[122–4]; *Ostium Conclavis aeterni*, Mon. ii. 8[43].

Christ, as Second Person of the Trinity, is referred to as *somma Sapienza*, Inf. iii. 6;

Verbo di Dio, Par. vii. 30; *Figlio*, Par. x. 1 (cf. Par. vii. 119; x. 51; xxiii. 136–7; xxvii. 24; xxxii. 113; V. N. § 30[35]; Conv. ii. 6[12, 67, 82, 90]; Mon. i. 16[4]; iii. 1[31], 3[64]); *Natura divina ed umana*, Par. xiii. 26–7; *viva Luce*, Par. xiii. 55; *Lume riflesso*, Par. xxxiii. 119; *Luce intelletta*, Par. xxxiii. 125. [**Trinità.**]

His twofold nature as God and Man is referred to, Par. ii. 41–2; vi. 13–21; vii. 35–6; xiii. 26–7; xxiii. 136; xxxiii. 4–6; Conv. ii. 6[12–13] (also as represented by the Griffin in the Terrestrial Paradise), Purg. xxxi. 80–81, 122; xxxii. 47, 96. [**Processione.**]

D. alludes to the following incidents connected with the life and death of Christ:—His birth, Purg. xx. 24 (*Luke* ii. 7); Conv. iv. 5[24]; Mon. i. 16[4–5]; iii. 13[41]; the offering of the wise men, Mon. iii. 7[2–3] (*Matt.* ii. 11); His teaching in the Temple, Purg. xv. 88–92 (*Luke* ii. 41–9); the miracle at Cana, Purg. xiii. 29 (*John* ii. 1–10); His Transfiguration, Purg. xxxii. 73–81 (*Matt.* xvii. 1–8); Conv. ii. 1[45–8]; Mon. iii. 9[81–6]; Epist. x. 28; His instruction to the young man to sell his goods and give to the poor, Par. xii. 75 (*Matt.* xix. 21); His walking on the water, Mon. iii. 9[87–91] (*Matt.* xiv. 25–8); His questioning of the disciples as to who He was, Mon. iii. 9[70–3] (*Matt.* xvi. 15–23); His charge to Peter, Mon. iii. 8[1–8] (*Matt.* xvi. 19); the raising of Lazarus, and of the widow's son of Nain, Purg. xxxii. 78 (*John* xi; *Luke* vii. 11–15); His washing of the disciples' feet, Mon. iii. 9[103–7] (*John* xiii); the Last Supper, Mon. iii. 9[24–34] (*Luke* xxii. 7–14); His capture, Purg. xx. 87 (*Matt.* xxvi. 47–57); His trial before Pilate, Purg. xx. 91 (*Matt.* xxvii); Mon. ii. 13[50–4]; Epist. v. 10; His selection of St. John to take care of the Virgin Mary, Par. xxv. 114 (*John* xix. 26–7); the Crucifixion, Inf. xxiii. 117; xxxiv. 114–15; Purg. vi. 119; xx. 88–90; xxiii. 74; xxxiii. 6, 63; Par. vi. 90; vii. 20, 47–48, 57; xi. 32, 72; xii. 37–8; xiii. 41; xiv. 104–8; xix. 105; xxv. 114; xxvi. 59; xxix. 98; xxxi. 3; V. N. § 22[2–3]; Conv. iii. 7[164]; iv. 24[64]; Epist. viii. 4; the earthquake at His death, Inf. xxi. 112–14; Par. vii. 48; His descent into Hell, Inf. iv. 53; xii. 38; xxi. 114; His Resurrection, Purg. xxi. 9 (*Luke* xxiv. 15–16); Par. xxiv. 126 (*John* xx. 1–8); Conv. iv. 22[149–59]; Mon. iii. 9[115–16] (*John* xxi. 7); the three Maries at His sepulchre, Conv. iv. 22[149–59] (*Luke* xxiv); the visit of St. Peter and St. John to the sepulchre, Par. xxiv. 125–6 (*John* xx. 3–6); Mon. iii. 9[115–16]; His appearance to the two disciples on the way to Emmaus, Purg. xxi. 7–9 (*Luke* xxiv. 13–16); His appearance to St. Peter and the other disciples at the Sea of Tiberias, Mon. iii. 9[87–91] (*John* xxi); His mission of the disciples to baptize and teach all nations, Mon. iii. 3[80–7] (*Matt.* xxviii. 20).

Christ's Transfiguration teaches us, in the moral sense, that in most secret things we should have few companions, Conv. ii. 1[46–51]; the existence of angels attested by Christ himself, Conv. ii. 6[29–31]; His teaching that man is both mortal and immortal, Conv. ii. 9[114–32]; the miracles performed by Christ and His saints the foundation of our faith, Conv. iii. 7[161–4]; His teaching that the contemplative life is best, though the active life is good, Conv. iv. 17[94–111]; Christ died in the thirty-fourth year of His age, since it was not fitting that Divinity should suffer decline, the thirty-fifth year being the age of perfection; similarly He died at the sixth hour, i.e. at the culmination of the day, Conv. iv. 23[95–110]; had Christ lived out the natural term of His life, He would have died in His eighty-first year, Conv. iv. 24[63–8]; Christ born during the reign of Augustus, at a time when the whole world was at peace, Conv. iv. 5[24–66]; Mon. i. 16[1–12]; He willed to be born subject to the edict of Augustus in order that the Son of God made man might be counted as a man in the Roman census, Mon. ii. 12[41–7]; Epist. vii. 3; being under the jurisdiction of the Roman Empire He was rightly judged before a Roman tribunal, which Herod and Caiaphas brought about by sending Him to Pilate, Mon. ii. 13[45–54]; by His birth and death under the Roman Empire Christ gave His sanction to the Empire, Mon. ii. 12[41–9]; Epist. viii. 2; His acceptance of frankincense and gold from the wise men symbolical of His lordship over things spiritual and things temporal, Mon iii. 7[1–5].

Croazia, Croatia, country (forming, with Slavonia, a province of the present Empire of Austria-Hungary), which lies to the S.W. of Hungary, between the river Save and the Adriatic; mentioned by St. Bernard (in the Empyrean), who pictures pilgrims coming thence to see the 'Veronica' at Rome, Par. xxxi. 103. [**Giubbileo: Veronica.**]

Crociata], Crusade; the disastrous Second Crusade (1147–1149) preached by St. Bernard, and undertaken by the Emperor Conrad III and Louis VII of France, is alluded to by Cacciaguida (in the Heaven of Mars), who says that he followed the Emperor Conrad and met his death among the Mahometans, Par. xv. 139–48. [**Cacciaguida: Currado I.**]

Crotona, now Crotone, city of Calabria in the old kingdom of Naples, a few miles N.W. of Cape Colonne at the mouth of the Gulf of Taranto; reading adopted by many edd. for *Catona*, Par. viii. 62. The latter, however, is preferable both on critical grounds and as having the support of MSS. and early edd. *Cortona* (in Tuscany), the reading of one or two edd., is obviously wrong. [**Catona.**]

Cunizza, sister of the Ghibelline, Ezzelino III da Romano, youngest daughter of Ezzelino II and Adeleita dei Conti di Man-

gona; she was born circ. 1198, and in 1221 or 1222 was married, for political reasons, to the Guelf captain, Count Ricciardo di San Bonifazio of Verona. Shortly after her marriage she became enamoured of the troubadour Sordello, by whom (circ. 1226), with the connivance of her brother, she was abducted from Verona and conveyed back to Ezzelino's court [**Azzolino**[1]: **Sordello**]. Her intrigue with Sordello (which, however, appears to have been renewed later on at Treviso) did not last long, and she then went to the court of her brother Alberico at Treviso, where she abandoned herself to a knight named Bonio, with whom, according to the old chronicler Rolandino, she wandered about the world, leading a life of pleasure: '

'Miles quidam nomine Bonius de Tarvisio ipsam amavit . . . Cum ipso mundi plurimas partes circuivit, multa habendo solatia, et maximas faciendo expensas.'

After the death of Bonio, who was slain while defending Treviso on behalf of Alberico against his brother Ezzelino, Cunizza was married by the latter to Aimerio, Count of Breganze; after his death, he having fallen a victim to a quarrel with Ezzelino, she married a gentleman of Verona; and subsequently she married a fourth husband in the person of Salione Buzzacarini of Padua, Ezzelino's astrologer. In or about 1260, both Ezzelino and Alberico being dead, and the fortunes of her house being at a low ebb, Cunizza went to reside in Florence, where in 1265, in the house of Cavalcante Cavalcanti, the father of D.'s friend Guido, she executed a deed granting their freedom to her father's and brothers' slaves, with the exception of those who had been concerned in the betrayal of Alberico. In 1279, being then upwards of eighty, she made her will, at the castle of La Cerbaia, whereby she bequeathed her possessions to the sons of Count Alessandro degli Alberti of Mangona, her mother's family. She probably died not long after this date, no further mention of her having been preserved. (See Zamboni, *Gli Ezzelini, Dante e gli Schiavi*.) Several of the old commentators record that she was of a tender-hearted and compassionate disposition, devoting herself especially to the alleviation of the misery caused by her brother's cruelties; thus Benvenuto says:—

'Ista fuit Cunitia soror olim Eccelini . . . recte filia Veneris, semper amorosa, vaga, de qua dictum est supra, qualiter habebat rem cum Sordello Mantuano; et cum hoc simul erat pia, benigna, misericors, compatiens miseris, quos frater crudeliter affligebat. Merito ergo poeta fingit se reperire istam in spera Veneris.'

D. (mindful perhaps of *Luke* vii. 47 and 1 *Peter* iv. 8) condones the dissoluteness of Cunizza's life in consideration of her merciful acts, and places her in Paradise, in the Heaven of Venus, among the spirits of those who were lovers upon earth (*Spiriti Amanti*), Par. ix. 32; *un altro* (*splendore*), *v.* 13; *beato spirito*, *v.* 20; *luce nuova*, *v.* 22 [**Venere, Cielo di**]. After Charles Martel has ceased speaking, another spirit (that of Cunizza) approaches D., and by an increase in its brilliancy signifies its desire to talk with him (Par. ix. 13–15); with the approval of Beatrice D. addresses it, asking (by implication) who it is (*vv.* 16–21); C. replies, describing the position of Romano in the Trevisan territory, the birthplace of the 'firebrand,' Ezzelino da Romano (*vv.* 22–30) [**Azzolino**[1]: **Azzolino**[2]: **Romano**[4]]; after stating that she and Ezzelino were born of the same father, she names herself, and explains that she owes her position in Paradise to the influence of love (*vv.* 31–3), and that, strange as it may appear to the 'common herd,' her past sins do not weigh upon her, but that she rejoices, inasmuch as that influence was the occasion of her present state of blessedness (*vv.* 34–6); having pointed out the spirit of the troubadour Folquet of Marseilles, she dwells on his fame, and on the obligation of leaving a good fame behind one (37–42) [**Folco**]; this obligation, she adds, the inhabitants of the Trevisan territory were neglecting in spite of the chastisement inflicted upon them by the tyrants of Romano (*vv.* 43–5); she then foretells the war between Padua and Vicenza (*vv.* 46–8) [**Bacchiglione**: **Vicenza**]; the assassination of Riccardo da Cammino, lord of Treviso (*vv.* 49–51) [**Cammino, Riccardo da**]; and the treachery of Alessandro Novello, Bishop of Feltro, to the Ghibelline refugees from Ferrara (*vv.* 52–60) [**Feltro**[1]]; in conclusion, she expresses her faith in the coming judgements of God, and then in silence returns to her former station (*vv.* 61–6).

Cupído, Cupid, son of Venus, Par. viii. 7; *figlio* (*di Ciprigna*), *v.* 8; D. says he was worshipped as well as his mother, and Dionë, her mother, as being endowed with the power of inspiring love [**Ciprigna**]; D. alludes (*v.* 9) to the account given by Virgil of how Cupid in the form of Ascanius sat in Dido's lap and inspired her fatal passion for Aeneas:—

'At Cytherea novas artes, nova pectore versat
Consilia, ut faciem mutatus et ora Cupido
Pro dulci Ascanio veniat, donisque furentem
Incendat reginam, atque ossibus implicet ignem . . .
Ille ubi complexu Aeneae colloque pependit
Et magnum falsi implevit genitoris amorem,
Reginam petit. Haec oculis, haec pectore toto
Haeret et interdum gremio fovet, inscia Dido
Insideat quantus miserae deus.'
(*Aen.* i. 657–60, 715–19.)

D. refers to Cupid as *figlio* (*di Venere*), Purg. xxviii. 65–6, where he alludes to the unintentional wounding of Venus by him while she was kissing him, the incident being taken from Ovid:—

'Namque pharetratus dum dat puer oscula matri,
Inscius ecstanti destrinxit arundine pectus.'
(*Metam.* x. 523–6.)

D. also speaks of Cupid as *Amore*, Conv. ii. 6[117–26], where, to prove that he was regarded by the ancients as the son of Venus, he quotes Virgil (*Aen.* i. 665):—

'Nate, patris summi qui tela Typhoïa temnis';

and Ovid (*Metam.* v. 365):—

'Arma manusque meae, mea, nate, potentia';

in both of which passages Venus addresses Cupid as her son. [**Venere**[1].]

Curiatii, celebrated Alban family, three brothers of which fought with the three Roman Horatii in the reign of Tullus Hostilius, to determine whether Rome or Alba was to be mistress. The fight was long doubtful; two of the Horatii fell, but the third, who was unhurt, seeing that the three Curiatii were severely wounded, feigned to fly, and, managing to engage his opponents singly, succeeded in killing them one after another (*Livy*, i. 25).

The fight of 'i tre ai tre' is alluded to by the Emperor Justinian (in the Heaven of Mercury) in connexion with the fortunes of the Roman Eagle, Par. vi. 39; he says the Eagle remained in Alba for 300 years, i.e. up till the time of the defeat of the Curiatii by the Horatii, *vv.* 37–9 [**Aquila**[1]]. D. mentions the Curiatii, in connexion with the combat, referring to Livy (i. 24, 25) and Orosius (ii. 4) as his authorities, Mon. ii. 11[22–3]. [**Alba: Horatii.**]

Curiazii. [**Curiatii.**]

Curio[1], Marcus Curius Dentatus, favourite hero of the Roman republic, celebrated in later times as an example of Roman frugality and virtue. He was twice Consul, B.C. 290 and 275; and Censor, 272. In his first consulship he successfully held the Samnites in check; and in the second he completely defeated Pyrrhus, King of Epirus, and forced him to leave Italy. On this and on other occasions he consistently declined to share in the large booty which he gained. At the close of his military career he retired to his small farm in the country of the Sabines, which he cultivated with his own hands. An embassy sent to him on one occasion by the Samnites with costly presents found him roasting turnips at his hearth. He rejected their presents with the remark that he preferred ruling over those who possessed gold, to possessing it himself.

D. mentions C. in connexion with his rejection of the bribes of the Samnites, his authority probably being Cicero (*Senect.* § 16), Conv. iv. 5[110–15]. [***Senectute, De.***]

Curio[2], Caius Scribonius Curio, originally an adherent of the Pompeian party, by whose influence he was made tribune of the plebs, B.C. 50. He was afterwards bought over by Caesar, and employed his power as tribune against his former friends. When Caesar was proclaimed by the Senate an enemy of the Republic C. fled from Rome and joined the former, who sent him to Sicily with the title of propraetor. After expelling Cato from Sicily he crossed over to Africa, where he was defeated and slain by Juba.

D. places C. among the Sowers of discord in Bolgia 9 of Circle VIII of Hell (Malebolge), Inf. xxviii. 102; *tal, v.* 86; *colui, v.* 93; *compagno, v.* 95; *questi, vv.* 96, 97 [**Scismatici**]. Pier da Medicina, speaking of Malatestino, says he holds the land (i.e. Rimini) which one, who is with himself in Hell, would be glad never to have set eyes on (Inf. xxviii. 85–7); D. having asked who it is to whom the sight of Rimini was so bitter (*vv.* 91–3), Pier lays his hand upon the jaw of one of his companions, and opens his mouth, saying it is he and that he cannot speak (*vv.* 94–6); he then describes him (adopting the words of Lucan) as the man who, having been banished, urged Caesar to cross the Rubicon (*vv.* 97–9); D. thereupon recognizes him as Curio, 'who once had been so bold to speak,' but now is abashed, with mutilated tongue (*vv.* 100–2).

Several touches in D.'s description of Curio are borrowed from Lucan, whose lines: —

'Dum trepidant nullo firmatae robore partes,
Tolle moras; semper nocuit differre paratis.'
(*Phars.* i. 280–81.)

he adopts here (*vv.* 97–9), and quotes in his Letter to the Emperor Henry VII, Epist. vii. 4.

D. follows Lucan in making Curio responsible for Caesar's crossing the Rubicon, though as a matter of fact it appears that Caesar had already taken the decisive step when C. joined him. The term 'scacciato' (*v.* 97) applied to C. is a reminiscence of *Phars.* i. 278–9:—

'Pellimur e patriis laribus, patimurque volentes
Exsilium: tua nos faciet victoria cives'—

while the reference to his boldness of speech is probably due to Lucan's line (*v.* 269):—

'Audax venali comitatur Curio lingua.'

Curradino, Conradin, son of the Emperor Conrad IV, the last legitimate representative of the Swabian line, the last scion of the Hohenstaufen. On the sudden death of his father in 1254, C., who was barely three years old, was the rightful claimant to the crowns of Sicily and Naples. But his uncle, Manfred, assuming first the regency in C.'s name, on a report of his death (which he himself is supposed to have originated), accepted the crown at the invitation of the great nobles (1258). He met the protests of C.'s mother by saying it was not for the interests of the realm that Naples should be ruled by a woman and an infant, and declared that, C. being his only relative, he should preserve the kingdom for him, and should appoint him his successor. After Manfred's defeat and death at Benevento (Feb. 26, 126[6]), the Sicilies, impatient of the French yoke, and the Ghibellines throughout Italy, called upon Conradin to

assert his hereditary rights. In response to this appeal C. descended into Italy in the next year with an army in order to wrest his kingdom from Charles of Anjou (Villani, vii. 23). But the attempt resulted in a disastrous failure. C. was defeated by Charles at Tagliacozzo (Aug. 23, 1268), and having been betrayed into his hands was executed at Naples (Oct. 29). [**Carlo**[1]: **Tagliacozzo.**]

The murder of C. by Charles of Anjou is referred to by Hugh Capet (in Circle V of Purgatory), who says that Charles came into Italy and 'for amends made a victim of Conradin,' Purg. xx. 68.

Villani gives the following account of the flight and execution of Conradin:—

'Curradino col dogio d'Osterich e con più altri, i quali del campo erano fuggiti con lui . . . feciono armare una saettia per passare in Cicilia, credendo scampare dal re Carlo, e in Cicilia, che era quasi tutta rubellata allo re, ricoverare suo stato e signoria. Essendo loro già entrati in mare sconosciuti nella detta barca, uno degli Infragnipani, veggendo ch' erano gran parte Tedeschi . . . e sappiendo della sconfitta, sì s'avvisò di guadagnare e d'essere ricco, e però i detti signori prese; e saputo di loro essere, e com' era tra quelli Curradino, sì gli menò al re Carlo pregioni . . . E come lo re ebbe Curradino e que' signori in sua balia, prese suo consiglio quello ch' avesse a fare. Alla fine prese partito di fargli morire, e fece per via di giudicio formare inquisizione contro a loro, come a traditori della corona e nemici di santa Chiesa, e così fu fatto; che fu dicollato Curradino, e 'l duca d'Osterich . . . in sul mercato di Napoli . . . e non sofferse il re che fossono soppelliti in luogo sacro, ma in su il sabbione del mercato, perch' erano scomunicati. E così in Curradino finì il legnaggio della casa di Soave, che fu in così grande potenzia d'imperadori e di re. . . . Della detta sentenza lo re Carlo ne fu molto ripreso e dal papa e da' suoi cardinali e da chiunque fu savio, perocch' egli avea preso Curradino e' suoi per caso di battaglia, e non per tradimento, e meglio era a tenerlo pregione, che farlo morire.' (vii. 29.)

Currado[1], Conrad III of Swabia, Emperor 1138–1152, the first of the Hohenstaufen line [**Hohenstaufen**]. In 1147, at the instigation of St. Bernard, he undertook the disastrous Second Crusade, in company with Louis VII of France [**Crociata**]. He returned to Germany in 1149, and died at Bamberg three years after.

He is mentioned by Cacciaguida (in the Heaven of Mars), who says he followed the Emperor, and was knighted by him ('ei mi cinse della sua milizia'), and afterwards met his death in his train while fighting against the Mahometans, Par. xv. 139–48. [**Cacciaguida.**]

As there is no record of any Florentine having been knighted by Conrad III, some think that D. may have confused him with Conrad II (1024-1039), who, according to Villani, undertook an expedition against the Saracens in Calabria, and passed through Florence on his way, knighting several Florentines who accompanied him:—

'Questi fu giusto uomo, e fece molte leggi, e tenne lo 'mperio in pace lungo tempo. Bene andò in Calavra contro a' Saracini ch' erano venuti a guastare il paese, e con loro combatteo, e con grande spargimento di sangue de' cristiani gli cacciò e conquise. Questo Currado si dilettò assai della stanza della città di Firenze quando era in Toscana, e molto l'avanzò, e più cittadini di Firenze si feciono cavalieri di sua mano e furono al suo servigio.' (iv. 9.)

Pietro di Dante in his note on this passage confounds the two Conrads, besides confusing Louis VI with Louis VII:—

'Loquitur Cacciaguida dicendo se fuisse cum imperatore Corrado de Soapia, cum in Calabria contra Saracenos ivit et bellavit, cum quo ivit Ludovicus Grossus rex Francorum; coepitque dictus Corradus tertius imperare in 1148.'

Currado[2]. [**Malaspina, Currado.**]

Currado da Palazzo, member of an old family of Brescia, apparently of French origin; he is mentioned by Marco Lombardo (in Circle III of Purgatory), who, speaking of the degenerate state into which Lombardy had fallen after the wars between Frederick II and the Church, says there yet remain three old men whose lives are a reproach to the young generation, the other two being Gherardo da Cammino and Guido da Castello, Purg. xvi. 121–6.

Conrad was a Guelf, and is said to have acted as Vicar for Charles of Anjou in Florence in 1276. His services seem to have been much in request as Podestà, which office he held at Siena in 1279, and at Piacenza in 1288. The Ottimo Comento says of him:—

'Messer Currado portò in sua vita molto onore, dilettossi in bella famiglia, ed in vita polita, in governamenti di cittadi, dove acquistò molto pregio e fama.'

Benvenuto tells a story of how Conrad, while bearing the standard in battle, had both his hands cut off, but, nothing daunted, clasped the staff with the stumps of his arms rather than abandon it. Philalethes points out, however, that this must have been another Conrad, since the incident alluded to took place at the end of Cent. xii, during the campaign of the Emperor Henry VI against Tancred of Sicily, when the imperial standard was borne by a Conrad of Palazzo.

Currado Malaspina. [**Malaspina, Currado.**]

Curzii, the Curtii; reading adopted by some edd. for *Drusi* (which is almost certainly the right reading), Conv. iv. 5[123] [**Drusi**]. The reference would be to M. Curtius, who, accord-

ing to the tradition, when (in B.C. 362) the earth in the Roman forum gave way, and a great chasm appeared, which the soothsayers declared could only be filled up by throwing into it Rome's greatest treasure, mounted his steed in full armour, and leapt into the abyss, exclaiming that Rome possessed no greater treasure than a brave citizen (*Livy*, vii. 6; *Oros.*, iii. 5, § 3).

Cyclopes, one-eyed giants, the assistants of Vulcan, who forged the thunderbolts of Jupiter. D. alludes to them as *gli altri* (*fabbri di Giove*), and represents them at work in the 'black smithy' of Mt. Aetna (volcanoes being regarded as the workshops of Vulcan), Inf. xiv. 55–6; their abode beneath Mt. Aetna, 'arida Cyclopum . . . saxa sub Aetna,' Ecl. ii. 27. [**Vulcano.**]

Cyclops, the Cyclops Polyphemus; *antrum Cyclopis*, 'the cave of Polyphemus,' i.e. (according to the old commentator) Bologna, P. himself representing King Robert of Naples, Ecl. ii. 47. [**Polyphemus.**]

Cyrus, King of Persia, Mon. ii. 9[43]. [**Ciro.**]

D

D, first letter of the word *Diligite*, formed by the spirits of the Just in the Heaven of Jupiter, Par. xxviii. 78. [**Aquila**[2]: **Giove, Cielo di.**]

Dafne[1]], Daphne, daughter of the Thessalian river-god Peneus; she was pursued by Apollo, who was enamoured of her, and when on the point of being overtaken by him she prayed for help and was transformed into a laurel, which in consequence became the favourite tree of Apollo. D., in allusion to the metamorphosis of Daphne, speaks of the laurel as *fronda Peneia*, Par. i. 32-3 [**Peneio**]; and *frondes versa Peneide cretae*, Ecl. i. 33 [**Peneis**]. The story of Daphne is told by Ovid (*Metam.* i. 452 ff.), who describes her as 'Primus amor Phoebi Daphne Peneïa.'

Dafne[2]], Daphne, a daughter of the soothsayer Tiresias, supposed by some to be referred to, Purg. xxii. 113; the reference, however, is almost certainly to T.'s better-known daughter Manto, the prophetess. [**Manto: Tiresia.**]

Dalmati, inhabitants of Dalmatia, country on E. coast of the Adriatic, which formed part of the ancient Illyricum. In the (almost certainly spurious) letter of D. to Guido da Polenta the Venetians are described as being ignorant of Italian, on account of their descent from Greeks and Dalmatians.

Damascenus, Johannes Damascenus, John of Damascus, eminent Father of the early Greek Church (circ. 680–756); he was the author of the first system of Christian theology in the Eastern Church, and famed for his exposition of the orthodox faith. The most important of his works was translated into Latin by Burgundio of Pisa in Cent. xii under the title *De Fide Orthodoxa*; it thus became familiar to Peter Lombard and St. Thomas Aquinas, through whom it exercised considerable influence upon the scholastic theology of the West.

In his Letter to the Italian Cardinals D. reproaches them with neglecting the works of Damascenus and other Fathers of the Church, Epist. viii. 7 [**Ambrogio**]. For *Damascenus* some edd. read *Damianus* on the strength of an alteration in the MS., but there can be little doubt that the former is correct.

Damiano, Pier, St. Peter Damian, a Father of the Church, born of an obscure family at Ravenna circ. 988 (or according to some circ. 1007). In his childhood he was much neglected, and after the death of his parents was set by his eldest brother to tend swine. Later on another brother, named Damian, who was archdeacon of Ravenna, took compassion on him and had him educated. Peter in gratitude assumed his brother's name, and was thenceforth known as Peter Damian ('Petrus Damiani'). After studying at Ravenna, Faenza, and Parma, he himself became a teacher, and soon acquired celebrity. At the age of about 30, however, he entered the Benedictine monastery of Fonte Avellana on the slopes of Monte Catria, of which in 1041 he became Abbot [**Avellana**]. In this capacity he rendered important services to Popes Gregory VI, Clement II, Leo IX, Victor II, and Stephen IX, by the last of whom he was in 1058, much against his will, created Cardinal and Bishop of Ostia. He appears to have been a zealous supporter of these Popes, and of Hildebrand (afterwards Gregory VII), in their efforts to reform Church discipline, and made journeys into France and Germany with that object. After fulfilling several important missions under Nicholas II and Alexander II, he died at an advanced age at Faenza, Feb. 23, 1072.

D. represents St. Peter Damian (Par. xxi. 127–35) as inveighing against the luxury of the prelates in his day; the commentators quote in illustration a passage from a letter of his to his brother Cardinals, in which he

reminds them that the dignity of a prelate does not consist in wearing rare and costly furs and fine robes, nor in being escorted by troops of armed adherents, nor in riding on neighing and mettlesome steeds, but in the practice of morality, and the exercise of the saintly virtues:—

'Non ergo constat episcopatus in turritis gebellinorum transmarinarumve ferarum pileis, non in flammantibus martorum submentalibus rosis, non in bractearum circumfluentium phaleris, non denique in glomeratis stipantium militum cuneis, neque in frementibus ac spumantia frena mandentibus equis, sed in honestate morum et sanctarum exercitatione virtutum.'

D. places St. P. D. among the contemplative spirits (*Spiriti Contemplanti*), in the Heaven of Saturn, Par. xxi. 43–139; *Pier Damiano*, *v.* 121; *Pietro peccator*, *v.* 122; *quel* (*splendore*), *v.* 43; *vita beata*, *v.* 55; *sacra lucerna*, *v.* 73; *lume*, *v.* 80; *questa* (*fiammella*), *v.* 139. [**Saturno, Cielo di.**]

Some edd. read *Damianus* for *Damascenus*, Epist. viii. 7. [**Damascenus.**]

In the Heaven of Saturn D. sees spirits descending on a golden ladder (Par. xxi. 28–42); one of them (that of St. P. D.) halts close to D. and Beatrice, and, it having by its increase of brilliancy manifested a desire to speak with D., he with the approval of B. addresses it (*vv.* 43–52), and asks why it had approached him (*vv.* 52–7), and why the chanting, which he had heard in the other spheres, is silent here (*vv.* 58–60); the spirit, replying first to the second question, says that, just as out of consideration for the weakness of D.'s mortal vision B. had forborne to smile on him (*vv.* 4–12), so out of consideration for his mortal hearing the spirits here forbore to chant (*vv.* 61–3); he adds, in reply to the first question, that he approached D. in order to speak with him (*vv.* 64–6), but that it was not any superiority to the others in point of charity that had impelled him to come, but solely the fact that this duty had been allotted to him in fulfilment of the eternal counsel, which is itself moved by love (*vv.* 67–72); D. having expressed his inability to comprehend the mystery of predestination (*vv.* 73–8), the spirit, after rapidly revolving, explains that the mystery is not intelligible even to those in Paradise, since they have no power to see into the hidden counsels of God; how much less then can those on earth do so (*vv.* 79–102); D. thereupon abandons his inquiry, and asks the spirit who he is (*vv.* 103–5); the spirit in reply, after describing the situation of the monastery of Fonte Avellana (*vv.* 106–11), says that he had led there a life of privation and of contemplation (*vv.* 112–17); he then laments the degeneracy of the monastery (*vv.* 118–120); and names himself, saying that he had been known there as Peter Damian, but as Peter the Sinner (*see below*) in the monastery of Sta. Maria at Ravenna (*vv.* 121–3); he relates how he was made a Cardinal in his old age (*vv.* 124–6), and contrasts the simplicity of St. Peter and St. Paul (*vv.* 127–9) with the luxury and pomp of the modern prelates, who required attendants to support them, and bear their trains, and wore such ample mantles that they covered their palfreys with them, 'so that two beasts (i.e. the palfrey and its rider) went under one skin' (*vv.* 130–5); as he concludes, other spirits approach, and they utter a piercing cry of indignation, by which D. is overcome (*vv.* 136–42).

Benvenuto (in his comment on *vv.* 130–5) gives a striking picture of the luxury and excesses of the cardinals in his day, and remarks that had D. been still living he might have changed his phrase and said 'so that *three* beasts go under one skin,' viz. Cardinal, concubine, and horse, for he had heard of one, whom he knew well, who used to go hunting with his concubine on the crupper behind him.

There has been much discussion as to the interpretation of *vv.* 121–3:—

'In quel loco fu' io Pier Damiano
E Pietro peccator fui (*v.l.* fu) nella casa
Di Nostra Donna in sul lito Adriano.'

If *fui* be read in *v.* 122 'Pier Damiano' and 'Pietro peccator' must be one and the same person, and the meaning would be, according to the punctuation, either: 'I was known as Peter Damian in the monastery of Santa Croce di Fonte Avellana, but called myself Peter the Sinner in the monastery of Our Lady on the shores of the Adriatic,' or, 'At Fonte Avellana was I, Peter Damian, also known as Peter the Sinner, and I resided also in the monastery of Our Lady on the Adriatic.'

The former is the interpretation of Benvenuto:—

'Hic Petrus describit se a nomine proprio, et duplici cognomine ... Et hic nota quod multi sunt decepti hic, dicentes quod Petrus peccator fuit alius a Petro Damiano de eodem ordine; quod est penitus falsum; immo Petrus Damianus vocavit se nomine proprio in primo loco Catriae, in secundo vero gratia summae humilitatis vocavit se Petrum peccatorem.'

With this Buti, Landino, Vellutello, and many others agree. The fatal objection to this interpretation is that, so far as is known, the monastery of Santa Maria in Porto fuori at Ravenna, with which these commentators identify 'the house of Our Lady on the Adriatic,' was not in existence during the lifetime of St. Peter Damian (though Benvenuto states that he was the founder of it), it having been founded in 1096, 24 years after his death, by his namesake Pietro degli Onesti. As the latter is also supposed to have called himself 'Petrus peccator,' some think that D. confounded the two, as other writers have done. If, on the other hand, *fu* be read in *v.* 122 it can only be assumed that D. was aware of the confusion between the two, and intended by a parenthetical statement to correct it, in which case the rendering would be: 'I, Peter Damian, was at Fonte Avellana, but (giving *e* in *v.* 122 a disjunctive force) Peter the Sinner (i.e. Pietro degli

Onesti) was at Santa Maria at Ravenna.' This interpretation is accepted by the Postillator Cassinensis, Ottimo Comento, and Anonimo Fiorentino, as well as by Lombardi, Tommaseo, Fraticelli, Philalethes, Butler, &c.

New light has been thrown on the question by Mercati, who identifies 'la casa di Nostra Donna in sul lito Adriano,' not with the monastery of Santa Maria in Porto fuori at Ravenna, as his predecessors had done, but with that of Santa Maria in Pomposa, which is situated on a small island at the mouths of the Po, near Comacchio; he proves that St. Peter Damian resided here for two years, and that the monastery, which in those days was an important place, was commonly spoken of as 'monasterium sanctae Mariae in Pomposia,' a name which St. P. D. himself applies to it. Mercati also points out that it is very doubtful whether Pietro degli Onesti ever called himself or was known in D.'s time as 'Petrus peccator,' that appellation having apparently been given him in the middle of Cent. xv, whereas St. P. D. invariably described himself in his letters and other writings as 'Petrus peccator monachus.' The interpretation of *vv.* 121–23 then would be: 'At Fonte Avellana was I, Peter Damian, known as Peter the Sinner; I resided also at the monastery of Santa Maria in Pomposa on the Adriatic coast.' (See *Giorn. Dant.*, iv. 78–81, 121–2.) [**Pietro degli Onesti.**]

Damianus, St. Peter Damian; reading of some edd. for *Damascenus*, Epist. viii. 7. [**Damascenus.**]

Damiata, the old town of Damietta in Egypt, situated at the mouth of the easternmost of the two principal branches formed by the Nile at its delta; mentioned, in connexion with 'il veglio di Creta,' to indicate the East (as representing the ancient monarchies), while Rome indicates the West, Inf. xiv. 103–5. [**Creta.**]

The name of Damietta was familiar in western Europe during Cent. xiii, owing to its having been taken by the Crusaders in 1218, and again in 1249 (by St. Louis, who, being captured by the Saracens, restored it soon after in exchange for his liberty). The modern Damietta, situated five miles further inland, is built of the remains of the old town, which was destroyed by the Saracens to prevent its being again occupied by the Crusaders. In the Middle Ages Damietta seems to have been identified with the ancient Memphis; Benvenuto says:—

'Damiata est civitas Aegypti, quae olim vocabatur Memphis in prophetis et poetis, quae fuit saepe capta a christianis, et ob hoc destructa a fundamentis a saracenis, ne amplius esset receptaculum hostium cum eorum praejuditio magno.'

Daniel, the prophet Daniel, Par. xxix. 134; Epist. x. 28. [**Daniello.**]

Daniel, Arnaut. [**Arnaldo Daniello.**]

Danielis, Prophetia], the Book of Daniel; quoted, Mon. iii. 1^{1-3} (*Dan.* vi. 22); referred to, Purg. xxii. 146–7 (ref. to *Dan.* i. 3–20); Par. iv. 13 (ref. to *Dan.* ii. 12, 24); Par. xxix. 134, Conv. ii. 6^{34-9} (ref. to *Dan.* vii. 10); Epist. x. 28 (ref. to *Dan.* ii. 3).—The Book of Daniel is supposed to be symbolized by one of the four-and-twenty elders (representing the twenty-four books of the O. T. according to the reckoning of St. Jerome) in the mystical Procession in the Terrestrial Paradise, Purg. xxix. 83–4. [***Bibbia:* Processione.**]

Daniello, the prophet Daniel; mentioned as an example of temperance in Circle VI of Purgatory, where the sin of Gluttony is purged, 'Daniello Dispregiò cibo, ed acquistò sapere,' Purg. xxii. 146–7 [**Golosi**]; the reference is to *Dan.* i. 3–20:—

'And the king appointed them a daily provision of the king's meat, and of the wine which he drank. . . . But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank. . . . Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. . . . As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.' (*vv.* 5, 8, 11–12, 17.)

Beatrice, who divined and solved D.'s doubts, is compared to Daniel, who told Nebuchadnezzar his dream and interpreted it to him, thereby appeasing his wrath, and saving the lives of the wise men of Babylon, whom he had commanded to be slain for not being able to interpret the dream (*Dan.* ii. 12, 24), Par. iv. 13–15 (where for *fe' sì Beatrice* some edd. read *fessi B.*); Daniel's estimate of the number of the angels (*Dan.* vii. 10), Par. xxix. 134; Conv. ii. 6^{34-9}; his account of Nebuchadnezzar's dream (*Dan.* ii. 3), Epist. x. 28; his answer to Darius from the lions' den (*Dan.* vi. 22), Mon. iii. 1^{1-3}.

Daniello, Arnaldo. [**Arnaldo Daniello.**]

Danoia, the river Danube; the ice of Cocytus compared to its frozen surface in winter, Inf. xxxii. 26 [**Cocito**]. For *Danoia* (corresponding to the Germ. *Donau*) D. elsewhere uses the commoner form *Danubio*. [**Danubio.**]

Dante, the poet's Christian name, said to be a contraction of Durante; mentioned once only in the *D. C.*, it being the first word addressed to D. by Beatrice, Purg. xxx. 55; *il nome mio*, *v.* 62. Many MSS. read *Dante* for *Da te* in the passage where D. is addressed by Adam, Par. xxvi. 104. Pietro di Dante accepts and justifies this reading:—

'. . . vocando Adam ipsum auctorem per nomen proprium, ad ostendendum quod a Deo in perfecta scientia fuit ipse Adam creatus, quod omnia

nomina talia sunt ei nota, ut patri omnium hominum.'

He is followed by Landino and Buti, as well as by Witte. The introduction of D.'s name here, however, would be a violation of the precept expressly laid down by D. in the *Convivio*:—

'Parlare alcuno di sè medesimo pare non licito ... Non si concede per li rettorici alcuno di sè medesimo senza necessaria cagione parlare' (i. 2^{8-17}),

and implied in the apology, 'il nome mio ... di necessità qui si registra,' Purg. xxx. 62–3, for its mention by Beatrice (*v.* 55).

Da te is the reading of nearly every editor and commentator from Benvenuto downwards, and there can be little doubt that it is the correct one. Benvenuto says:—

'Sufficiebat quod autor jam se nominaverit semel in fine Purgatorii, et ibi se excusavit, sicut et Virgilius dux ejus nominavit se semel tantum in opere toto; similiter Horatius.'

D. does not name himself in the *Vita Nuova*, *Convivio*, *De Monarchia*, or *De Vulgari Eloquentia*; in the last treatise he usually refers to himself as the friend of Cino da Pistoja, *amicus Cini*, V. E. i. 10^{30}, 17^{25}; ii. $2^{83, 93}$, 5^{49}, 6^{72}; *alius Florentinus*, V. E. i. 13^{36}; *nos*, V. E. ii. 8^{71}, 10^{26}, 12^{18}, 13^{13}; in his Letters he names himself, *Dantes*, Epist. ix. 4; x. 13; *Dantes Allagherius*, Epist. ix. 3; x. 10; also A. T. § 24^{4}; *Dantes Alagherii*, A. T. § 1^{2}; his name is prefixed to the following Letters, *Dantes*, Epist. iii; *Dantes Allagherius*, Epist. ii, v, vi, vii, viii, x. [**Alighieri.**]

D. is spoken of by the Virgin Mary (to St. Lucy) as *il tuo fedele*, Inf. ii. 98; by Beatrice (to Virgil) as *l'amico mio*, Inf. ii. 61; B. addresses him once by name, Purg. xxx. 55; otherwise as *frate*, Purg. xxxiii. 23; Par. iii. 71; iv. 100; vii. 58, 130; he is also addressed as *frate* by Belacqua, Purg. iv. 127; by Oderisi, Purg. xi. 82; by Sapia, Purg. xiii. 94; by Marco Lombardo, Purg. xvi. 65; by Adrian V, Purg. xix. 133; by Statius, Purg. xxi. 13; by Forese Donati, Purg. xxiii. 97, 112; by Bonagiunta, Purg. xxiv. 55; by Guido Guinicelli, Purg. xxvi. 115; by Matilda, Purg. xxix. 15; by St. Benedict, Par. xxii. 61; he is addressed by Virgil as *figlio*, Inf. vii. 115; Purg. xxvii. 35, 128; *dolce figlio*, Purg. iii. 66; *figliuol*, Inf. vii. 61; (*figliuolo*), viii. 67; Purg. i. 112; viii. 88; (*figliuole*), xvii. 92; xxiii. 4; *figliuol mio*, Inf. iii. 121; xi. 16; Purg. iv. 46; xxvii. 20; by Brunetto Latino, as *figliuol mio*, Inf. xv. 31; *figliuol*, xv. 37; by Statius, as *frate*, Purg. xxi. 13; *figlio*, xxv. 35; by Cacciaguida, as *figlio*, Par. xv. 52; xvii. 94; by Adam, as *figliuol mio*, Par. xxvi. 115; by St. Peter, as *buon cristiano*, Par. xxiv. 52; *figliuol*, Par. xxvii. 64; by St. Bernard, as *figliuol di grazia*, Par. xxxi. 112.

D. is escorted through Hell and Purgatory by Virgil (Inf. i. 61—Purg. xxx. 48), who, after taking formal leave of him on the threshold of the Terrestrial Paradise (Purg. xxvii. 124–42), accompanies him for a short time longer, and then finally departs (Purg. xxx. 49), leaving him to the charge of Beatrice; by her he is conducted from the Terrestrial to the Celestial Paradise, and through the successive Heavens of the latter, until they reach the Celestial Rose, where she quits him, sending St. Bernard to take her place (Par. xxxi. 59); with him D. remains until the termination of the Vision (Par. xxxiii. 145).

In the light of the fivefold interpretation of the *Commedia* indicated in his Letter to Can Grande (Epist. x. 7), D., as he appears in the poem, represents in the literal sense the Florentine Dante Alighieri; in the allegorical, Man on his earthly pilgrimage; in the moral, Man turning from vice to virtue; in the religious, the Sinner turning to God; in the anagogical, the Soul passing from a state of sin to that of glory.

D. supplies, directly or indirectly, the following information about himself in his various works:—that he was a native of Florence (Inf. xxiii. 94–5; cf. Inf. x. 25–7; xvi. 9; xxxiii. 11; Purg. xiv. 19; xxiv. 79; Par. vi. 53–4; xxv. 5; xxxi. 39; Conv. i. 3^{22-5}; V. E. i. 6^{19}, 13^{36}; A. T. § 1^{2}; Ecl. i. 43–4; and the titles of several of his Letters); that he was born in 1265 (Inf. i. 1; xxi. 113; cf. Conv. i. 3^{22-5}), under the Constellation of Gemini (Par. xxii. 112–17; cf. Inf. xv. 55); that he was baptized in the Baptistery of San Giovanni (Par. xxv. 8–9; cf. Inf. xix. 17), the font of which he once broke in order to rescue a boy from suffocation (Inf. xix. 17–21); that his Christian name was Dante (Purg. xxx. 55; cf. Epist. ix. 3, 4; x. 13; A. T. § 1^{2}); that his surname was derived from the wife of his great-great-grandfather, Cacciaguida (Par. xv. 91–2, 137–8); (apparently) that he was of noble descent (Par. xvi. 40–5; cf. Inf. xv. 74–8); that he taught himself the art of versifying ('io avea già veduto per me medesimo l'arte del dire parole per rima,' V. N. § 3^{69-71}); that he could ride (V. N. § $9^{40, 44}$) and draw (V. N. § 35^{5}); that he loved music (Purg. ii. 106–23); that he suffered from a weakness of the eyes, caused by excessive weeping (V. N. § 40^{30-4}), and too much reading (Conv. iii. 9^{147-57}); (possibly) that he was present at the battle of Campaldino (Purg. v. 92), and at the capitulation of Caprona (Inf. xxi. 94–6); that (after 1291) he frequented the schools of philosophy (Conv. ii. 13^{45-9}); that he was exiled from Florence as a member of the Bianchi faction (Par. xvii. 46–93; xxv. 4–5; cf. Inf. vi. 67–9; x. 81; Purg. xi. 140–1; Canz. xi. 77–9; Canz. xvi. 5; Conv. i. 3^{22-3}; V. E. i. 6^{17-23}; ii. $6^{36-9, 46-7}$; Epist. ii. 1; ix; and the titles of Epist. iv, v, vi, vii); that he took refuge first with one of the Scaligers at

Verona (Par. xvii. 70), then with the Malaspini in Lunigiana (Purg. viii. 133–9); that he formed an attachment for a Lucchese lady named Gentucca (Purg. xxiv. 37–48); and that he spent some time as the guest of Can Grande at his court at Verona (Par. xvii. 88). The history of his love for Beatrice, whom he first saw at the age of nine, is told in the *Vita Nuova*. Among his friends were Guido Cavalcanti ('quegli, cui io chiamo primo de' miei amici,' V. N. § 3^{98-9}), his friendship with whom dated from 1283 (V. N. § 3^{102-3}), Cino da Pistoja (V. E. i. 10^{30}, 17^{25}; ii. $2^{83,\ 93}$), Lapo Gianni (Son. xxxii. 1), and Casella (Purg. ii. 76–117); while he revered as a master Brunetto Latino (Inf. xv. 82–5).

The most pathetic reference to his exile is in a passage at the beginning of the *Convivio*:—

'Ahi! piaciuto fosse al Dispensatore dell' universo, che la cagione della mia scusa mai non fosse stata; chè nè altri contro a me avria fallato, nè io sofferto avrei pena ingiustamente; pena, dico, d'esilio e di povertà. Poichè fu piacere de' cittadini della bellissima e famosissima figlia di Roma, Fiorenza, di gettarmi fuori del suo dolcissimo seno (nel quale nato e nudrito fui fino al colmo della mia vita, e nel quale, con buona pace di quelli, desidero con tutto il cuore di riposare l'animo stanco, e terminare il tempo che mi è dato), per le parti quasi tutte, alle quali questa lingua si stende, peregrino, quasi mendicando, sono andato, mostrando contro a mia voglia la piaga della fortuna, che suole ingiustamente al piagato molte volte essere imputata. Veramente io sono stato legno senza vela e senza governo, portato a diversi porti e foci e liti dal vento secco che vapora la dolorosa povertà. E sono vile apparito agli occhi a molti, che forse per alcuna fama in altra forma mi aveano immaginato.' (i. 3^{15-40}.)

In another passage, in the *De Vulgari Eloquentia*, he expresses his pity for those who (like himself) languish in exile and revisit their country only in their dreams:—

'Piget me cunctis, sed pietatem majorem illorum habeo, quicumque in exilio tabescentes, patriam tantum somniando revisunt.' (ii. 6^{26-9}.)

Biography. Dante Alighieri was born in Florence in 1265 (probably in the latter part of May), in the quarter of San Martino al Vescovo (as appears from documentary evidence*). Judging from his allusions in the *D. C.* (Par. xvi. 40–5; cf. Inf. xv. 74–8), and from the position of their house in the heart of the city, the Alighieri would seem to have been a noble family. They belonged to the Guelf party; D.'s father, however, inasmuch as the poet was born in Florence, was apparently not among the Guelfs who were exiled from Florence in 1260, after the battle of Montaperti. Nothing is known of any of D.'s ancestors further back than his great-great-grandfather, Cacciaguida, who was knighted by the Emperor Conrad III, as he himself relates (Par. xv. 139–41) [**Cacciaguida**]. D.'s father and great-grandfather were both named Alighiero, this name being derived from Cacciaguida's wife, Aldighiera degli Aldighieri [**Alighieri**]. His father, who appears to have been a notary, married twice, D. being the son of his first wife, Bella; by his second wife, Lapa, he had another son, Francesco, and a daughter, Tana. The family of D.'s mother is not known; it has been conjectured that she was the daughter of Durante di Scolaio degli Abbati, in which case D.'s Christian name was probably derived from his maternal grandfather. D. himself married (not later than 1298) Gemma di Manetto Donati, by whom he had four children, Pietro (the reputed author of a commentary on the *D. C.*), Jacopo, Antonia, and Beatrice. [**Table xxii.**] (See Scherillo, *Alcuni Capitoli della Biografia di Dante*, 1–44.) When D. was exiled from Florence, Gemma and his children did not accompany him, and it is probable that he never saw her again. He makes no mention of her in any of his works. There is no evidence to support the conjectures that he lived on bad terms with Gemma while they were together.

Little is known of D.'s early years, beyond the episode of his love, at the age of nine, for Beatrice, commonly supposed to be Beatrice Portinari (d. 1290), the story of which is told in the *Vita Nuova* [**Beatrice**[1]]. The statements of the old biographers that D.'s 'master' (in the ordinary sense of the word) was Brunetto Latino (who was well over fifty when D. was born), and that he studied before the year 1300 at Bologna and Padua, have little or no evidence to support them. He is said, on doubtful authority, to have fought on the Guelf side at the battle of Campaldino (June 11, 1289) [**Campaldino**]. He himself records (Inf. xxi. 94–6) that he was present (probably as a spectator) at the capitulation of the Pisan garrison of Caprona two months later [**Caprona**].

As no one could participate in the government of Florence without belonging to one of the 'Arti' or Guilds, D. enrolled himself (probably in 1295 or 1296) in the Guild of Physicians and Apothecaries ('Arte dei Medici e Speziali'). A few details of his public life have been preserved in various documents†. On July 6, 1295, he gave his opinion as to certain proposed modifications of the 'Ordina-

* See L. Gentile, *Di un documento per l'anno della nascita di Dante*, in *Bullettino della Società dantesca italiana*, Sep. 1891.

† See D'Ancona and Bacci, *Manuale della Letteratura Italiana*, i. 185 ff.; and Biagi and Passerini, *Codice Diplomatico Dantesco*.

menti di Giustizia' [**Giano della Bella**]; on Dec. 14 of the same year he took part in the bi-monthly election of Priors; and on June 5, 1296, he spoke in the 'Consiglio dei Cento.' In the spring of 1299 he went as ambassador to San Gemignano, where he delivered a speech in discharge of his office on May 7. In 1300 he was elected to serve as one of the Priors, for the two months from June 15 to Aug. 15, this being the highest office in the Republic of Florence. During his priorate it was decided to banish from Florence the leaders of the Neri and Bianchi factions, among the latter being D.'s friend, Guido Cavalcanti [**Cavalcanti, Guido**]. At this time the city was in a state of ferment owing to the feuds between these two factions, the former of whom, the Neri, were the partisans of Boniface VIII, and were clamouring for Charles of Valois as his representative, while the Bianchi, to which faction D. belonged, were bitterly opposed both to Boniface and to Charles. In the midst of these troubles we find D. (who had voted, April 13, 1301, in the 'Consiglio delle Capitudini delle Dodici Arti Maggiori') entrusted with the charge (April 28, 1301) of superintending the works on the street of San Procolo, which were intended to facilitate the introduction of forces from the outside districts. In October, 1301, in order to protest against the papal policy, which aimed at the virtual subjection of Florence, the Bianchi sent an embassy to Rome, of which, according to Dino Compagni (ii. 25), D. was a member. During their absence, however, Charles of Valois entered Florence (Nov. 1, 1301); and, soon after, the Podestà, Cante de' Gabrielli of Gubbio, pronounced a sentence, under date Jan. 27, 130½, against D. and sundry others, who had been summoned and had failed to appear, on a charge of pecuniary malversation in office and of having conspired against the Pope, and the admission into the city of his representative, Charles of Valois, and against the peace of the city of Florence, and of the Guelf party, the penalty being a fine of 5,000 florins and restitution of the monies illegally exacted, payment to be made within three days of the promulgation of the sentence, in default of which all their goods to be forfeited and destroyed; in addition to the fine the delinquents are sentenced to banishment from Tuscany for two years, and to perpetual deprivation from office in the Commonwealth of Florence, their names to that end being recorded in the book of the Statutes of the People, as peculators and malversators in office:—

'Hec sunt condempnationes, sive condempnationum sententie, facte late et promulgate per nobilem et potentem militem dominum Cantem de Gabriellibus de Eugubio, honorabilem Potestatem civitatis Florentie, super infrascriptis excessibus et delictis contra infrascriptos homines et personas . . .

Dominum Palmerium de Altovitis de sextu Burgi
Dante Alleghieri de sextu Sancti Petri maioris
Lippum Becche de sextu Ultrarni
Orlanduccium Orlandi de sextu Porte Domus.

Contra quos processum est per inquisitionem ex offitio nostro et curie nostre factam, super eo et ex eo quod ad aures nostras et curie nostre notitiam, fama publica referente, pervenit, quod predicti, dum ipsi vel aliquis eorum existentes essent in offitio Prioratus vel non existentes, vel ipso offitio Prioratus deposito, temporibus in inquisitione contentis, commiserunt per se vel alium barattarias, lucra illicita, iniquas extorsiones in pecunia vel in rebus . . . et quod commiserint, vel committi fecerint, fraudem vel barattariam in pecunia vel rebus Communis Florentie, vel quod darent sive expenderent contra Summum Pontificem et dominum Karolum pro resistentia sui adventus, vel contra statum pacificum civitatis Florentie et Partis Guelforum . . . Qui dominus Palmerius, Dante, Orlanduccius et Lippus citati et requisiti fuerunt legiptime, per nuntium Communis Florentie, ut certo termino, iam elapso, coram nobis et nostra curia comparere deberent ac venire, ipsi et quilibet ipsorum, ad parendum mandatis nostris, et ad se defendendum et excusandum ab inquisitione premissa: et non venerunt . . . Idcirco ipsos dominum Palmerium, Dante, Orlanduccium et Lippum, et ipsorum quemlibet, ut sate messis iuxta qualitatem seminis fructum percipiant, et iuxta merita commissa per ipsos dignis meritorum retributionibus munerentur, propter ipsorum contumaciam habitos pro confessis, secundum formam iuris, Statutorum Communis et Populi civitatis Florentie, Ordinamentorum Iustitie, Reformationum, ut ex vigore nostri arbitrii, in libris quinque milibus florenorum parvorum pro quolibet . . .; et quod restituant extorta inlicite probantibus illud legiptime; et quod si non solverint condempnationem infra tertiam diem, a die sententie computandam, omnia bona talis non solventis publicentur vastentur et destruentur, et vastata et destructa remaneant in Communi; et si solverint condempnationem praedictam, ipsi vel ipsorum aliquis talis solvens nicchilominus stare debeat extra provinciam Tuscie ad confines duobus annis; et ut predictorum domini Palmerii, Dante, Lippi, et Orlanduccii perpetua fiat memoria, nomina eorum scribantur in Statutis Populi, et tamquam falsarii et barattarii nullo tempore possint habere aliquod offitium vel benefitium pro Communi, vel a Communi, Florentie, in civitate comitatu vel districtu vel alibi, sive condempnationem solverint sive non; in hiis scriptis sententialiter condempnamus. Computato bampno in condempnatione presenti.' (From the *Libro del Chiodo* of Florence, quoted by Del Lungo, *Dell'esilio di D.*, pp. 97–103.)

This sentence having been disregarded, on March 10 in the same year (1302) a second severer sentence was pronounced against D. and the above-said Palmieri, Lippo, and Orlanduccio, together with eleven others, condemning them to be burned alive should they at any time fall into the hands of the Republic:—

'Si quis predictorum ullo tempore in fortiam dicti Communis pervenerit, talis perveniens igne comburatur sic quod moriatur.'

Of D.'s movements from this time onwards little is known for certain. He appears at first to have joined the rest of the exiles, who assembled at Gargonza, a castle of the Ubertini between Arezzo and Siena, and decided to make common cause with the Ghibellines of Tuscany and Romagna, fixing their head-quarters at Arezzo, where they remained until 1304. In July of that year, having been disappointed in their hopes of a peaceable return to Florence, through the mediation of the Cardinal Niccolò da Prato, the legate of Benedict XI, they made an abortive attempt ('il fatto di Lastra'), in concert with the Pistojans, to effect an entry into the city. From this attempt D. seems to have held aloof, and about this time, dissatisfied with the proceedings of his companions in exile, 'la compagnia malvagia e scempia' (Par. xvii. 62), he separated himself from them, and took refuge at Verona, with one of the Scaligers (probably Bartolommeo della Scala). [**Lombardo** [1].]

It is impossible to follow D.'s wanderings, which, as he records in a passage in the *Convivio* (quoted above), led him nearly all over Italy. We know from a legal document * still existing that he was at Padua on Aug. 27, 1306, and from another † that he was shortly after (Oct. 6, 1306) at Sarzana in Lunigiana as agent for the Malaspini, his host on this occasion being Franceschino Malaspina [**Malaspini**]. How long he remained in Lunigiana (some say not beyond the summer of 1307), and whether, as some of the biographers maintain, he went thence to the Casentino and Forlì, and returned again to Lunigiana on his way to Paris, it is difficult to decide. That he visited Paris during his exile we learn from the explicit statements of Villani :—

'Colla detta parte bianca fu cacciato e sbandito di Firenze, e andossene allo studio a Bologna, e poi a Parigi' (ix. 136),

and Boccaccio :—

'Poichè vide da ogni parte chiudersi la via alla tornata, e più di dì in dì divenire vana la sua speranza, non solamente Toscana, ma tutta Italia abbandonata, passati i monti che quella dividono dalle province di Gallia, come potè, se n' andò a Parigi' (*Vita di Dante*).

From a phrase of Boccaccio in a Latin poem addressed to Petrarca, in which he mentions 'Parisios demum extremosque Britannos' among the places visited by D., it has been assumed that D. came to England; and Giovanni Serravalle, in a commentary on the *D. C.* written at the beginning of Cent. xv, goes the length of stating that he studied at Oxford :—

'Dilexit theologiam sacram, in qua diu studuit tam in Oxoniis in regno Anglie, quam Parisius in regno Francie.'

In the absence, however, of more trustworthy evidence, the fact of this alleged visit to England must be regarded as extremely doubtful.

It seems certain that he was in Italy between September, 1310, and January, 13$\frac{10}{11}$, when he wrote the letter 'Ecce nunc tempus acceptabile' (Epist. v.) to the Princes and Peoples of Italy on the advent of the Emperor Henry VII into Italy; and he was undoubtedly in Tuscany (probably as the guest of Guido Novello of Battifolle at Poppi) when his terrible letter to the Florentines (Epist. vi), headed 'Dantes Allagherius Florentinus, et exul immeritus, scelestissimis Florentinis intrinsecus,' and dated 'Scriptum prid. Kal. Aprilis in finibus Tusciae, sub fontem Sarni, faustissimi cursus Henrici Caesaris ad Italiam anno primo' (i.e. March 31, 1311), was written, as well as that dated 'Scriptum in Tuscia sub fontem Sarni XIV. Kal. Majas MCCCXI, divi Henrici faustissimi cursus ad Italiam anno primo' (i.e. April 16, 1311), and addressed to the Emperor himself (Epist. vii), who was at the time besieging Crèmona, urging him to crush first the viper Florence, as the root of all the evils of Italy.

In this same year, under date September 2, was issued the decree, known as the 'Riforma di Messer Baldo d'Aguglione,' granting pardon to a portion of the Florentine exiles, but expressly excepting certain others, D. among them, by name; his exclusion being doubtless due to the above letters and to his active sympathy with the Imperial cause [**Aguglione**]. From this time until nearly a year after the death of Henry VII at Buonconvento (August 24, 1313), by which D.'s last hope of return to Florence was extinguished, nothing whatever is known of his movements. Some time after June 14, 1314, when the city of Lucca fell into the hands of the Ghibelline captain, Uguccione della Faggiuola (Villani, ix. 60), D. appears to have been there; and it may have been at this time that he formed an attachment for a certain Lucchese lady named Gentucca, but what was the nature of his relations with her we have no means of knowing [**Gentucca**]. The supposition that he subsequently stayed at Gubbio, Fonte Avellana, and Udine, has little evidence to support it.

After the success of the Ghibellines at Monte Catini (August 29, 1315), when under the leadership of Uguccione della Faggiuola they completely defeated the Florentines and Tuscan Guelfs (Villani, ix. 71, 72), a last

* See Imbriani, *Studi Danteschi*, pp. 385–8.
† See *Annual Report of the Cambridge* (U.S.A.) *Dante Society* for 1892.

Dante

sentence was pronounced against D., his sons being included with him this time. By this decree, which is dated Nov. 6, 1315, he and those named with him are branded as Ghibellines and rebels, and condemned, if captured, to be beheaded on the place of public execution:—

'Contra Dantem Adhegherii et filios . . . et omnes et singulos superius nominatos . . . processimus per inquisitionem, quod . . . tamquam ghibellinos et rebelles Comunis et Populi civitatis Florentie et status Partis Guelfe, spreverunt nostra banna et precepta . . . etiam alia et diversa malleficia commiserunt et perpetraverunt contra bonum statum Comunis Florentie et Partis Guelfe . . . si quo tempore ipsi vel aliquis predictorum in nostram vel Comunis Florentie fortiam devenerint . . . ducantur ad locum Justitie, et ibi eisdem caput a spatulis amputetur ita quod penitus moriantur.'

Not long after this, in 1316, Count Guido of Battifolle, King Robert's Vicar in Florence, proclaimed an amnesty, and granted permission to the exiles to return to Florence, under certain degrading conditions, viz. the payment of a fine, and the performance of penance in the Baptistery. This offer, of which many appear to have availed themselves, was scornfully rejected by D., who wrote to a friend in Florence:—

'Is this, then, the glorious recall of Dante Alighieri to his native city, after the miseries of nearly fifteen years of exile? . . . No! this is not the way for me to return to my country. If another can be found that does not derogate from the fame and honour of Dante, that will I take with no lagging steps. But if by no such way Florence may be entered, then will I enter Florence never. What! can I not everywhere behold the sun and stars? can I not under any sky meditate on the most precious truths, without first rendering myself inglorious, nay ignominious, in the eyes of the people and city of Florence? At least bread will not fail me!' (Epist. ix. 3-4.)

After paying a second visit to Verona, where he was the guest of Can Grande (at what particular time it is impossible to decide), D., on the invitation of Guido Novello da Polenta, went to Ravenna, where his children Pietro and Beatrice lived with him. In the spring of 1321 Guido sent him on an embassy to Venice, where he appears to have fallen ill; on his return to Ravenna he grew worse, and died on September 14 (so Boccaccio,—Villani says 'del mese di Luglio') of that year, aged 56 years 4 months. At Ravenna he was buried, and there 'by the upbraiding shore' his remains still rest, every effort on the part of the Florentines to secure 'the metaphorical ashes of the man of whom she had threatened to make literal cinders if she could catch him alive' having been in vain. The following inscription, said to have been composed by D. himself on his deathbed, is placed upon the sarcophagus which now holds his remains:—

'Jura Monarchiae, Superos, Phlegethonta Lacusque
Lustrando cecini, voluerunt Fata quousque;
Sed quia pars cessit melioribus hospita castris,
Auctoremque suum petiit felicior astris,
Hic claudor Dantes, patriis extorris ab oris,
Quem genuit parvi Florentia mater amoris.'

His contemporary, Giovanni Villani, gives the following account of him:—

'Questo Dante fu onorevole e antico cittadino di Firenze di porta san Piero, e nostro vicino; e 'l suo esilio di Firenze fu per cagione che quando messer Carlo di Valos della casa di Francia venne in Firenze l'anno 1301, e caccionne la parte bianca. . . . Il detto Dante era de' maggiori governatori della nostra città, e di quella parte, bene che fosse guelfo; e però sanza altra colpa colla detta parte bianca fu cacciato e sbandito di Firenze, e andossene allo studio a Bologna, e poi a Parigi, e in più parti del mondo. Questi fu grande letterato quasi in ogni scienza, tutto fosse laico; fu sommo poeta e filosafo, e rettorico perfetto tanto in dittare e versificare, come in aringa parlare nobilissimo dicitore, in rima sommo, col più pulito e bello stile che mai fosse in nostra lingua infino al suo tempo e più innanzi. . . . Questo Dante per lo suo savere fu alquanto presuntuoso e schifo e isdegnoso, e quasi a guisa di filosafo mal grazioso non bene sapea conversare co' laici; ma per l'altre sue virtudi e scienza e valore di tanto cittadino, ne pare che si convenga di dargli perpetua memoria in questa nostra cronica, con tutto che le sue nobili opere lasciateci in iscrittura facciano di lui vero testimonio e onorabile fama alla nostra cittade.' (ix. 136.)

His person and habits are thus described by Boccaccio:—

'Fu adunque questo nostro poeta di mediocre statura, e poichè alla matura età fu pervenuto, andò alquanto curvetto, ed era il suo andare grave e mansueto, di onestissimi panni sempre vestito in quello abito ch' era alla sua maturità convenevole, il suo volto fu lungo e 'l naso aquilino, e gli occhi anzi grossi che piccioli, le mascelle grandi, e dal labbro di sotto era quel di sopra avanzato; e il colore era bruno, e' capelli e la barba spessi, neri e crespi, e sempre nella faccia maninconico e pensoso. . . . Ne' costumi pubblici e domestichi mirabilmente fu composto e ordinato, e in tutti più che alcun altro cortese e civile. Nel cibo e nel poto fu modestissimo. . . . Niuno altro fu più vigilante di lui e negli studi e in qualunque altra sollecitudine il pugnesse. . . . Rade volte, se non domandato, parlava, e quelle pensatamente e con voce conveniente alla materia di che diceva; non pertanto, laddove si richiedeva, eloquentissimo fu e facondo, e con ottima e pronta prolazione. Sommamente si dilettò in suoni e in canti nella sua giovanezza, e a ciascuno che a que' tempi era ottimo cantatore o sonatore fu amico ed ebbe sua usanza. . . . Dilettossi d'essere solitario e rimoto dalle genti, acciocchè le sue contemplazioni non gli fossero interrotte. . . . Ne' suoi studii fu assiduissimo, quanto a quel tempo che ad essi si disponea. . . . Fu ancora questo poeta di maravigliosa capacità, e di memoria fermissima e di perspicace

intelletto. . . . Vaghissimo fu e d'onore e di pompa e per avventura più che alla sua inclita virtù non si sarebbe richiesto.' (*Vita di Dante*, pp. 37–41.)

Vasari states (*Vita di Giotto*) that D.'s portrait was painted by his contemporary and friend Giotto, together with those of Brunetto Latino and Corso Donati, in the Palazzo del Podestà, the present Bargello, at Florence. There is some doubt as to whether the existing well-known fresco is actually the work of Giotto.

Works. Besides the *Divina Commedia* [***Commedia***], D. wrote in Italian the *Vita Nuova*, containing the history of his love for Beatrice [***Vita Nuova***]; the *Convivio* (incomplete), a philosophical commentary on three of his *canzoni* [***Convivio***]; and a number of lyrical poems, which have been collected together under the title of *Canzoniere* or *Rime* [***Canzoniere***].

In Latin he wrote the *De Vulgari Eloquentia* (incomplete), a treatise in two books on Italian as a literary language [***Eloquentia, De Vulgari***]; the *De Monarchia*, 'the creed of his Ghibellinism,' a treatise in three books on the nature and necessity of a universal temporal monarchy, co-existent with the spiritual sovereignty of the Pope [***Monarchia, De***]; sundry *Epistles*, chiefly political [***Epistole Dantesche***]; and two Eclogues [***Egloghe*** [2]]. He is also credited with the authorship of the *Quaestio de Aqua et Terra*, a scientific inquiry as to the relative levels of land and water on the surface of the globe [***Quaestio de Aqua et Terra***].

Danubio, the river Danube; Charles Martel (in the Heaven of Venus) describes Hungary as *quella terra che il D. riga Poi che le ripe tedesche abbandona*, Par. viii. 65–6 [**Carlo** [3]: **Ungaria**]; its mouths the E. limit of the original universal European language, V. E. i. 8^{25}; *Danoia*, Inf. xxxii. 26. [**Danoia.**]

Danubius. [**Danubio.**]

Dardanidae, Trojans, so called by Virgil (*Aen.* iii. 94) as being descended from Dardanus, V. N. § 25^{81}. [**Dardano.**]

Dardano, Dardanus, son of Zeus and Electra, mythical ancestor of the Trojans, and through them of the Romans; discussion as to his nobility and mythical parentage, Conv. iv. $14^{134–48}$ [**Laomedonte**]; the male founder of Aeneas' race, and of European origin as testified by Virgil (*Aen.* viii. 134–7; iii. 163–7), Mon. ii. $3^{67–84}$ [**Enea**].

Dardanus. [**Dardano.**]

Darius, King of Persia, B.C. 521–485; the most memorable event of his reign was the commencement of the great war between Persia and Greece, which was continued after his death by his son Xerxes, Mon. ii. 9^{49}. [**Serse**].

Dati, Bonturo. [**Bonturo.**]

David, King David; one of those released by Christ from Limbo when He descended into Hell, Inf. iv. 58 [**Limbo**]; rebellion of his son Absalom, Inf. xxviii. 138 [**Absalone**]; the son of Jesse, forefather of the Virgin Mary, Conv. iv. $5^{39–45}$; his birth contemporary with the arrival of Aeneas in Italy, and the foundation of the Roman Empire, Conv. iv. $5^{46–9}$; the father of Solomon, his invective against riches, Conv. iv. 12^{81}; testified to the nobility of man, Conv. iv. $19^{57–70}$; God's rebuke to (*Psalm* l. 16), and his prayer to God (*Psalm* lxxii. 1), Mon. i. $13^{29–31, 59–63}$; his declaration that the righteous 'shall not be afraid of evil tidings' (*Psalm* cxii. 6–7) a comfort to D., Mon. iii. $1^{30–3}$; the mouthpiece of the Holy Spirit, Mon. iii. 1^{31}, 4^{85}; Jerusalem his city, Epist. viii. 1. D. places David among the Spirits of the Just (*Spiriti Giudicanti*) in the Heaven of Jupiter, where he is represented as forming the pupil of the eye of the Imperial Eagle into the shape of which the blessed spirits group themselves, Par. xx. 37–42 [**Aquila** [2]: **Giove, Cielo di**]. He figures among the examples of humility sculptured on the wall of Circle I of Purgatory, where the sin of Pride is purged, being represented in the act of dancing before the Ark when it was brought back to Jerusalem from Kirjath-jearim (2 *Sam.* vi. 14), Purg. x. 64–6 [**Micol**: **Superbi**].

He is referred to as *l'umile Salmista*, Purg. x. 65; *Salmista*, Conv. ii. 4^{41}, 6^{103}; iv. 19^{59}, 23^{79}; *Psalmista*, Mon. i. 15^{22}; iii. 15^{36}; *Profeta*, Conv. ii. 1^{58}; iii. 4^{78}; *Propheta*, Mon. ii. 1^{44}; iii. 3^{76}; *il cantor dello Spirito Santo* (where D. alludes to his removal of the Ark, 2 *Sam.* vi), Par. xx. 38; *sommo cantor del sommo duce* (i. e. the Psalmist of God), Par. xxv. 72; *il cantor che, per doglia Del fallo, disse Miserere mei* (where D. alludes to his adultery with Bathsheba and his compassing the death of Uriah, 2 *Sam.* xi, and describes him as the great grandson of Ruth), Par. xxxii. 11–12 [**Rut**]; *rex sanctissimus*, Mon. i. 13^{59}; quoted, Conv. ii. 1^{58} (*Psalm* cxiv. 1); Conv. ii. 4^{42} (*Psalm* viii. 1); Conv. ii. 6^{103} (*Psalm* xix. 1); Conv. iii. 4^{76} (*Psalm* c. 3); Conv. iv. 19^{64} (*Psalm* viii. 1, 4–6); Conv. iv. 23^{79} (*Psalm* civ. 9); Mon. i. $13^{30, 61}$ (*Psalm* l. 16; lxxii. 1); Mon. i. 15^{22} (*Psalm* iv. 7); Mon. ii. $1^{1–6}$ (*Psalm* ii. 1–3); Mon. ii. 10^{10} (*Psalm* xi. 7); Mon. iii. 1^{31} (*Psalm* cxii. 6–7); Mon. iii. 3^{76} (*Psalm* cxi. 9); Mon. iii. 15^{37} (*Psalm* xcv. 5); Epist. x. 22 (*Psalm* cxxxix. 7–9); A. T. § $22^{8–11}$ (*Psalm* cxxxix. 6) [***Psaltero***].

De Anima; De Caelo; &c. [***Anima, De; Caelo, De; &c.***]

Deci, the Decii, famous Roman family, three members of which, father, son, and

Hercules, gives him the robe; he receives it and puts it on, but the blood of Nessus, poisoned by the arrow dipped in the venom of the Lernaean hydra, maddens him, and he tries to tear off the garment which clings to his flesh.]

Incursus animus varios habet: omnibus illi
Praetulit imbutam Nessaeo sanguine vestem
Mittere, quae vires defecto reddat amori . . .
. . . capit inscius heros,
Induiturque humeris Lernaeae virus Echidnae . . .
Incaluit vis illa mali, resolutaque flammis
Herculeos abiit late diffusa per artus . . .
Nec mora; letiferam conatur scindere vestem;
Qua trahitur, trahit illa cutem; foedumque relatu,
Aut haeret membris frustra tentata revelli,
Aut laceros artus, et grandia detegit ossa.'
(*Metam.* ix. 127-33, 152-4, 157-8, 161-2, 166-9.)

Deidamia, daughter of Lycomedes, King of Scyros, with whom Thetis left her son Achilles, disguised in woman's clothes, in order that he might not take part in the expedition against Troy. After D. had become the mother of Pyrrhus (or Neoptolemus) by Achilles, the latter, yielding to the persuasions of Ulysses, who had penetrated his disguise, abandoned her and sailed to Troy, in consequence of which she died of grief. [**Schiro.**]

D. is mentioned in connexion with Ulysses, whose craft was the means of her death (as is related by Statius, *Achill.* i. 536 ff.), Inf. xxvi. 62 [**Ulisse**]; Virgil (addressing Statius in Purgatory) mentions her, among the women named in the *Thebaid* and *Achilleid*, as being with her sisters in Limbo, Purg. xxii. 114 [**Antigone: Limbo**].

Deifile, Deiphylë, daughter of Adrastus, King of Argos, sister of Argia, wife of Tydeus, mother of Diomed [**Argía: Diomede: Tideo**]; mentioned by Virgil (addressing Statius in Purgatory) among the women named in the *Thebaid* and *Achilleid*, as being in Limbo, Purg. xxii. 10 [**Antigone: Limbo**]; she and her sister Argia quoted as examples of modesty, Conv. iv. 25^{80-8} [**Adrasto**].

Delfico, Delphic; *la Delfica deità*, i.e. Apollo, who had an oracle at Delphi, Par. i. 32. [**Apollo.**]

Delia, surname of Diana, as having been born on the island of Delos [**Delo**]; goddess of the Moon, hence the Moon, *il cinto di D.*, the lunar halo, Purg. xxix. 78; *Delius et Delia*, Apollo and Diana, i.e. the Sun and Moon, Epist. vi. 2 [**Apollo: Diana**].

Delius, surname of Apollo, as having been born on the island of Delos [**Delo**]; god of the Sun, hence the Sun, Epist. vi. 2 [**Apollo**].

Delo, island of Delos, the smallest of the Cyclades; it was said to have been raised from the deep by Neptune in order that Latona might have a refuge from the wrath of Juno, but was a floating island until Jupiter fixed it with adamantine chains to the bottom of the sea. Here Latona gave birth to Apollo and Diana (hence sometimes spoken of as Delius and Delia), her offspring by Jupiter [**Latona**]. D. mentions its shaking (i.e. its tossing before it was fixed, or, according to some, its trembling with earthquakes), Purg. xx. 130:—

'Latonae maxima quondam
Exiguam sedem pariturae terra negavit.
Nec caelo, nec humo, nec aquis Dea vestra recepta est;
Exul erat mundi, donec miserata vagantem,
Hospita tu terris erras, ego, dixit, in undis;
Instabilemque locum Delos dedit, illa duobus
Facta parens.' (*Metam.* vi. 186-92.)

Demetrius, Demetrius I, King of Syria, B.C. 162–150. When he came to the throne, Alcimus, who was captain of 'all the wicked and ungodly men of Israel,' wishing to be appointed high-priest, accused Judas Maccabaeus of being hostile to the king, who sent a force against Judas, and made Alcimus high-priest (1 *Macc.* vii. 9). [**Alcimus.**]

D. mentions Demetrius and Alcimus together as typifying respectively Philip the Fair and Clement V, in their dealings with regard to the election of the latter to the Papal See, Epist. viii. 4. [**Clemente** [2].]

Democrito, Democritus, celebrated Greek philosopher, born at Abdera, in Thrace, circ. B.C. 460, died B.C. 361; he was the originator of the 'atomic theory,' believing that the world was formed by the haphazard aggregation of atoms.

D. places him in Limbo among the ancient philosophers, describing him, in allusion to his theory of the creation (for which he was probably indebted to Cicero, *Nat. Deor.* i. 24: 'opinio Democriti . . . ex corpusculis effectum esse caelum atque terram, nulla cogente natura, sed concursu quodam fortuito'), as 'D. che il mondo a caso pone,' Inf. iv. 136 [**Limbo**]; his theory that the Milky Way is caused by the reflected light of the Sun, Conv. ii. 15^{56} [**Galassia**]; his devotion to philosophy proved by his neglect of his person (D.'s description of which is probably a confused recollection of Horace, *Ars Poët.* 296 ff.), Conv. iii. 14^{74-6}.

Demofoonte, Demophoön, or Demophon, son of Theseus and Phaedra; he accompanied the Greeks against Troy, and on his return gained the love of Phyllis, daughter of Sithon, King of Thrace, and promised to marry her after he had been home to Athens. As he stayed away longer than Phyllis expected she thought him faithless, and put an end to her life.

Folquet of Marseilles (in the Heaven of Venus) compares his own love-torments to those of Phyllis after she had been deceived by D., Par. ix. 100–1. [**Filli: Folco.**]

Demonio, Il, 'the Demon,' nickname applied by Guido del Duca (in Circle II of

Gloria in excelsis Deo, 'Glory to God in the highest,' words sung by the angels at the nativity of Christ (*Luke* ii. 14), chanted by the Spirits in Purgatory when a soul has completed its purgation, and is ready to mount up to Paradise, Purg. xx. 136. [**Dio.**]

Deuteronomium], the Book of Deuteronomy; quoted, Mon. i. 8^{23-4} (*Deut.* vi. 4); Epist. vi. 1 (*Deut.* xxxii. 35); referred to, Mon. i. 14^{65-73} (ref. to *Deut.* i. 10–18).—The Book of Deuteronomy is supposed to be symbolized by one of the four-and-twenty elders (representing the twenty-four books of the O. T., according to the reckoning of St. Jerome) in the mystical Procession in the Terrestrial Paradise, Purg. xxix. 83–4. [***Bibbia:*** **Processione.**]

Diabolus, the Devil, V. E. i. 2^{47}, 4^{13}; Mon. iii. 3^{47}. [**Lucifero.**]

Diana[1], daughter of Jupiter and Latona, who gave birth to her and her twin-brother Apollo on the island of Delos [**Delo**]; she was goddess of hunting, in which capacity she is mentioned, in connexion with Helicë, one of her nymphs, Purg. xxv. 131 (where for *si tenne*, which is the better and more authoritative reading, some edd. read *corse*) [**Elice**].

As Apollo was identified with the Sun, so was Diana with the Moon; hence D. refers to them as *li due occhi del cielo*, Purg. xx. 132; *ambedue i figli di Latona*, Par. xxix. 1 [**Latona**]; similarly he speaks of the Moon as *la donna che qui regge*, i. e. Hecatë (who was identified with Diana), Inf. x. 80; *Delia*, Purg. xxix. 78; Epist. vi. 2; *la figlia di Latona*, Par. x. 67; xxii. 139 (cf. Par. xxix. 1); *Phoebe*, Mon. i. 11^{35}; *Trivia tra le ninfe eterne*, Diana and her nymphs (i. e. the Moon and Stars), Par. xxiii. 26 [**Delia: Ecate: Luna: Phoebe: Trivia**].

Diana[2], name of a river, which the Sienese believed to exist beneath their city, and in the search for which they spent large sums of money. At the time D. wrote their search had been unsuccessful; their disappointment is referred to by Sapia (in Circle II of Purgatory) in connexion with their recent (1303) purchase of the seaport of Talamone, which she says will cause them still greater disappointment, Purg. xiii. 151–3. [**Talamone.**]

The name of Diana was given to the supposed subterranean river, owing to a tradition that a statue of that goddess had once stood in the market-place of Siena, just as that of Mars used to do on the Ponte Vecchio in Florence [**Marte**]. The Anonimo Fiorentino thinks that perhaps by the name *Diana* D. meant to indicate not a river, but Diana herself, as being the goddess of springs, and hence representing water in general:—

'Qui sono due oppenioni, l'una ch' e Sanesi credono a una favola che si dice che presso a Siena, per lo contado loro, correa sotto terra uno fiume chiamato Diana; et per trovarlo v' hanno fatto molta spesa, et tutta l'hanno perduta . . . o veramente l'Autore allegorice vuole dire ch' eglino cercono di trovare Diana, ciò è la Dea delle fonti.'

About 20 years after D.'s death some such underground stream appears to have been discovered in Siena, and to have been utilized for the supply of a fountain in the Piazza del Campo, the construction of which is recorded by Vasari in his life of the Sienese architects Agostino and Agnolo:—

'Non molto dopo (l'anno 1338) . . . i Sanesi deliberarono di mettere ad effetto quello di che si era molte volte, ma invano, insino allora ragionato; cioè di fare una fonte pubblica in su la piazza principale, dirimpetto al Palagio della Signoria. Perchè, datone cura ad Agostino ed Agnolo, eglino condussono per canali di piombo e di terra, ancor che molto difficile fusse, l'acqua di quella fonte: la quale cominciò a gettare l'anno 1343, a dì primo di giugno, con molto piacere e contento di tutta la città.'

A deep well, known as the 'Pozzo Diana,' which affords an abundant supply of water, exists at the present time in the courtyard of the Convent of the Carmine in Siena. A document (dated Aug. 5, 1295) recording the resolution of the General Council to undertake the search for the Diana is still preserved at Siena.

Dido, also called Elissa, daughter of Belus, King of Tyre, and sister of Pygmalion; she married her uncle Sichaeus, who was murdered by Pygmalion for the sake of his wealth, whereupon she fled from Tyre and landed in Africa, where she founded Carthage (B.C. 853) [**Cartagine: Pigmalione**]. Virgil makes her a contemporary of Aeneas, with whom she falls in love on his arrival in Africa, and on his leaving her to go to Italy she in despair slays herself on a funeral pile.

D. mentions her, Inf. v. 85; Par. viii. 9; Canz. xii. 36; Conv. iv. 26^{65}; Mon. ii. 3^{102-6}; and alludes to her as *colei che s'ancise amorosa*, Inf. v. 61; *la figlia di Belo*, Par. ix. 97; she is placed, together with Cleopatra, among the Lustful in Circle II of Hell, Inf. v. 61, 85 [**Lussuriosi**]; her suicide and faithlessness to Sichaeus, Inf. v. 61–2; her deception by Cupid in the person of Ascanius, Par. viii. 9 [**Cupído**]; her love for Aeneas an injury both to his wife Creusa and to her own husband Sichaeus, Par. ix. 97–8 [**Creusa: Sicheo**]; her death through love, Canz. xii. 36 (cf. Inf. v. 61); her welcome of Aeneas to Carthage, his love for, and desertion of, her, Conv. iv. 26^{64-70}; Aeneas' connexion with Africa through her, she being 'regina et mater Carthaginen-

sium in Africa,' and his second wife, as testified by Virgil (*Aen.* iv. 171–2), Mon. ii. 3^{102-6} [**Enea**].

Digesta, the Digests, Mon. ii. 5^{7}. [***Digesto.***]

Digesto, the Digest of the Roman law, the body of the Roman laws arranged under proper titles, originally drawn up by order of the Emperor Justinian. At a later period the Digest consisted of three parts, known as *Digestum Vetus*, *Infortiatum*, and *Digestum Novum*, which comprised the whole *Corpus Juris.*

'The ordinary books of the Civil Law were the first part of the Pandects, technically known as the *Digestum Vetus*, and the Code: the extraordinary books were the two remaining parts of the Pandects, known respectively as the *Infortiatum* and the *Digestum Novum*. . . . This distinction between the various parts of the Digest is purely arbitrary. The *Infortiatum*, though its ending corresponds with a natural transition in the subject-matter, begins in the middle of a book. It is obvious, on the face of it, that the division must have originated in an accidental separation of some archetypal MS.—probably of the original Bologna copy of the great Pisan codex. . . . The *Digestum Vetus* extends from the beginning to the end of *Lib.* xxiv. *tit.* 2; the *Infortiatum* thence to the end of *Lib.* xxxviii. *tit.* 3; the rest of the Pandects being the *Digestum Novum.* (Rashdall, *Universities of Europe in the Middle Ages*, i. 208.)

The origin of the title *Infortiatum* (which in the O. F. *Livre de Jostice et de Plet* appears as *Enforçade*) is not known; the book is said to be so called, either from the name of the compiler, or to indicate that it was an 'enlarged' Digest. Savigny quotes the following from the *Proëmium ad Digestum Vetus* by Aldofredo, one of the old law professors in the University of Bologna:—

'Dicitur *Digestum Vetus*, quia prius fuit in compilatione sive compositione; dicitur *Infortiatum* ab Infortiato auctore . . . vel dicitur, secundum Irnerium, auctum vel augmentatum, namque ab initio alii libri fuerunt habiti legales in Civitate ista, postea supervenit *Infortiatum.*'

D. quotes from the *Digestum Vetus* the definition of the written law as the art of goodness and equity ('jus est ars boni et aequi'), Conv. iv. 9^{86-8}; the precept laid down in the *Infortiatum* that a testator must be of sound mind, but not necessarily of sound body ('In eo qui testatur, ejus temporis quo testamentum facit, integritas mentis, non sanitas corporis, exigenda est'), Conv. iv. 15^{175-8}; the definition of right ('jus') in the Digests does not give the essence of right, but merely describes it for practical purposes, Mon. ii. 5^{6-9}.

Digesto Vecchio, the *Digestum Vetus*, Conv. 9^{87}. [***Digesto.***]

Dio, God; the name of the Deity, *Dio* or *Idio*, occurs 130 times in the *D. C.*, 26 times in the *Inferno*, 41 in the *Purgatorio*, 63 in the *Paradiso*; for the first time, Inf. i. 131; for the last, Par. xxxiii. 40. Once only it is used specially of Christ, who is called *Dio verace*, Par. xxxi. 107; and once it is used in the sense of Holy Scripture, the Word of God, Purg. iii. 126. The form *Deo* for *Dio* occurs once (in rime), Purg. xvi. 108; *Iddio* occurs, Inf. iii. 103; as variant of *Dio*, Inf. i. 131; xxv. 3; Purg. xiii. 117; Par. xx. 138; xxiv. 130.

Other names for God used in the *D. C.* are *Alfa ed Omega*, Par. xxvi. 17; so Epist. x. 33; *El*, Par. xxvi. 136; so V. E. i. 4^{29}; *Elì*, Purg. xxiii. 74; *Elìòs*, Par. xiv. 96; *I*, Par. xxvi. 134; *Giove*, Purg. vi. 118.

God is spoken of by periphrasis as *Avversario d'ogni male*, Inf. ii. 16; *Tal*, Inf. viii. 105; *Colui che tutto muove*, Par. i. 1; *Quei che puote*, Par. i. 62; *Quei che vede e puote*, Par. iv. 123; *Colui che cerne i Beati*, Par. iii. 75; *Colui che a tanto ben sortì* (*San Francesco*), Par. xi. 109; *Quel ch' è primo*, Par. xv. 56; *Colui ch' ogni torto disgrava*, Par. xviii. 6; *Colui che volse il sesto All' estremo del mondo*, Par. xix. 40; *Colui per cui tutte le cose vivono*, V. N. § 43^{8-9}; *Colui ch' è Sire della cortesia*, V. N. § 43^{12-13}; *Colui qui est per omnia saecula benedictus*, V. N. § 43^{16-17}; *Colui al quale ogni arma è leggiera*, Conv. ii. 10^{48}; *Colui che da nulla è limitato*, Conv. iv. 9^{31}.

D. frequently indicates the Deity by a personification of the divine attributes or functions; hence God is spoken of as *Agente, primo A.*, Conv. iii. 14^{32}; *Altissimo*, V. N. § 41^{43}; *Amante, primo A.*, Par. iv. 118; *Amore, A. che il ciel governa*, Par. i. 74; *caldo A.*, Par. xiii. 79; *primo A.*, Par. x. 3; xxvi. 38; xxxii. 142; *l' A. che queta l' Empireo*, Par. xxx. 52; *l' A. che muove il sole e l' altre stelle*, Par. xxxiii. 145; *Autore, verace A.*, Par. xxvi. 40; *Bene*, Purg. xxxi. 23; Par. viii. 97; xxvi. 16; *infinito ed ineffabil B.*, Purg. xv. 67; *sommo B.*, Purg. xxviii. 91; Par. iii. 90; vii. 80; xiv. 47; xix. 87; xxvi. 134; *quel B. Che non ha fine, e sè con sè misura*, Par. xix. 50–1; *Benefattore, universalissimo B.*, Conv. i. 8^{17}; *Beninanza, somma B.*, Par. vii. 143; *Bontà, B. infinita*, Purg. iii. 122; *divina B.*, Inf. xi. 96; Par. vii. 64, 109; Conv. iii. 7^{11-12}; iv. 5^{16}; *prima B.*, Conv. iv. 9^{32}; *Cagione, universalissima C. di tutte le cose*, Conv. iii. 6^{46}; *causa omnium*, Epist. x. 20; *prima C.*, Epist. x. 21, 25; *Creatore*, Purg. xvii. 91; Par. xxx. 101; Son. xxxvii. 7; *Deità, somma D.*, Conv. iv. 21^{101}; *la somma D. che se sola compiutamente vede*, Conv. ii. 4^{29}; *Dictator, unicus D. divini eloquii*, Mon. iii. 4^{88-9}; *Dispensatore dell' Universo*, Conv. i. 3^{15-16}; *Duce, sommo D.*, Inf. x. 102; Par. xxv. 72; *Egualità, prima E.*, Par. xv. 74; *Essenza*, Par. xxiv. 140; xxvi. 31; *buona E., d'ogni ben frutto e radice*, Purg. xvii. 134; *somma E.*, Par. xxi. 87; *prima Essentia*, Epist. x. 21; *Faber*, V. E. i. 5^{10}; *Factor*, V. E.

i. 7[33]; *Fattore*, Par. vii. 31, 35; xxvi. 83; xxxiii. 5; *alto F.*, Inf. iii. 4; *maggior F.*, Conv. iv. 9[65], 12[142]; *F. dei miracoli*, V. N. § 30[34]; *Giudice*, Purg. viii. 109; xxxi. 39; *Giustizia, viva G.*, Par. vi. 88, 121; *divina G.*, Par. xix. 29; *Gubernator, omnium spiritualium et temporalium G.*, Mon. iii. 16[139–40]; *Imperadore, quello I. che lassù regna*, Inf. i. 124; *lo I. che sempre regna*, Par. xii. 40; *lo nostro I.*, Par. xxv. 41; *I. del Cielo*, Conv. iii. 12[116]; *Intelligibile, sommo I.*, Conv. iv. 22[142]; *Mente, la M. ch' è da sè perfetta*, Par. viii. 101; *prima M.*, Conv. ii. 4[38–9]; *Motore, primo M.*, Purg. xxv. 70; *unicus Motor*, Mon. i. 9[12]; *primus M.*, Epist. x. 20; *Naturans*, V. E. i. 7[28]; *Ortolano eterno* ('l'orto' being Paradise), Par. xxvi. 65; *Padre*, Par. xxvii. 1; *P. nostro*, Purg. xi. 1; *alto P.*, Par. x. 50; *pio P.*, Par. xviii. 129; Conv. ii. 6[27–85]; *Pater*, Mon. ii. 13[16]; *Potestate, divina P.*, Inf. iii. 5; *Princeps et Monarcha universi*, Mon. i. 17[14–15]; *Principio, P. delle nostre anime*, Conv. iv. 12[141]; *Principium*, Epist. x. 20; *Provvidenza*, Par. i. 121; *alta P.*, Inf. xxiii. 55; Par. xxvii. 61; *la P. che governa il mondo*, Par. xi. 28; *Punto*, Par. xxviii. 41, 95; *il P. A cui tutti li tempi son presenti*, Par. xvii. 17–18; *Re*, Par. iii. 84; Son. xxxvii. 1; *R. dell' universo*, Inf. v. 91; *santo Re celestiale*, Conv. ii. 6[25]; *Rege, lo R. per cui l'Empireo pausa*, Par. xxxii. 61; *R. eterno*, Purg. xix. 63; *sommo R.*, Purg. xxi. 83; *Rex aeternus*, Epist. vi. 1; *Salute, ultima S.*, Par. xxii. 124; xxxiii. 27; *Sapienza, somma S.*, Inf. xix. 10; *Seminante, altissimo e gloriosissimo S.*, Conv. iv. 23[29–30]; *Signore*, Inf. ii. 73; Purg. xxi. 72; *S. degli angeli*, V. N. § 8[2–3]; *S. della giustizia*, V. N. § 29[6–7]; *Sire*, Par. xxix. 28; *alto S.*, Inf. xxix. 56; Purg. xv. 112; *giusto S.*, Purg. xix. 125; *altissimo S.*, V. N. § 6[10]; *eterno S.*, Canz. iv. 23; *S. della cortesia*, V. N. § 43[12]; *Valore*, Par. ix. 105; xiii. 45; *eterno V.*, Purg. xv. 72; Par. i. 107; *primo ed ineffabile V.*, Par. x. 3; *V. infinito*, Par. xxxiii. 81; *Vero*, Par. iv. 125; *primo V.*, Par. iv. 96; *Virtù*, Purg. iii. 32; *V. divina*, Inf. v. 36; *prima V.*, Par. xiii. 80; xxvi. 84; *Volontà, prima V.*, Par. xix. 86.

D. speaks of God metaphorically as *Fonte, F. ond' ogni ver deriva*, Par. iv. 116; *F. di pensieri*, Par. xxiv. 9; *Luce, verace L.*, Par. iii. 32; *L. eterna*, Par. v. 8; xi. 20; xxxiii. 83, 124; *prima L.*, Par. xxix. 136; *trina L.*, Par. xxxi. 28; *somma L.*, Par. xxxiii. 67; *Lume, alto L.*, Purg. xiii. 86; Par. xxxiii. 116; *eterno L.*, Par. xxxiii. 43; *Lucente*, Par. xiii. 56; *Mare, quel M. al qual tutto si muove*, Par. iii. 86; *Porto, quello P. onde l'anima si partìo*, Conv. iv. 28[8–9]; *Sereno*, 'clear sky,' *il S. che non si turba mai*, Par. xix. 64–5; *Sol*, Par. ix. 8; xviii. 105; xxv. 54; *alto S.*, Purg. vii. 26; *S. degli angeli*, Par. x. 53; *il S. che sempre verna*, Par. xxx. 126; *Speglio*, Par. xv. 62; *verace S.*, Par. xxvi. 106; *Stella*, Par. xxxi. 28.

The Deity being the Origin of all things, D. frequently applies to God the epithet *primo*; hence he speaks of God as *il Primo*, Par. viii. 111; *Primum*, Epist. x. 20, 26; *primo Agente*, Conv. iii. 14[34]; *primo Amante*, Par. iv. 118; *primo Amore*, Par. xxvi. 38; xxxii. 142; *prima Bontà*, Conv. iv. 9[32]; *prima Causa*, Epist. x. 21, 25; *prima Egualità*, Par. xv. 74; *prima Essentia*, Epist. x. 21; *prima Luce*, Par. xxix. 136; *prima Mente*, Conv. ii. 4[38–9]; *primo Motore*, Purg. xxv. 70; *primo Valore*, Par. x. 3; *primo Vero*, Par. iv. 96; *prima Virtù*, Par. xiii. 80; *prima Volontà*, Par. xix. 86.

God in three Persons, the Holy Trinity, is referred to, Inf. iii. 5–6; *una Sustanzia in tre Persone*, Purg. iii. 36; Par. vii. 30–33; x. 1–3; *tre Persone in divina natura*, Par. xiii. 26; *tre Persone eterne*, Par. xxiv. 139; *trina Luce in unica Stella*, Par. xxxi. 28; *tre Giri Di tre colori e d'una Continenza*, Par. xxxiii. 115–19; Par. xxxiii. 124–6; *Padre, Figliuolo e Spirito Santo, li quali sono Tre ed Uno*, V. N. § 30[35–6]; *altissimo e congiuntissimo Concistoro*, Conv. iv. 5[21]. [**Trinità.**]

God, as God the Father, *divina Potestate*, Inf. iii. 5; *Fattore*, Par. vii. 31; *primo ed ineffabile Amore*, Par. x. 3; *Lucente*, Par. xiii. 56; *uno Dio solo ed eterno*, Par. xxiv. 130–31; *alto Lume*, Par. xxxiii. 116; *Luce eterna*, Par. xxxiii. 124.

God, as God the Son, *somma Sapienza*, Inf. iii. 6; *Verbo di Dio*, Par. vii. 30; *Figlio*, Par. x. 1; *viva Luce*, Par. xiii. 55; *Natura divina ed umana*, Par. xiii. 26–7; *Lume riflesso*, Par. xxxiii. 119; *Luce intelletta*, Par. xxxiii. 125. [**Cristo.**]

God, as God the Holy Ghost, *primo Amore*, Inf. iii. 6; *eterno Amore*, Par. vii. 33; *Amore*, Par. x. 1; xiii. 57; *Fuoco*, Par. xxxiii. 119; *Luce amante ed arridente*, Par. xxxiii. 126. [**Spirito Santo.**]

Agnel di Dio, i. e. Christ, Purg. xvi. 18; Par. xvii. 33; *alito di Dio*, Par. xxiii. 114; *Angel di Dio* (i. e. the Angel which conveys the souls to Purgatory), Purg. ii. 29; iv. 129 (*galeotto*, ii. 27; *celestial nocchiero*, ii. 43); (the Angel which received the soul of Buonconte), Purg. v. 104; (the Angel at the Gate of Purgatory), Purg. ix. 104; (the Angel at the entrance to the Terrestrial Paradise), Purg. xxvii. 6; *cose di Dio*, Inf. xix. 2; *costumi di Dio*, 'the ways of God,' Par. xxiii. 114; *difesa* (var. *vendetta*) *di Dio*, 'vengeance of God,' Par. xxvii. 57; *lo discorrer di Dio sopra le acque*, 'the moving of God upon the face of the waters' (*Gen.* i. 2), Par. xxix. 21; *eletti di Dio*, Purg. xix. 76; *faccia di Dio*, i. e. page of Scripture, Purg. iii. 126; 'face of God,' Par. xxix. 77; *fato di Dio*, 'the decree of God,' Purg. xxx. 142; *Figliuol di Dio*, Par. vii. 119; xxvii. 24; xxxii. 113; *Filio di Dio*, Par. xxiii. 137; *giustizia di Dio*, Inf. vii. 19; xxiv. 119 (var. *potenzia*); Purg. xxxiii. 71; *grazia di Dio*,

Par. xxiv. 4; xxv. 63; *ira di Dio*, Inf. iii. 122; *isplendor di Dio*, Par. xxx. 97; *loda di Dio* (i. e. Beatrice), Inf. ii. 103; *piacer di Dio*, Par. xxii. 80; *potenzia* (var. *giustizia*) *di Dio*, Inf. xxiv. 119; *poverel di Dio* (i. e. St. Francis), Par. xiii. 33; *sembiante di Dio*, 'the likeness of God,' Par. xxxii. 93; *servigio di Dio*, Par. xxi. 114; *sposa di Dio* (i. e. the Church), Par. x. 140 (cf. xi. 32; xii. 43; xxvii. 40; xxxi. 3; xxxii. 128); *uccel* (var. *angel*) *di Dio*, Purg. iv. 129; *uccel di Dio* (i. e. the Imperial Eagle), Par. vi. 4 (cf. *uccel di Giove*, Purg. xxxii. 112); *vendetta di Dio*, Inf. xiv. 16; Purg. xxxiii. 36; Par. xxvii. 57 (var. *difesa*); *Verbo di Dio* (i. e. Christ), Par. vii. 30; *voler di Dio*, Purg. xxviii. 125.

Diocleziano], Diocletian, Roman Emperor, A. D. 284–305; born in Dalmatia, 245; died, 313. After a reign of 21 years, which is memorable on account of his persecution of the Christians (303), D. abdicated and retired to his native country, where he lived in retirement, and died eight years later.

Some think he is the person alluded to as 'Colui Che fece per viltate il gran rifiuto,' Inf. iii. 60. [**Celestino.**]

Diogenes, Diogenes, the celebrated Cynic philosopher, born at Sinopë in Pontus, circ. B. C. 412; died at Corinth at the age of nearly 90, B. C. 323. An account of him and of his philosophy is given by St. Augustine in the *De Civitate Dei* (xiv. 20). D. places him in Limbo among the ancient philosophers, Inf. iv. 137. [**Limbo.**]

Some think D. meant Diogenes of Apollonia in Crete, a celebrated Ionic philosopher, who lived in Cent. v (B. C.); but there is little doubt that the old commentators are right in taking the reference to be to Diogenes the Cynic. Benvenuto mentions Diogenes the Babylonian, a Stoic philosopher who lived in Cent. ii (B. C.), as an alternative.

Diomede, Diomed, son of Tydeus and Deiphylë, King of Argos, one of the Greek heroes who fought against Troy; together with Ulysses he planned the stratagem of the wooden horse, and carried off the Palladium, the secret of which was betrayed to them by the Trojan Antenor, who delivered it into their hands; he was also concerned with Ulysses in the abduction of Achilles from Scyros (cf. Statius, *Achill.* i. 689 ff.).

D. places Diomed and Ulysses together among the Counsellors of evil in Bolgia 8 of Circle VIII of Hell (Malebolge), Inf. xxvi. 56; *Greci*, *v.* 75; *due dentro ad un foco*, *v.* 79; they are enveloped in a single flame, which is divided at the top, *foco diviso di sopra*, *vv.* 52–3; *fiamma cornuta*, *v.* 68; *fiamma*, *v.* 76; xxvii. 1; *foco*, *v.* 79; *fiamma antica*, *v.* 85. [**Consiglieri Frodolenti.**]

D., having heard from Virgil that sinners are enveloped in the flames he is looking at, asks who is in the one which is divided at the top, Inf. xxvi. 46–54; V. replies that within it are Ulysses and Diomed, who are united in their punishment, as they were in their evil-doing (*vv.* 55–7); in that flame, he says, are lamented the ambush of the wooden horse and the theft of the Palladium, as well as the craft by which Achilles was persuaded to desert Deidamia (*vv.* 58–63) [**Deidamia: Palladio**]; D. asks if the spirits within the flames are able to speak, and begs to be allowed to wait until the horned flame approaches (*vv.* 64–9); V. consents, but warns him to leave the speaking to himself, as they, being Greeks, might be shy of D. (*vv.* 70–5) [**Greci**[1]]; when the flame has approached, V. addresses Ulysses and beseeches him to stop and recount to them the manner of his death (*vv.* 76–84); Ulysses complies (*vv.* 85–142) [**Ulisse**].

The theft by Diomed and Ulysses of the Palladium (an ancient image of Pallas Athenë, said to have fallen from the sky), on the preservation of which within the walls of Troy the safety of the city depended, is recorded by Virgil:—

'Omnis spes Danaum et coepti fiducia belli
Palladis auxiliis semper stetit. Impius ex quo
Tydides sed enim scelerumque inventor Ulixes,
Fatale adgressi sacrato avellere templo
Palladium, caesis summae custodibus arcis,
Corripuere sacram effigiem, manibusque cruentis
Virgineas ausi divae contingere vittas,
Ex illo fluere ac retro sublapsa referri
Spes Danaum, fractae vires, aversa deae mens.'
(*Aen.* ii. 162–70.)

In the story as told by Dictys Cretensis, who appears to have been D.'s chief authority for the incidents of the Trojan war, the betrayal and surrender of the Palladium to the Greeks was the act of Antenor, the Trojan chief whose treachery brought about the downfall of the city [**Antenora**]:—

'Duces nostri cognoscunt ab Antenore editum quondam oraculum Trojanis maximo exitio civitati fore si Palladium, quod in templo Minervae esset, extra moenia tolleretur . . . eadem nocte Antenor clam in templum Minervae venit, ubi multis precibus vi mixtis Theano, quae ei templo sacerdos erat, persuasit, uti Palladium sibi traderet, habituram namque magna ejus rei praemia. Ita perfecto negotio ad nostros venit, hisque promissum offert: verum id Graeci obvolutum bene, quo ne intelligi quoquam posset, vehiculo ad tentorium Ulyssis per necessarios fidosque suos remittunt.' (*De Bello Trojano*, v. 5, 8.)

Dione, daughter of Oceanus and Thetis, and mother of Venus by Jupiter, whence Venus is sometimes called Dionaea or even Dionë. D. says that Dionë and her grandson Cupid were worshipped by the ancients as being endowed with the power of inspiring love, as well as Venus, Par. viii. 7–8 [**Ciprigna**]; some commentators, following the Ottimo Comento, take *Dione* here to be Venus herself, but there is little doubt that the majority are

right in understanding it to be her mother. D. calls the planets of Venus and Mercury by the names of their respective mothers, viz. Dionë and Maia, Par. xxii. 144 [**Venere: Maia: Mercurio** 2].

Dionisio 1, Dionysius the Elder, tyrant of Syracuse, B.C. 405–367; placed, together with Alexander the Great, among the Tyrants in Round I of Circle VII of Hell, Inf. xii. 107; D. describes him (in allusion to his long tyranny, during which his subjects were made to suffer from his lust of power and cruelty) as *Dionisio fero, Che fe' Cicilia aver dolorosi anni, vv.* 107–8 [**Tiranni**]. Some think the reference is to Dionysius the Younger, who succeeded his father as tyrant of Syracuse in 367, but was expelled in the next year, when he took refuge at Locri; of this city he made himself tyrant, treating the inhabitants with great cruelty. There is very little doubt, however, that the person intended by D. was the elder Dionysius, of whom Valerius Maximus says:—

'Dionysius, Syracusanorum tyrannus . . . duodequadraginta annorum dominationem peregit.' (ix. 13.)

Dionisio 2, Dionysius the Areopagite, an eminent Athenian, whose conversion to Christianity by the preaching of St. Paul is mentioned in the *Acts* (xvii. 34). He is said to have been the first Bishop of Athens, and to have been martyred there about the year 95. There is a tradition that he visited Paris, and an attempt has been made to identify him with St. Denis, the patron saint of France. In the Middle Ages he was universally credited with the authorship of works on the Names of God, on Symbolical and Mystic Theology, and on the Celestial Hierarchy, all of which are now admitted to be the productions of Neo-Platonists of the fifth or sixth century. The work on the Celestial Hierarchy was translated into Latin in the ninth century by Johannes Erigena, and became the mediaeval text-book of angelic lore.

'These extraordinary treatises . . . widely popular in the West, almost created the angel-worship of the popular creed, and were also the parents of Mystic Theology and of the higher Scholasticism.' (Milman.)

Dionysius is placed among the great Theologians (*Spiriti Sapienti*) in the Heaven of the Sun, where his spirit is pointed out by St. Thomas Aquinas, who speaks of him, in reference to his reputed work on the Celestial Hierarchy, as *quel cero Che, giuso in carne, più addentro vide L'angelica natura e il ministero*, 'that taper which, below in the flesh, saw most deeply into the nature of angels and their office,' Par. x. 115–7 [**Sole, Cielo del**]; *Dionisio*, Par. xxviii. 130; *Dionisio Accademico*, Conv. ii. 14^{34-5}; *Dionysius*, Epist. viii. 7; x. 21; his arrangement of the Angelic Orders in the Celestial Hierarchy identical with that adopted by D., but different from that of St. Gregory, Par. xxviii. 130–5; Dionysius right inasmuch as he was instructed by St. Paul, who had himself been 'caught up into heaven,' *vv.* 136–9 [**Gerarchia**]; his opinion that material generation is the effect of stellar influence, Conv. ii. 14^{32-5}; his works and those of the Fathers neglected for the Decretalists, Epist. viii. 7 [**Ambrogio**]; his *De Caelesti Hierarchia* quoted for the opinion that the Celestial Intelligences receive their light from God and transmit it to those below them, Epist. x. 21 [**Dionisio Accademico**].

The following account of Dionysius, given by the Ottimo Comento, represents the beliefs current about him in the Middle Ages:—

'Questi fu beato Dionisio, che scrisse degli Ordini degli Angioli e delle Gerarchie più a dentro che nullo che fosse dinanzi da lui in lingua aperta. Prima fu filosofo, e fu d'Atene, e fu pagano; e vedendo in Grecia che 'l Sole scurava, quando Cristo patia in sulla croce, e considerando che cio era fuori dell' ordine della natura, perchè la Luna non era interposita tra 'l Sole e noi, gridò e disse: o Iddio della natura pate, o il mondo si disfà. Poi per alluminazione della grazia di Dio seppe sè avere detto il vero, che Cristo, Dio della natura, patì in quella ora morte per ricomperazione dell' umana generazione; divenne Cristiano; e udito di san Paolo, com' elli fu rapito infino al terzo cielo, e ch' elli vide le segrete di Dio, si diede a tanta contemplazione, che per divina spirazione più sottilmente che altri ne scrisse. E' fu ordinato Vescovo da san Paolo. Il quale, dopo la morte di san Piero e di san Paolo, mandato da beato Clemente in Francia, venne a Parigi, e molti vi convertì: dove preso per comandamento di Domiziano imperadore da Fiscemeno prefetto, fu sottoposto a molti tormenti; finalmente allato a l'idolo di Mercurio con le scuri, cioè mannaie, con due suoi compagni, confessando la Trinitade, la testa li fu tagliata; e immantenente il corpo suo si levò, e la testa sua in tra le braccia, guidandolo l'Agniolo di Dio, per due miglia il portò al luogo dove in suo nome è fondata la Chiesa.'

Dionisio 3], Dionysius Agricola (Diniz), King of Portugal, 1279–1325; son of Alphonso (Affonso) III, whom he succeeded, and Beatrice, daughter of Alphonso X of Castile; married Isabella, daughter of Pedro III of Aragon. [**Table vi.**]

The Eagle in the Heaven of Jupiter includes him among the princes whose misdoings he denounces, referring to him as *quel di Portogallo*, Par. xix. 139. [**Aquila** 2.]

It is not clear on what grounds D. condemned Dionysius, for, as Philalethes points out, he has the reputation of being one of the best and ablest rulers of his time, having by his wise government laid the foundations of the future greatness of Portugal. Among the benefits he conferred on his country was the foundation (in 1284) of the University of Lisbon, which he afterwards (in

1308) transferred to Coimbra. Philalethes suggests, on a hint given by the Ottimo Comento ('Riprende il re di Portogallo, però che tutto dato ad acquistare avere, quasi come uno mercatante mena sua vita, e con tutti li grossi mercatanti del suo regno ha affare di moneta: nulla cosa reale, nulla cosa magnifica si puote scrivere di lui'), that D.'s censure of him may be explained by the fact that he devoted himself to extending the commerce of Portugal, instead of taking the field against the Moorish infidels, as his predecessors had done. Or possibly D. misunderstood his action with regard to the Templars in Portugal, who in common with those of Castile and Leon had in 1310 been declared by the Council of Salamanca innocent of all the charges against them. Nevertheless, when the Order was finally suppressed by the Council of Vienne two years later, Dionysius, instead of handing their property over to the Knights of St. John, took possession of it and refused to give it up. D. may have regarded this simply as an act of spoliation, not being aware (at any rate at the time he wrote) that when in 1319 Dionysius founded the Order of Christ he endowed it with the confiscated property of the disbanded Templars, of whom the new Order was chiefly composed.

The infidelity of Dionysius to his wife St. Isabella, and the civil wars between him and his heir Dom Affonso, occasioned by the latter's jealousy of his bastard brother, may also have influenced D.'s judgement against him.

It is, however, remarkable, as Butler observes, that all the sovereigns of the Spanish peninsula come in for a share of this invective (Par. xix. 109–48), that about this time there was a pause in the process of expelling the Mussulmans from that country, and that nearly all the others named are rulers of territories on the outskirts of Christendom. It looks almost as if D. intended this list as a kind of counterpart to the roll of champions of the faith given in Canto xviii. There is probably a further charge implied, that the modern kings were too much occupied in fighting among themselves to be able to attend to internal good government.

Dionisio Accademico, Dionysius the Academician; his opinion that material generation is the effect of stellar influence, Conv. ii. 14^{32-5}.

This D. is probably identical with D. the Areopagite, the title of Academician being given him by Dante, perhaps on the ground that he was an Athenian and a Platonist [**Dionisio 2**]. Some think the reference is to Dionysius of Heraclea, who is several times mentioned by Cicero (*Acad.* ii. 22; *De Fin.* v. 31; *Tuscul.* ii. 11, 25; iii. 9); he was originally a disciple of Zeno the Stoic, but renounced the Stoical philosophy on account of a painful disease of his eyes, whence he was nicknamed 'the Renegade.'

Dionisio Areopagita. [**Dionisio 2.**]

Dionysius, the Areopagite, Epist. viii. 7; x. 21. [**Dionisio 2.**]

Dioscoride, Dioscorides of Anazarba in Cilicia, Greek physician of the first century A. D. He was the author of a work on *materia medica*, treating of plants and their medicinal qualities, which had a great reputation and was translated into Arabic.

'Questo Dioscoride compose uno libro delle virtudi dell' erbe, e la materia in che nascono, cioè che radice, che fusto (o vero gambo), che foglia, che fiore, che frutto fanno, e il libro delle semplici medicine.' (Ottimo Comento.)

He appears to have been a soldier in his youth, and to have collected the materials for his work, which is in five books and treats of between 500 and 600 plants, while following his profession in Greece, Italy, Gaul, and Asia Minor. D. places him in Limbo, among the great philosophers of antiquity, speaking of him, in reference to his book, as *il buono accoglitor del quale*, 'the good assembler of qualities,' Inf. iv. 139–40. [**Limbo.**]

Dite, Dis, name given by the Romans to Pluto, King of the Infernal Regions, used by D. (as a synonym of *Lucifero*) in the sense of Satan, Inf. xi. 65; xii. 39; xxxiv. 20. [**Lucifero.**]

D. also uses the name *Dite* for one of the divisions of Hell, within which, beginning with Circle VI, is the lower Hell ('basso inferno,' Inf. viii. 75) where are punished sins of malice and bestiality (those of incontinence being punished outside), *città che ha nome Dite*, Inf. viii. 68; *terra sconsolata*, *v.* 77; *terra*, *v.* 130; ix. 104; x. 2; *città del foco*, x. 22; *città roggia*, xi. 73; and (according to some, though it is better here to understand it of Lucifer) *Dite*, xi. 65. Virgil uses *Dis* in the same way in the sense of Hell:—

'Noctes atque dies patet atri janua Ditis.'
(*Aen.* vi. 127.)

The city of Dis, which begins at Circle VI, is fiery-red owing to the eternal fire burning within it (Inf. viii. 70–5), and is fortified with moats, and towers, and walls of iron (*vv.* 76–8). Its description is evidently borrowed from Virgil (*Aen.* vi. 548 ff.):—

'Respicit Aeneas subito, et sub rupe sinistra
Moenia lata videt, triplici circumdata muro,
Quae rapidus flammis ambit torrentibus amnis...
Porta adversa ingens, solidoque adamante columnae;
Vis ut nulla virûm, non ipsi exscindere ferro
Caelicolae valeant. Stat ferrea turris ad auras.'

It appears not to be any lower than Circle V, the descent hitherto having been very gradual, the only changes of level mentioned being between the first and second Circles (Inf. v. 1), and between the third and fourth (Inf. vi. 114). It is not until the brink of Hell proper is reached that the descent becomes steep (Inf. x. 135–6; xi. 1–5; xx. 1–10). [**Inferno: Porta di Dite.**]

Dite, Porta di. [**Porta 6.**]

Doagio, Douay, town in N.E. corner of France, on the Scarpe, about 20 miles S. of Lille, in the modern Département du Nord, which in D.'s day formed part of Flanders.

Hugh Capet (in Circle V of Purgatory) mentions it, together with Ghent, Lille, and Bruges, to indicate Flanders, in connexion with the cruel treatment of that country and its Count by Philip the Fair, Purg. xx. 46. [**Bruggia: Fiandra.**]

Doctrina, Christiana, De, St. Augustine's work (in four books) *On Christian Doctrine*; his comparison of those who wrongfully interpret the Scriptures to a man who abandons the direct path and arrives at his destination by a circuitous route, Mon. iii. 4^{60-8} (*Doct. Christ.* i. 36, § 41:—

'Quisquis in scripturis aliud sentit, quam ille qui scripsit, illis non mentientibus, fallitur; sed tamen . . . ita fallitur, ac si quisquam, errore deserens viam, eo tamen per agrum pergat, quo etiam via illa perducit. Corrigendus est tamen, et quam sit utilius viam non deserere demonstrandum est, ne consuetudine deviandi etiam in transversum aut perversum cogatur'). [**Agostino**[2].]

Dolcino, Fra, Dolcino de' Tornielli of Novara, said to have been the natural son of a priest, born in the latter half of Cent. xii near Romagnano in the Val di Sesia, about 20 miles N. of Novara in Piedmont. He was known as Fra Dolcino because of his connexion with the sect of the Apostolic Brothers, founded in 1260 by Gerardo Segarelli of Parma, with the object of bringing back the Church to the simplicity of the Apostolic times. After the death of Segarelli, who was burned alive at Parma in 1300, Fra Dolcino became the acknowledged head of the sect. He was one of the many social and religious fanatical reformers who arose from time to time in the Middle Ages, and was credited by his opponents with the most heretical and abominable doctrines, especially with regard to women; but most of the charges against him appear to have been baseless calumnies. His biographer, Mariotti, says of him:—

'Divested of all fables which ignorance, prejudice, or open calumny involved it in, Dolcino's scheme amounted to nothing more than a reformation, not of religion, but of the Church; his aim was merely the destruction of the temporal power of the clergy. . . . The wealth, arrogance, and corruption of the Papal See appeared to him, as it appeared to Dante, as it appeared to a thousand other patriots before and after him, an eternal hindrance to the union, peace, and welfare of Italy, as it was a perpetual check upon the progress of the human race.'

Fra Dolcino became prominent in 1305, when, on the promulgation of a Bull of Clement V for the total extirpation of his sect, he with some thousands of followers withdrew to the hills between Novara and Vercelli, where he occupied a strong position and defied for more than a year the repeated attacks of the Church authorities, aided by 'Crusaders' not only from the immediate neighbourhood, but from Lombardy, Savoy, Provence, and other parts as well. Finally, after they had tried in vain to support themselves by robbery, they were reduced by starvation,—large numbers were massacred on the mountains, others were burned. Fra Dolcino and his companion, the beautiful Margaret of Trent, who was asserted to be his mistress, were taken prisoners, and burned alive at Vercelli (June, 1307), the former having first been paraded through the streets in a waggon, after being horribly tortured and mutilated.

D. assigns, by implication, to Fra Dolcino, who was still alive at the time he was writing, a place among the Schismatics and Sowers of discord in Bolgia 9 of Circle VIII of Hell (Malebolge), Inf. xxviii. 55. [**Scismatici.**]

As D. and Virgil pass through the Bolgia a number of the spirits, hearing that D. is alive, stop and look at him in wonder, Inf. xxviii. 46–54; one of them (Mahomet) addresses D. and bids him, when he returns to the upper world, to tell Fra Dolcino that, unless he wishes quickly to join him in Hell, he had better provision himself, so that he may not 'by stress of snow' give the victory to the Novarese, who otherwise would not gain it easily (*vv.* 55–60). Mahomet's interest in Fra Dolcino may be due, as Philalethes suggests, to the similarity of their doctrines in the matter of women and marriage. Benvenuto remarks:—

'Autor sub ista pulcra fictione vult ostendere quod Macomethus erat sollicitus de evasione Dulcini, quia vere Dulcinus fuit simia Macomethi.'

A contemporary account of Fra Dolcino and his doctrines is given by Villani, who probably had this passage of the *D. C.* in mind when he wrote it:—

'Nel detto anno 1305 del contado di Novara in Lombardia fu uno frate Dolcino, il quale non era frate di regola ordinata, ma fraticello sanza ordine, con errore si levò con grande compagnia d'eretici, uomini e femmine di contado e di montagna di piccolo affare, proponendo e predicando il detto frate Dolcino sè essere vero apostolo di Cristo, e che ogni cosa dovea essere in carità comune, e simile le femmine essere comuni, e usandole non era peccato. E più altri sozzi articoli di resia predicava, e opponeva che 'l papa, e' cardinali, e gli altri rettori di santa Chiesa non osservavano quello che doveano nè la vita vangelica, e ch'egli dovea essere degno papa. Ed era con seguito di più di tremila uomini e femmine, standosi in su le montagne vivendo a comune a guisa di bestie; e quando falliva loro vittuaglia, prendevano e rubavano dovunque ne trovavano; e così regnò per due anni. Alla fine rincrescendo a quelli che

seguivano la detta dissoluta vita, molto scemò sua setta, e per difetto di vivanda, e per le nevi ch' erano, fu preso per gli Noaresi e arso con Margherita sua compagna, e con più altri uomini e femmine che con lui si trovaro in quegli errori.' (viii. 84.)

Benvenuto, who derived his information from a nephew of the physician who attended Fra Dolcino, gives a long and interesting sketch of his personality and career. He testifies to his great learning and wonderful eloquence, wherein doubtless lay the secret of his influence with the multitude, and speaks with admiration of his fortitude under torture; but he confirms the current reports as to the profligacy of his teaching.

The author of the Ottimo Comento states that he himself witnessed the execution of some of Fra Dolcino's followers at Padua :—

'Io scrittore ne viddi de' suoi ardere in Padova in numero di ventidue ad una volta; gente di vile condizione, idioti, e villani.'

Domenicani], Dominicans or Preaching Friars, called also Black Friars from the habit of the Order; founded by St. Dominic at Toulouse in 1215. They were originally a Mendicant Order like their rivals the Franciscans, whose Order had been founded by St. Francis of Assisi a short time before; but in both cases the rule of poverty was gradually relaxed, until finally the two Orders became wealthy and powerful institutions.

'By St. Dominic, the founder of the Friar Preachers, Christendom was overspread with a host of zealous, active, devoted men, whose function was popular instruction. They were gathered from every country, and spoke, therefore, every language and dialect. In a few years, from the sierras of Spain to the steppes of Russia; from the Tiber to the Thames, the Trent, the Baltic Sea; the old faith, in its fullest mediaeval, imaginative, inflexible rigour, was preached in almost every town and hamlet. The Dominicans did not confine themselves to popular teaching: the more dangerous, if as yet not absolutely disloyal seats of the new learning, of inquiry, of intellectual movement, the universities, Bologna, Paris, Oxford, are invaded, and compelled to admit these stern apostles of unswerving orthodoxy.' (Milman.)

The Dominicans are alluded to by St. Thomas Aquinas (in the Heaven of the Sun), himself a Dominican, as *la santa greggia*, *Che Domenico mena per cammino*, Par. x. 94–5; *il suo peculio*, Par. xi. 124; *le sue pecore*, *vv.* 127, 130; by the Franciscan St. Bonaventura (in the Heaven of the Sun) as *rivi Onde l'orto cattolico si riga*, Par. xii. 103–4; St. Thomas Aquinas reproves the degeneracy of the Dominicans, Par. xi. 124–39; some think the phrase *la pianta onde si scheggia* (*v.* 137) refers to the diminution of their numbers in consequence of their going in search of prelacies and other ecclesiastical offices, so that the Order had become like a tree reft of its branches.

St. Bonaventura alludes (Par. xii. 60) to the dream of St. Dominic's mother that she had given birth to a dog bearing a lighted torch in its mouth; from this arose the punning appellation of the *Dominicani* as *Domini canes*, a conceit which is introduced in the well-known fresco (attributed to Simone Memmi) of the Church Militant and Triumphant in the Cappella degli Spagnuoli in Santa Maria Novella at Florence, in which the heretics are represented as wolves being chased by the Dominicans in the shape of black and white dogs.

The distinctive characteristics of the Dominican and Franciscan Orders are alluded to by St. Thomas Aquinas, who speaks of St. Francis as being 'seraphic in ardour,' and of St. Dominic as 'a cherubic light for wisdom,' the followers of the former being more especially distinguished by their good works, those of the latter by their attention to doctrine, Par. xi. 37–9.

'La Chiesa di Dio cadea per molti errori e per molti dissoluti peccati, non temendo Iddio; e 'l beato Domenico per la sua santa scienza e predicazione gli corresse, e funne il primo stirpatore degli eretichi; e 'l beato Francesco per la sua umiltà e vita apostolica e di penitenzia corresse la vita lascibile, e ridusse i cristiani a penitenzia e a vita di salute.' (Villani, v. 25.)

The parallel between the two angelic and the two monastic Orders was, as Butler points out, based upon the interpretation then current, by which the Cherubim were represented as excelling in knowledge, the Seraphim in ardour; thus St. Thomas Aquinas says :—

'Cherubim interpretatur plenitudo scientiae, Seraphim autem interpretatur ardentes . . . ab ardore charitatis.' (S. T. i. Q. 63, A. 7.) 'Cherubim habent excellentiam scientiae, Seraphim vero excellentiam ardoris.' (S. T. i. Q. 103, A. 5.)

Domenico, St. Dominic, born 1170, twelve years before St. Francis of Assisi, in the village of Calahorra, in Old Castile; he is supposed to have belonged to the noble family of Guzman, his father's name being Felix, his mother's Joanna. The latter is said to have dreamed before he was born that she gave birth to a dog with a torch in its mouth, which set the world on fire. At the age of fifteen he went to the University of Palencia, where he studied theology for ten years. He was early noted for his self-denial and charity, it being told of him that during a famine he sold his clothes to feed the poor, and that, in order to ransom the brother of a poor woman who appealed to him, he offered to sell himself as a slave to the Moors. In 1195 he joined the Chapter of the Cathedral of Osma. In 1202 he accompanied his Bishop on a diplomatic mission to Den-

mark and thence to Rome. On his way back, two years later, he remained for some time in Languedoc, where he took an active part in the Albigensian Crusade, preaching, and, according to some accounts, even fighting, against the heretics. In 1215 he accompanied Folquet, Bishop of Toulouse, to the Lateran Council; and in the same year, on his return to Toulouse, he founded his Order of Preaching Friars, which was formally recognized by Honorius III in 1217. By the latter he was appointed Master of the Sacred Palace at Rome, where he henceforth resided. In 1219 the centre of his Order was established at Bologna, Dominican convents having by this time been founded in Italy, Spain, France, Germany, Poland, and England. He died in August, 1221, at Bologna, where he was buried, his remains being preserved in the marble tomb by Niccolò Pisano in the Church of San Domenico. He was canonized soon after his death (in 1234) by Gregory IX, who declared that he no more doubted the sanctity of Dominic than that of St. Peter or St. Paul. Philalethes quotes an account of his personal appearance, in which he is described as well-built, with a handsome countenance, at once imposing and attractive, delicate complexion, reddish hair and beard, and long beautiful hands; his voice was said to be powerful and musical as became a great preacher.

St. D. is popularly regarded as the founder of the Inquisition, and a relentless persecutor of heretics; as a matter of fact the inquisitorial functions were not attached to his Order until more than ten years after his death, and it is more than doubtful whether he was personally implicated in the severe measures which were employed against the unfortunate Albigenses.

St. D. is mentioned by name by St. Thomas Aquinas (in the Heaven of the Sun), Par. x. 95; by St. Bonaventura, Par. xii. 70; by the former, who was a Dominican, and as such laments the degeneracy of his Order, he is spoken of as *principe*, Par. xi. 35; *l'altro* (as distinguished from St. Francis), *v.* 38; *splendore di cherubica luce*, *v.* 39; *colui, che degno Collega fu a mantener la barca Di Pietro* (i.e. the worthy colleague of St. F.), *vv.* 118–20; *nostro patriarca*, *v.* 121; *pastor*, *v.* 131; *pianta* (acc. to one interpretation), *v.* 137; *correggier*, *v.* 138; by St. Bonaventura, a Franciscan, he is referred to as *l'altro duca* (as distinguished from St. F.), Par. xii. 32 (so *l'altro*, *v.* 34); *campione*, *v.* 44; *l'amoroso drudo Della fede cristiana*, *vv.* 55–6; *il santo atleta, Benigno ai suoi, ed ai nemici crudo*, *vv.* 56–7; *l'agricola, che Cristo Elesse all' orto suo per aiutarlo*, *vv.* 71–2; *messo e famigliar di Cristo*, *v.* 73; *gran dottor*, *v.* 85; *torrente ch' alta vena preme*, *v.* 99; *l'una rota della biga, In che la santa Chiesa si difese* (St. F. being the other), *vv.* 106–7; *cotanto paladino* (according to one interpretation), *v.* 142 [**Paladino**]; St. D. and St. F. are referred to together, by St. T. A., as *due principi* (*della Chiesa*), Par. xi. 35; by St. B., as *due campioni* (*della Chiesa*), Par. xii. 44; *l'una e l'altra rota della biga* (*di santa Chiesa*), *vv.* 106–7.

St. D. is mentioned, together with St. Benedict, St. Augustine, and St. Francis, in connexion with the statement that a man may lead a religious life without belonging to a religious order, Conv. iv. 28^{68-71}.

St. Thomas Aquinas (in the Heaven of the Sun), having explained to D. how Christ raised up two champions, St. Dominic and St. Francis, to succour the Church in her need (Par. xi. 28–39), proceeds to relate the life of the latter (*vv.* 40–117) [**Francesco** [2]]; he then speaks of St. Dominic, declaring him to be a worthy colleague of St. Francis (*vv.* 118–23), and bewails the backslidings of the Dominican Order (*vv.* 124–39); when St. Thomas has ceased, after an interval, St. Bonaventura begins to relate the life of St. Dominic, premising that, as he and St. Francis had been engaged together as 'two champions in one warfare,' it was meet that 'where one was the other should be brought in' (Par. xii. 31–45); after describing the situation of Calahorra, the birthplace of St. D. (*vv.* 46–57) [**Callaroga**], he alludes to the dream of the mother of the latter before he was born (*vv.* 58–60) (*see above*), and to that of his godmother at his baptism (*vv.* 61–6) (*see below*); he then explains the name *Dominicus* as being the possessive of *Dominus*, 'the Lord,' whose he wholly was (*vv.* 67–70) (*see below*), and says that he was worthily so called, inasmuch as his first desire was toward the first counsel which Christ gave (*Matt.* xix. 21), and in that even when quite a child he gave promise of his future devotion (*vv.* 70–8); verily, too, were his father and mother well named (*vv.* 78–81) [**Felice: Giovanna** [3]]; not for the sake of worldly fame did he acquire learning, but in order to know Christ and to serve His Church (*vv.* 82–7); not for worldly advantage or profit did he supplicate the Pope, but for permission to strive against the evil world on behalf of the seed of faith, of which the twenty-four spirits surrounding D. were the fruit (*vv.* 88–96) [**Sole, Cielo del**]; then he set out to fulfil his mission, attacking heresy wherever it was most strong, and by his example inspiring his followers to carry on his good work after him (*vv.* 97–105); St. B. then, after drawing a parallel between St. Dominic and St. Francis, concludes in his turn with a lamentation over the backslidings of the Franciscan Order (*vv.* 106–26) [**Francescani**].

The dream of St. Dominic's godmother, alluded to by St. Bonaventura (Par. xii. 61–6), was, according to the old biographers, that she saw him with a star on his forehead, which

illuminated the whole world; Pietro di Dante says:—

'Illa matrona quae in baptismo dicti sancti Dominici dedit assensum abrenuntiando Satanae, ut fit in tali actu, somniavit ante dictum puerum in fronte portare quandam stellam, quae lumen et directionem ad portum salutis denotat.'

Benvenuto:—

'Domina quae tenuit ipsum in baptismo somniavit quod Dominicus ipse habebat stellam in fronte praefulgidam, quae illuminabat totum mundum.'

As to the meaning of the name *Dominicus* (*vv.* 67-70) St. Thomas Aquinas says:—

'*Dominicus* denominative dicitur a *Domino* . . . non dicitur de his de quibus Dominus praedicatur; non enim consuevit dici quod aliquis homo qui est dominus sit dominicus; sed illud quod qualitercumque est Domini, dominicum dicitur, sicut dominica voluntas, vel dominica manus, vel dominica passio.' (S. T. iii. Q. 16, A. 3.)

With reference to the names of the father and mother of St. Dominic (*vv.* 79-81) Casini quotes from one of the old biographers (that of Theodoric):—

'Generatur a patre Felice: parturitur, nutritur, fovetur a Johanna Dei gratia matre; renascitur et Dominico nomine insignitur, gratiae alumnus, divinitatis cupidus, aeternaeque felicitatis heres futurus.'

The description of the incident of his childish devotion (*vv.* 76-8) appears to have been borrowed by D., as Casini points out, from the account given by Vincent of Beauvais in the *Speculum Historiale*:—

'Nato igitur ex piis parentibus et religiose viventibus, in illa puerili aetate sua cor ei senile jam inerat, et sensus veneranda canities tenella sub facie latitabat: cum enim esset adhuc puerulus, nondum a nutricis diligentia segregatus, deprehensus et saepe lectum dimittere, quasi jam carnis delicias abhorreret, et eligebat potius ad terram accumbere.' (xxix. 94.)

Dominazioni, Dominions, mentioned by Beatrice (in the Crystalline Heaven), in her exposition of the arrangement of the Angelic Hierarchies, as ranking first in the second Hierarchy, Virtues and Powers ranking next, Par. xxviii. 122-3; in the *Convivio* D. says that the second Hierarchy consists of Principalities, Virtues, and Dominions, in that order, Conv. ii. 6^{90-3} [**Gerarchia**]. The Dominions preside over the Heaven of Jupiter [**Paradiso**].

Dominico. [Domenico.]

Domiziano, Domitian (Titus Flavius Domitianus Augustus), Roman Emperor, younger son of Vespasian, and successor of his brother, Titus; he was born at Rome A.D. 51, became Emperor in 81, and was murdered in 96. Among the many crimes imputed to him was a relentless persecution of the Christians, which is mentioned by Tertullian and Eusebius, but of which there is no historical record.

Domitian is mentioned by Statius (in Purgatory), who says that the Emperor's cruelties to the Christians caused him to shed tears of compassion, Purg. xxii. 82-4. [**Stazio.**]

D.'s authority for the persecution of Domitian was doubtless Orosius, who says:—

'Domitianus per annos quindecim ad hoc paulatim per omnes scelerum gradus crevit, ut confirmatissimam toto orbe Christi Ecclesiam datis ubique crudelissimae persecutionis edictis convellere auderet.' (vii. 10, § 1.)

This persecution is also mentioned by St. Augustine (*Civ. Dei*, xviii. 52).

Donati], ancient noble family of Florence (with which D. was connected by marriage, his wife Gemma having been the daughter of Manetto Donati), who were Guelfs and lived in the Porta san Piero, as Villani records (iv. 11; v. 39). In 1300, when the Bianchi and Neri feuds were introduced into Florence from Pistoja, the Donati took the side of the latter party, of which they became the head, while their near neighbours the Cerchi sided with the Bianchi [**Bianchi**]. This partisanship led to the outbreak into actual hostilities of a long-standing rivalry between these two houses, the Donati, who were proud of their noble descent but poor, being bitterly jealous of the upstart and wealthy Cerchi [**Cerchi**].

'Avvenne che per le invidie si cominciarono tra' cittadini le sette; e una principale e maggiore s'incominciò nel sesto dello scandalo di porte san Piero, tra quegli della casa de' Cerchi e quegli de' Donati, l'una parte per invidia, e l'altra per salvatica ingratitudine. Della casa de' Cerchi era capo messer Vieri de' Cerchi, e egli e quegli di sua casa erano di grande affare, e possenti, e di grandi parentadi, e ricchissimi mercatanti, che la loro compagnia era delle maggiori del mondo; uomini erano morbidi e innocenti, salvatichi e ingrati, siccome genti venuti di piccolo tempo in grande stato e podere. Della casa de' Donati era capo messer Corso Donati, e egli e quegli di sua casa erano gentili uomini e guerrieri, e di non soperchia ricchezza, ma per motto erano chiamati *Malefami*. Vicini erano in Firenze e in contado, e per la conversazione della loro invidia colla bizzarra salvatichezza nacque il superbio isdegno tra loro, e maggiormente si raccese per lo mal seme venuto di Pistoia di parte bianca e nera.' (Vill. viii. 39.)

Some think the Donati, as well as the Cerchi, are referred to by Cacciaguida (in the Heaven of Mars) in his denunciation of the 'nuova fellonia' which burdened the Porta san Piero in Florence, Par. xvi. 94-6; the Donati, and Corso Donati in particular, are alluded to (probably with a reference to the nickname *Malefami* borne by the family) by Piccarda Donati (in the Heaven of the Moon), in connexion with their forcible removal of her from the convent of St. Clara, as *uomini a mal più ch' a bene usi*, Par. iii. 106. [**Corso: Piccarda.**]

D. mentions several members of the Donati family, viz. Buoso, Cianfa, and Corso, to whom he assigns places in Hell; Forese and Piccarda, whom he places respectively in Purgatory and Paradise; and Ubertino Donati.

Donati, Buoso. [Buoso Donati.]

Donati, Cianfa. [Cianfa.]

Donati, Corso. [Corso Donati.]

Donati, Forese. [Forese.]

Donati, Gemma. [Gemma Donati.]

Donati, Piccarda. [Piccarda.]

Donati, Ubertino. [Donato, Ubertin.]

Donatio Constantini], the so-called 'Donation of Constantine,' the pretended grant by the Emperor Constantine to Pope Sylvester and his successors of the sovereignty of Italy and of the whole West; spoken of by D. as 'quella dote che da Costantin prese il primo ricco patre,' Inf. xix. 115–17; and alluded to, Purg. xxxii. 124–9; Par. xx. 55–60; Mon. ii. 12^{15-18}, 13^{66-9}; iii. 10^{1-6}, $^{105-7}$, 13^{60-4}. [Costantino.]

Donato, Aelius Donatus, celebrated Roman grammarian of Cent. iv, said to have been the preceptor of St. Jerome; he was the author of a commentary on Virgil (now lost) and of another on Terence, but his most famous work was an elementary Latin grammar *De octo partibus Orationis*, which has formed the groundwork of most similar treatises down to the present day. Owing to the popularity of this work in the Middle Ages (which was one of quite the earliest books to be printed, being printed even before the invention of movable types) the name of its author became a synonym for grammar, just as Euclid is with us for geometry; thus the title of a Provençal grammar of Cent. xiii runs 'Incipit Donatus Provincialis'; Rustebuef says in *L'estat du monde* (*v.* 158), 'Chascuns a son donet perdu'; and Piers Plowman (v. 209), 'Thanne drowe I me amonges draperes my donet to lerne.'

D. places Donatus in the Heaven of the Sun, where he is named by St. Bonaventura among the great Doctors (*Spiriti Sapienti*) who are with himself, as 'quel Donato Ch' alla prim' arte degnò poner mano' (i.e. D. the grammarian), Par. xii. 137–8. [Sole, Cielo del.]

Donato, Ubertin, one of the Donati of Florence, who married a daughter of Bellincione Berti of the house of Ravignani; mentioned by Cacciaguida (in the Heaven of Mars), who refers to the displeasure of Ubertino at the marriage of his wife's sister to one of the Adimari, a family of inferior rank, Par. xvi. 119–20. [Adimari: Bellincion Berti: Donati.]

Doria, Branca. [Branca d'Oria.]

Draghignazzo, one of the ten demons in Bolgia 5 of Circle VIII of Hell (Malebolge), deputed by Malacoda to escort D. and Virgil, Inf. xxi. 121; he joins in the attack on the Barrator Ciampolo, Inf. xxii. 73 [Ciampolo]. Philalethes renders the name 'Drachennaser.'

Driades, Dryads, nymphs of the trees, who were believed to die with the trees which had been their abode, and with which they had come into existence, Ecl. ii. 56.

Drusi, distinguished Roman family of the Livia gens; mentioned with the Decii as having laid down their lives for their country, Conv. iv. 5^{122-4}.

Witte, not seeing the point of the allusion, says:—

'Mi sembra sospetto il nome dei *Drusi*, non potendo credere che l'autore voglia dar luogo fra gli uomini più illustri di Roma al tribuno Marco Livio Druso. Sospetterei dunque che siano da sostituirvi i *Curzii*, o qualche altra famiglia celebre.'

Giuliani accordingly reads *Fabi*, pointing to Par. vi. 47, where the Decii and Fabii are mentioned together. But there is little doubt that *Drusi* is the right reading, the Drusi being coupled with the Decii in a passage in the *Aeneid* with which D. was certainly familiar, since he quotes part of it elsewhere (Mon. ii. 5^{109-11}):—

'Quin Decios Drusosque procul, saevumque securi
Aspice Torquatum et referentem signa Camillum.'
(*Aen.* vi. 824–5.)

It is noteworthy that both Torquatus and Camillus are also introduced into this same paragraph of the *Convivio* (iv. $5^{118, 134}$). Of Virgil's reference to the Drusi Servius says in his commentary:—

'Hi duo fuerunt. Horum prior vicit Hasdrubalem; alter est filius Liviae, uxoris Augusti.'

Duca, duke, leader; title by which D. refers to Theseus, *il duca d'Atene*, Inf. xii. 17 [Teseo]; Agamemnon, *lo gran duca dei Greci*, Par. v. 69 [Agamemnone]; it is also one of the titles by which D. most commonly designates Virgil [Virgilio].

Duca, Guido del. [Guido del Duca.]

Ducatus, the Duchy of Spoleto, district of central Italy, corresponding roughly to the modern province of Umbria. Spoleto became the capital of an independent duchy under the Lombards in the latter half of Cent. vi; it subsequently formed part of the Papal States, having been made over by the Countess Matilda of Tuscany, with other fiefs, to Pope Gregory VII in 1077.

D. describes it as being on the right side of Italy if the Apennines be taken as the dividing line (from N. to S.), V. E. i. 10^{50}. [Spoletum: Spoletani.]

Duera, Buoso da. [Buoso da Duera.]

Durazzo, Dyrrachium, the ancient Epidamnus, town in Greek Illyria (the modern Albania) on a peninsula in the Adriatic sea; it was the usual port of arrival for passengers from Brundusium (Brindisi). Caesar was here repulsed by the Pompeian troops in B.C. 48, and forced to retreat, with considerable loss, towards Thessaly, where on Aug. 9 he completely defeated Pompey at the battle of Pharsalia.

Durazzo is mentioned by the Emperor Justinian (in the Heaven of Mercury), together with Pharsalia, in connexion with the exploits of the Roman Eagle, Par. vi. 65. [**Aquila** [1].]

DXV, 'Five hundred ten and five,' the mystic number 'sent from God,' *un cinquecento diece e cinque Messo da Dio*, which Beatrice foretells is to slay the 'harlot' and the 'giant' of the Procession in the Terrestrial Paradise, Purg. xxxiii. 43–4. [**Processione.**]

This mysterious prophecy, the mysticism of which is obviously borrowed from *Rev.* xiii. 18 ('Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six'), is usually understood to indicate the coming of some *leader* who shall regenerate the Church and reinvigorate the Empire, the Roman numerals DXV = 515 being taken to represent the Latin DVX, i. e. *dux*, 'leader.'

'Modo poetico di discrivere il nome dell' ufficio dello esecutore della giustizia di Dio: et fallo per numeri, cinquecento si scrive per D, cinque si scrive per V, dieci si scrive per X, et accoppiare queste lettere insieme DVX. Et perchè nel verso sieno altrimenti ordinate . . . non ci ha forza, chè ciò è conceduto di licenzia poetica a potersi trasporre le dizioni.' (Anon. Fior.)—'Idest unus dux; nam D semel positus apud arithmeticos significat quingentos, V importat quinque, X decem, et istae tres literae constituunt istud nomen dux.' (Benv.)

The majority of commentators take the personage thus indicated to be identical with the *Veltro* of Inf. i. 101–11, who is generally supposed to be Can Grande della Scala, of Verona [**Veltro**]. Scartazzini points out that Can Grande (who had in the previous year been appointed Imperial Vicar in Verona and Vicenza) was on Dec. 16, 1318, elected Captain-General of the Ghibelline League in Lombardy, just about the time (probably) that D. was completing the *Purgatorio* [**Can Grande**].

Butler suggests that the puzzle may be simplified by a consideration of *dates*, regard being had to the connexion between the mystic number and 'the eagle who left his feathers in the car' (Purg. xxxiii. 38)—the eagle representing the Roman Emperor. He points out that in the autumn of 799 Charlemagne once more entered Italy, while Pope Leo III was meditating his great scheme of the revival of the Western Empire in his person:—

'Five hundred and fifteen years from this entry of the first Teutonic Caesar brings us to 1314, in which year Lewis of Bavaria was elected Emperor. Under him, and several great partisan leaders, Matthew Visconti, Can Grande of Verona, Castruccio Castracane, Uguccione della Faggiuola, the cause of the Empire began again to make head against the Papacy. The same year also saw the deaths of Philip the Fair and Clement V, the first of the Avignon Popes.'

Some think the letters DXV indicate a Pope under his title of Vicar of Christ, 'Domini Xti Vicarius'; others that they indicate Christ Himself at His Second Coming, 'Dominus Xtus Victor.'

E

Eaco, Aeacus, King of Aegina, son of Jupiter and the nymph Aegina, after whom the island was named. D. mentions him in the *Convivio* as an instance of prudence, justice, liberality, and affability, referring to the story as told by Ovid in the 'Metamorphoses' of how he helped Cephalus in the war between Athens and Crete (*Metam.* vii. 506–11, which D. translates, but evidently from a corrupt text); how the population of Aegina was destroyed by a plague (*vv.* 523–613); how in answer to his prayer Jupiter repopulated the island by changing the ants into men, who were hence called Myrmidons (*vv.* 614–57); and how he was the father of Telamon, Peleus, and Phocus, and grandfather of Ajax and Achilles (*vv.* 476–77), Conv. iv. 27^{165-98}. [**Aeacidae: Cefalo: Egina: Mirmidoni.**]

Eber. [**Heber.**]

Ebree, Hebrew women; their place in the Celestial Rose pointed out by St. Bernard, who specially indicates Rachel, Sarah, Rebekah, Judith, and Ruth, the last (who was only a Hebrew by marriage) being referred to as the great-grandmother of David, Par. xxxii. 7–18. [**Rosa.**]

Ebrei, the Hebrews, the inhabitants of Jerusalem, Purg. iv. 83 (where the meaning is that Jerusalem in the N. and the Mt. of Purgatory in the S. hemisphere are equidistant from the Equator, being antipodes) [**Gerusalemme**]; the Hebrews of Gideon's army, 'who showed themselves weak at the drinking,' i. e. 'bowed down on their knees to drink' (*Judges* vii. 6), introduced as an example of gluttony in Circle VI of Purgatory, Purg. xxiv. 124 [**Gedeone: Golosi**]; the Hebrews obliged by the Mosaic law on vows to make the offering, but permitted to commute

it (*Lev.* xxvii), Par. v. 49; they are referred to as *la gente a cui il mar s'aperse* (i. e. the people that crossed the Red Sea), being introduced, in allusion to their murmuring in the desert (*Deut.* i. 26–8), as an example of sloth in Circle IV of Purgatory, Purg. xviii. 134 [**Accidiosi**]; and spoken of, in allusion to the capture of Jerusalem by Titus, as *la gente che perdè Gerusalemme*, Purg. xxiii. 29; and, in allusion to their murmuring against Moses in the wilderness, as *la gente ingrata, mobile e ritrosa*, Par. xxxii. 132; called Hebrews after Heber, from whom they inherited the Hebrew tongue, V. E. i. 6^{54-5} [**Heber**]; the children of Israel, Purg. ii. 46; Conv. ii. 1^{59}, 6^{4}; V. E. i. 7^{68}; Mon. i. 8^{23}, 14^{68}; ii. 8^{59}; Epist. vii. 8; x. 7 [**Giudei : Israel**].

Ebreo, Hebrew tongue; the Psalter translated from Hebrew into Greek, and from Greek into Latin, Conv. i. 7^{99-102}; the language spoken by Adam, and transmitted by Heber to the Hebrews, who alone retained it after the confusion of tongues at Babel, in order that Christ 'might use not the language of confusion but that of grace,' V. E. i. 6^{49-61} [**Babel : Heber**]. In the *D. C.* D. retracts the opinion that Adam spoke Hebrew, Par. xxvi. 124–6 [**Adamo**].

Ebro, river Ebro in Spain, which rises in the Cantabrian Mts. and flows S. E. through Navarre, Aragon, and Catalonia, entering the Mediterranean some 50 miles S. of Tarragona; the troubadour Folquet (in the Heaven of Venus) indicates his birthplace Marseilles as lying between the Ebro and the Macra, Par. ix. 89 [**Folco : Macra**]; the Ebro and the Ganges (i. e. Spain and India) antipodal, *Ibéro*, Purg. xxvii. 3–4 [**Gange : Ibéro**].

Ecate], Hecatë, deity of the lower world, identified with the Moon in heaven, Diana on earth, and Proserpine in the infernal regions; alluded to by Farinata in Circle VI of Hell as *la donna che qui regge*, i.e. the Moon, Inf. x. 80. [**Luna.**]

Ecclesia, the Church, Mon. ii. 13^{60}; iii. 3^{42-133}, 6^{11}, 10^{5-130}, 13^{13-76}, 14^{1-50}, 15^{7-62}. [**Chiesa.**]

Ecclesiaste, the Book of Ecclesiastes of Solomon, Conv. ii. 11^{82}; iv. 2^{74}, 6^{174}, 16^{49}; quoted, Conv. ii. 11^{82-5} (*Eccles.* v. 13: *Vulg.* v. 12); Conv. iv. 2^{74-5} (*Eccles.* iii. 7); Conv. iv. 6^{174-9} (*Eccles.* x. 16–17); Conv. iv. 15^{69-71} (*Eccles.* iii. 21); Conv. iv. 16^{49-55} (*Eccles.* x. 16–17).—The Book of Ecclesiastes is supposed to be symbolized by one of the four-and-twenty elders (representing the twenty-four books of the O. T. according to the reckoning of St. Jerome) in the mystical Procession in the Terrestrial Paradise, Purg. xxix. 83–4. [***Bibbia:*** **Processione.**]

Ecclesiastes. [***Ecclesiaste.***]

Ecclesiastico, the apocryphal Book of Ecclesiasticus, Conv. iii. 8^{14}; Epist. x. 22; quoted, Conv. iii. 8^{14-16} (*Ecclus.* i. 3); Conv. iii. 8^{16-20} (*Ecclus.* iii. 21–3: *Vulg.* iii. 22); Conv. iii. 14^{58-60} (*Ecclus.* xxiv. 9: *Vulg.* xxiv. 14); Epist. x. 22 (*Ecclus.* xlii. 16).

Ecclesiasticus. [***Ecclesiastico.***]

Eco], the nymph Echo, who used to keep Juno engaged by incessantly talking to her, while Jupiter sported with the nymphs. Juno, on finding this out, punished Echo by changing her into an echo. In this state the nymph fell in love with Narcissus, but, her love not being returned, she pined away in grief, so that nothing remained of her but her voice.

D., comparing the double rainbow to a voice and its echo, refers to Echo as *quella vaga Ch' amor consunse come sol vapori*, Par. xii. 14–15. He got the story from Ovid (*Metam.* iii. 356–401). [**Narcisso.**]

Ecuba, Hecuba, wife of Priam, King of Troy, and mother of Hector, Paris, Polydorus, Polyxena, and several other children. After the fall of Troy she was carried away as a slave by the Greeks. On the way to Greece, Polyxena was torn from her and sacrificed on the tomb of Achilles; at the same time the lifeless body of her son Polydorus, who had been murdered by Polymestor, was washed up on the shore. Mad with grief, she went out of her mind and was changed into a dog; in this state she leapt into the sea at a place hence called Cynossema, 'tomb of the dog.'

D. mentions her in connexion with her madness, alluding to the deaths of Polyxena and Polydorus, and to her barking like a dog, Inf. xxxv. 13–21 [**Polissena : Polidoro**]; his account of her is taken from Ovid, several of whose phrases he has closely copied :—

'Troja simul Priamusque cadunt: Priameïa conjux
Perdidit infelix hominis post omnia formam;
Externasque novo latratu terruit auras . . .
Ilion ardebat . . .
Nata, tuae (quid enim superest?) dolor ultime matri,
Nata, jaces; videoque tuum, mea vulnera, vulnus! . . .
Aspicit ejectum Polydori in litore corpus,
Factaque Threiciis ingentia vulnera telis . . .
. . . pariter vocem, lacrimasque introrsus obortas
Devorat ipse dolor . . .
. . . rictuque in verba parato
Latravit, comata loqui: locus extat, et ex re
Nomen habet.' (*Metam.* xiii. 404–575.)

Edipo, Oedipus, son of Laius, King of Thebes, and of Jocasta. Laius, having learned from an oracle that he was doomed to be slain by his own son, exposed Oedipus on Mt. Cithaeron, with his feet pierced and tied together. The child was found by a shepherd and brought up by Polybus, King of Corinth, whom Oedipus supposed to be his father. Having in his turn learned from an oracle that he was destined to slay his father and commit incest with his mother, he departed from Corinth in order to avoid his fate. As

he journeyed he met Laius, whom he slew in a quarrel, not knowing him to be his father. In the neighbourhood of Thebes he encountered the Sphinx, which, seated on a rock, put a riddle to every Theban that passed by, and slew whoever failed to solve it. In order to get rid of the monster, the Thebans proclaimed that they would bestow the kingdom of Thebes and the hand of Jocasta on the person who should solve the riddle. This Oedipus succeeded in doing, whereupon the Sphinx flung herself down from the rock [**Sfinge**]. He now became King of Thebes, and married his mother Jocasta, by whom he became the father of Eteocles, Polynices, Antigonë, and Ismenë. In consequence of this incestuous marriage the country of Thebes was visited with a plague. The oracle, on being consulted, declared that the murderer of Laius must be expelled. Being told by the seer Tiresias that he himself was the guilty man, Oedipus in horror put out his eyes and left Thebes, Jocasta having hanged herself [**Jocasta**].

D. mentions Oedipus as having blinded himself in order to hide his shame, and translates from Statius (*Thebaid* i. 47): 'Merserat aeterna damnatum nocte pudorem Oedipodes,' Conv. iii. 8^{91-5}; the reluctance of his son Polynices to reveal to Adrastus his father's name on account of his shame for the crimes of Oedipus, Conv. iv. 25^{105-15}. [**Adrasto**: **Polinice.**]

The solving of the riddle of the Sphinx by Oedipus is alluded to, Purg. xxxiii. 49, where, following a corrupt reading of a passage in Ovid (*Metam.* vii. 759–60), D. implies that the riddle was solved by the Naiads, instead of by Laiades, i.e. Oedipus, son of Laius. [**Naiade.**]

Edoardo [1], Edward I, King of England, 1272–1307, son of Henry III and Eleanor of Provence; alluded to by Sordello (in Antepurgatory) as *migliore uscita*, 'the better issue' of *il re della semplice vita* (i.e. Henry III), Purg. vii. 132 [**Arrigo d'Inghilterra**]; he is alluded to again (by the Eagle in the Heaven of Jupiter), in reference to the long war between England and Scotland during his reign, as *l'Inghilese*, Par. xix. 122 [**Inghilese**]. D.'s good opinion of him is endorsed by Villani:—

'Del detto Arrigo nacque il buono re Adoardo che a' nostri presenti tempi regna, il quale fece di gran cose.' (v. 4.) . . . 'Nel detto anno 1307 morio il buono e valente Adoardo re d'Inghilterra, il quale fu uno de' più valorosi signori e savio de' cristiani al suo tempo, e bene avventuroso in ogni sua impresa di là da mare contra i saracini, e in suo paese contra gli Scotti, e in Guascogna contra i Franceschi, e al tutto fu signore dell' isola d'Irlanda e di tutte le buone terre di Scozia, salvo che il suo rubello Ruberto di Busto, fattosi re degli Scotti, si ridusse con suoi seguaci a' boschi e montagne di Scozia.' (viii. 90.)

Fazio degli Uberti, who describes Henry III as—

'Bello del corpo e misero del core,'

speaks of his son as—

'Io buon Odoardo,
Del cui valor nel mondo è fama adesso . . .
Come un gigante fue del corpo, e in vista
Grande e fiero, e d'animo sì forte,
Che per avversità mai non s'attrista.'
(*Dittam.* iv. 25.)

Edoardo [2], Edward II, King of England, 1307–1327; thought by some to be alluded to as *l'Inghilese*, Par. xix. 122, where the reference is more probably to Edward I. [**Inghilese.**]

Egidio [1], St. Giles of Assisi, one of the three earliest followers of St. Francis; he was the author of a book called *Verba Aurea*; and died at Perugia in 1272. St. Thomas Aquinas (in the Heaven of the Sun) mentions him, together with St. Sylvester, in connexion with St. Francis, Par. xi. 83. [**Francesco** [2]: **Silvestro** [2].]

Egidio [2], Egidio Colonna Romano, commonly called Aegidius Romanus Eremita, Roman monk of the Augustinian Order of Eremites, was born circ. 1245; he studied under St. Thomas Aquinas at Paris, and while there was appointed tutor to Philip (afterwards Philip IV), the son of Philip III, for whose instruction his best known work, the *De Regimine Principum*, was composed; on the death of Philip III in 1285, he was deputed by the University of Paris to congratulate the new king, his former pupil, on his accession to the throne; in 1292 he was appointed General of his Order, and in 1295 Boniface VIII made him Archbishop of Bourges; a few years later (circ. 1298) he wrote at the instance of Boniface a work, *De Renunciatione Papae*, in support of the validity of Celestine's abdication, and in 1302 Boniface made him a Cardinal; in 1311 he was present at the Council of Vienne, at which Clement V published the decree for the suppression of the Templars; he died at Avignon, Dec. 20, 1316, and was buried at Paris in the Church of the Grands-Augustins, where his tomb was still to be seen before the Revolution, with his recumbent figure and the following epitaph:—

'Hic jacet aula morum, vitae munditia,—Archiphilosophiae Aristotelis perspicacissimus—Commentator—Clavis et doctor theologiae lux in lucem—Reducens dubia—Fr. Aegidius de Roma Ord. fratruum eremit. —S. Augustini—Archiepiscopus Bituricensis qui obiit—Anno D. 1316 die xxii mensis—Decembris.'

Besides the *De Regimine Principum* Egidio was the author of numerous works, including several astronomical treatises and commentaries upon Aristotle, Peter Lombard, and Aquinas; among them was a commentary on the *De Anima* of Aristotle, which was dedicated to Edward I, and is supposed to have led to

the foundation of numerous monasteries of the Augustinian Order in England; he also wrote in Italian a commentary on the famous *canzone* of Guido Cavalcanti on the nature of love ('Donna mi prega, perch'io voglio dire'). D. mentions him in connexion with the *De Regimine Principum*, speaking of him as *Egidio Eremita*, Conv. iv. 24^{97-9}. [***Regimine Principum, De.***]

Egidio Eremita. [**Egidio** [2].]

Egina, island of Aegina, in the Saronic Gulf, between Argolis and Attica; said to have been named from the nymph Aegina, daughter of the river-god Asopus, who here gave birth to Aeacus, his father being Jupiter. As the island had been depopulated by a pestilence sent by Juno, Jupiter, in answer to the prayers of Aeacus, restored the population by changing ants into men, who were hence called Myrmidons.

D., who got the story from Ovid (*Metam.* vii. 523–657), speaks of the plague of Aegina and the Myrmidons, Inf. xxix. 59. [**Eaco: Mirmidoni.**]

Egitto, Egypt; the wise men of, their computation of the stars, Conv. ii. 15^{19-22} [**Savi** [1]]; Alexander the Great died there while waiting for the return of his embassy to the Romans, and was buried there, Mon. ii. 9^{61-74} [**Alessandro** [2]]; Vesoges and Ptolemy, Kings of, Mon. ii. $9^{35, 70}$ [**Vesoges: Tolommeo** [2]]; alluded to as *ciò che di sopra il mar rosso è*, i.e. the district above the Red Sea (though some think Arabia is intended), Inf. xxiv. 90; in Antepurgatory D. hears the Spirits chanting the words: 'In exitu Israel de Aegypto' (from *Psalm* cxiv. 1: 'When Israel went out of Egypt,' formerly chanted by the priests in funeral processions), Purg. ii. 46; this passage is quoted again and commented on, Conv. ii. 1^{59-65}:—

'Nell'uscita del popolo d'Israele d'Egitto, la Giudea è fatta santa e libera . . . cioè nella uscita dell'anima dal peccato, essa si è fatta santa e libera in sua podestade';

and in the Letter to Can Grande, Epist. x. 7:—

'Si literam solam inspiciamus, significatur nobis exitus filiorum Israel de Aegypto, tempore Moysis; si allegoriam, nobis significatur nostra redemptio facta per Christum; si moralem sensum, significatur nobis conversio animae de luctu et miseria peccati ad statum gratiae; si anagogicum, significatur exitus animae sanctae ab hujus corruptionis servitute ad eternae gloriae libertatem';

hence D. uses *Egitto* in the sense of life upon earth, as opposed to that in *Gerusalemme*, the heavenly Jerusalem, Par. xxv. 55.

Egiziani. [**Aegyptii.**]

Egloghe [1], Eclogues of Virgil; referred to as *Bucolici Carmi*, Purg. xxii. 57; *Bucolica*, Mon. i. 11^{5}. [***Bucolica.***]

Egloghe [2], Latin Eclogues of D. addressed to Giovanni del Virgilio. In 1318 Giovanni, a professor at Bologna (styled 'Joannes de Virgilio' from his imitations of Virgil), addressed to D. a Latin poem (beginning 'Pieridum vox alma') in which he urges him to write poetical compositions in Latin. D. replied in a Latin eclogue (Ecl. I), in which he himself figures under the name of Tityrus, Giovanni under that of Mopsus, and a friend (said to be Dino Perini) under that of Meliboeus. Giovanni sent an eclogue in response inviting D. to Bologna, to which D. replied in a second eclogue (Ecl. II), written between Sep. 1319 and Sep. 1321, declining the invitation.

The dates of the composition of the *Inferno* and *Purgatorio* have been to some extent fixed on the strength of sundry allusions in this poetic correspondence. [***Commedia.***]

These two Eclogues, though their genuineness has not been unquestioned, are commonly accepted as authentic works of D. Villani does not mention them, but Boccaccio includes them in his list of D.'s writings:—

'Oltre a questo (il *De Monarchia*) compose il detto Dante due *Egloghe* assai belle, le quali furono intitolate e mandate da lui per risposta di certi versi mandatigli, al maestro Giovanni del Virgilio.'

There also exists a Latin commentary upon them, by a contemporary writer, whose name is unknown (edited by F. Pasqualigo, Lonigo, 1887). The Eclogues, of which there are four or five MSS. in existence, were first printed at Florence, at the beginning of Cent. xviii, in a collection of Latin poems (in 11 vols.), *Carmina illustrium Poetarum Italorum* (1719–1726).

El, appellation of God; Adam (in the Heaven of Fixed Stars) says that during his lifetime God was called on earth *J* (i.e. 'Jah' or 'Jehovah,' *Psalm* lxviii. 4), but afterwards he was called *El* (i.e. 'Elohim,' God Almighty), Par. xxvi. 133–6.

D. (who was probably thinking of *Exod.* vi. 3: 'I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name Jehovah was I not known unto them') here retracts the opinion expressed in the *De Vulgari Eloquentia* (i. 4^{28-31}), where he says the first word spoken by Adam was doubtless *El*, the name of God. There is considerable doubt as to the correct reading in *v.* 134, but the weight of authority appears to be on the side of *J*. (See Moore, *Text. Crit.* pp. 486–92.)

These names *Jehovah*, commonly translated *Lord* in A. V., and *Elohim*, translated *God*, are the two chief names used for the Deity throughout the Hebrew Scriptures. [J.]

Electra, daughter of Atlas, Mon. ii. 3^{74-8}. [**Elettra** [1].]

Elementorum, De Proprietatibus. [***Proprietatibus Elementorum, De.***]

Elena[1], Helen, daughter of Jupiter and Leda, wife of Menelaus, King of Sparta, whose abduction by Paris led to the long Trojan war; placed in Circle II of Hell among the Lustful, Inf. v. 64 [**Lussuriosi**]. The rape of Helen is alluded to, Epist. v. 8 [**Argi**].

Elena[2]. [**Helena.**]

Elena, Sant'. [**Santelena.**]

Elenchis, De Sophisticis. [***Sophisticis Elenchis, De.***]

Eleonora], Eleanor, second daughter of Raymond Berenger IV of Provence; married in 1236 to Henry III of England, died 1291; she is referred to by the Emperor Justinian (in the Heaven of Mercury) as one of the four daughters of Raymond, each of whom became a Queen, Par. vi. 133–4. [**Beringhieri, Ramondo: Table xi**].

Elettra[1], Electra, daughter of Atlas, and mother of Dardanus, the founder of Troy (*Aen.* viii. 134 ff.); placed in Limbo together with Hector and Aeneas, Inf. iv. 121 [**Limbo**]; mentioned as ancestress of Aeneas, Mon. ii. 3^{74-5} [**Atlantis**].

Elettra[2], Electra, daughter of Agamemnon and Clytaemnestra; thought by some to be the Electra placed by D. in Limbo, Inf. iv. 121, but Aeneas' ancestress is undoubtedly the Electra D. meant. [**Elettra**[1].]

Ell, Hebrew word meaning 'my God,' Purg. xxiii. 74 (ref. to *Matt.* xxvii. 46); as variant of *El*, Par. xxvi. 139. [**El.**]

Elia, the prophet Elijah; his assumption into Heaven in a fiery chariot, Inf. xxvi. 35 (ref. to 2 *Kings* ii. 9–12); his appearance with Moses at the Transfiguration, Purg. xxxii. 80 (ref. to *Matt.* xvii. 8); Mon. iii. 9^{81-3} (ref. to *Matt.* xvii. 4).

Elias, the prophet Elijah, Mon. iii. 9^{83}. [**Elia.**]

Elice, Helicë or Callisto, daughter of Lycaon, King of Arcadia; she was one of Diana's nymphs, but was dismissed when the latter discovered that she had been seduced by Jupiter, by whom she became the mother of Arcas. Juno in jealousy turned her into a bear, in which shape she was pursued by her son, who was on the point of slaying her when Jupiter transformed them both into constellations, Callisto becoming the Great Bear, and Arcas the Little Bear or Boötes. The story is told by Ovid (*Metam.* ii. 401–530).

Her dismissal by Diana is alluded to, Purg. xxv. 130–2; she and her son are mentioned as constellations, Par. xxxi. 32–3. [**Boote: Carro, II**[1]: **Corno: Orsa.**]

Elicona, Helicon, celebrated range of mountains in Boeotia, sacred to Apollo and the Muses, in which rose the famous fountains of the Muses, Aganippë and Hippocrenë. D. (perhaps through a misunderstanding of *Aen.* vii. 641; x. 163) speaks of Helicon itself as a fountain, Purg. xxix. 40; V. E. ii. 4^{67}; he mentions the visit of Pallas Athenë to H. to assure herself of its wonders (told by Ovid, *Metam.* v. 250–72), as a parallel to his own visit to the court of Can Grande at Verona, Epist. x. 1 [**Saba**]; referred to as *montes Aonii*, Ecl. i. 28 [**Aonius**].

Eliodoro, Heliodorus, treasurer of Seleucus, King of Syria, by whom he was commissioned to remove the treasures from the Temple at Jerusalem; as he was about to lay hands on them 'there appeared an horse with a terrible rider upon him, and he ran fiercely, and smote at Heliodorus with his forefeet' (2 *Maccab.* iii. 25). H. is included among the instances of Avarice in Circle V of Purgatory, where this incident is alluded to, Purg. xx. 113. [**Avari.**]

Eliòs, name used by D. for God, Par. xiv. 96. The word is probably borrowed direct from the Greek; thus Uguccione da Pisa says in his *Magnae Derivationes*:—

'Ab *ely*, quod est deus, dictus est sol *elyos*, quod pro deo olim reputabatur.'

D. frequently speaks of God as *Sole*, e.g. Par. ix. 8; x. 53; Conv. iii. 12, &c. Possibly he identified *Eliòs* with the Hebrew *Eli*, just as he seems to have done *Giove* with *Jehovah*.

Elisabetta], Elisabeth, wife of Zacharias, mother of John the Baptist, and 'cousin' (*Luke* i. 36) of the Virgin Mary; the visit of the latter to her is alluded to by the Slothful in Circle IV of Purgatory, who cry, *Maria corse con fretta alla montagna* (ref. to *Luke* i. 39–40), Purg. xviii. 100 [**Accidiosi**]; her salutation of the Virgin (*Luke* i. 42) is chanted by the four-and-twenty elders in the Terrestrial Paradise, Purg. xxix. 85–7 [**Processione**].

Eliseo[1], brother of D.'s great-great-grandfather Cacciaguida, Par. xv. 136. [**Cacciaguida: Dante.**]

Eliseo[2],], the prophet Elisha; referred to (in connexion with his having witnessed the assumption of Elijah into Heaven in a fiery chariot) as *colui che si vengiò con gli orsi*, Inf. xxvi. 34 (ref. to 2 *Kings* ii. 9–12, 23–4).

Elisio, Elysium, the abode of the Blessed in the lower world; mentioned in connexion with the meeting of Aeneas with the shade of Anchises in the Elysian Fields, Par. xv. 27 (ref. to *Aen.* vi. 684–91). [**Anchise.**]

Ellesponto, the Hellespont, the present Straits of the Dardanelles, across the narrowest part of which, between Abydos and Sestos, Xerxes built his famous bridge of boats, Purg.

xxviii. 71; Mon. ii. 9^{52-8} (where D. quotes Lucan, *Phars.* ii. 672–3) [**Serse**]; at the same place Leander used to swim across nightly from Abydos to visit Hero at Sestos, in connexion with which incident D. compares the Strait to the stream of Lethë, which separated him from Matilda, Purg. xxviii. 73–4 [**Leandro**].

Eloquentia, De Vulgari, D.'s treatise *On the Vulgar Tongue*, a dissertation in Latin on the Italian language as a literary tongue, with an examination of the fourteen dialects of Italy, and a consideration of the metre of the *canzone*, the latter portion of the work forming a fragmentary 'art of poetry.' The work was originally planned to consist of at least four books, as appears from the fact that D. twice reserves points for consideration in the fourth book, 'in quarto hujus operis' (V. E. ii. 4^{13}, 8^{83}). In its unfinished state it consists of two books only; the first, which is introductory, is divided into nineteen chapters; the second, into fourteen, the last of which is incomplete, the work breaking off abruptly in the middle of the inquiry as to the structure of the stanza. The division into chapters is due to D. himself, as is evident from the fact that on one occasion he refers back to a previous chapter, 'in tertio hujus libri capitulo' (V. E. ii. 8^{61-2}).

The *De Vulgari Eloquentia* was written during D.'s exile, the actual date of its composition being disputed. It is probably an earlier work than the *De Monarchia*, and perhaps earlier than the *Convivio*; but there is a strong argument for placing it after the latter in a passage in that work in which D. speaks of a book which, God willing, he intends to compose upon the Vulgar Tongue:—

> 'Di questo si parlerà altrove più compiutamente in un libro ch' io intendo di fare, Dio concedente, di *Volgare Eloquenza*.' (Conv. i. 5^{67-9}.)

On the other hand, John, Marquis of Montferrat, who died in 1305, is spoken of in the book itself (V. E. i. 12^{37-9}) as being still alive, as is Charles II of Naples, who died in 1309; some critics, therefore, hold that it must have been written in or before 1305, and consequently before the *Convivio*. (See Scartazzini, *Prol. della D. C.*, pp. 338–57.)

The work was first printed at Vicenza in 1529, not in the original Latin, but in an Italian translation by Gian Giorgio Trissino (1478–1550), under the title of *Dante de la Vvlgare Elvqvenzia: tradvtto in lingua Italiana;* this edition was reprinted at Ferrara in 1583. The original Latin text was printed at Paris in 1577 by Corbinelli. Three MSS. of the work are known, one at least belonging to Cent. xiv. A critical edition by Pio Rajna, containing a greatly improved text, was published, under the auspices of the Italian Dante Society, at Florence in 1896 (ed. min., 1897).

The original title of the treatise was *De Vulgari Eloquentia*, as may be gathered from what D. himself says (V. E. i. 1^{1-2}, 11^{11}; Conv. i. 5^{68-9}); the title *De Vulgari Eloquio* appears in one at least of the MSS., as well as in the *editio princeps*; its general use dates from the beginning of the present century.

Both Villani and Boccaccio include the work in their lists of D.'s writings; the former says (in a passage which is omitted from some MSS. of the *Cronica*):—

> 'Altresì fece uno libretto che l'intitola *de vulgari eloquentia*, ove promette fare quattro libri, ma non se ne truova se non due, forse per l'affrettato suo fine, ove con forte e adorno latino e belle ragioni ripruova tutti i vulgari d'Italia.' (ix. 136.)

Boccaccio says:—

> 'Appresso, già vicino alla sua morte, compose uno libretto in prosa latina, il quale egli intitolò *De vulgari eloquentia*, dove intendeva di dare dottrina a chi imprendere la volesse, del dire in rima; e comecchè per lo detto libretto apparisca lui avere in animo di dovere in ciò comporre quattro libri, o che più non ne facesse dalla morte soprappreso, o che perduti sieno gli altri, più non appariscono che due solamente.'

Eloquio, De Vulgari. [***Eloquentia, De Vulgari.***]

Elsa, river of Tuscany, which rises in the hills to the W. of Siena, and, flowing N.W., joins the Arno a few miles below Empoli. In certain parts of the river, especially in the neighbourhood of Colle, its water has the property of 'petrifying' objects immersed in it, being charged with carbonic acid and subcarbonate of lime. This peculiarity is referred to by Beatrice, who likens the worldly thoughts that obscure D.'s mental vision to the incrustations formed by the Elsa water, Purg. xxxiii. 67–8. Fazio degli Uberti also mentions it:—

> 'Non è da trapassar e starsi muto
> Dell' Elsa, che dal colle a pugna corre,
> Che senza prova non l'avrei creduto.
> Io dico che vi feci un legno porre
> Lungo e sottile, e pria che fosse un mese
> Grosso era e pietra, quando 'l venni a torre:
> Colonne assai ne fanno nel paese.'
> (*Ditt.* iii. 8.)

Ema, small stream in Tuscany, which rises in the hills S. of Florence and falls into the Greve a few miles from the city. It is crossed near Galluzzo by the road from the Valdigreve to Florence.

Cacciaguida (in the Heaven of Mars) laments that the first Buondelmonte who came to Florence had not been drowned in the Ema on his way from his castle of Montebuono, Par. xvi. 143. [**Buondelmonti.**]

Emilia. [**Aemilis.**]

Emmaus], village about 8 miles from Jerusalem, on the road to which Christ appeared to Cleopas and his companion after His resurrection (*Luke* xxiv. 13–35); alluded to, Purg. xxi. 7–9.

Empedocles, philosopher of Agrigentum in Sicily, circ. B.C. 450; he is said to have thrown himself down the crater of Mt. Aetna, that by his sudden disappearance he might be taken to be a god; but the volcano revealed the manner of his death by throwing up one of his sandals. Some fragments of his works, which were in verse, are extant. He was chosen as a model by Lucretius.

D., whose knowledge of E. was probably derived from Cicero (*Acad.* i. 5; *N. D.* i. 12), places him, together with Heraclitus (with whom he is coupled by Aristotle in the *Ethics*, viii. 1), in Limbo among the great philosophers of antiquity, Inf. iv. 138 [**Limbo**]; and alludes to his theory of periodic destruction and construction in the scheme of the universe, Inf. xii. 42–3 [**Caos**]. Benvenuto refers to Horace's jeering account of his death:—

> 'Deus immortalis haberi
> Dum cupit Empedocles, ardentem frigidus Aetnam
> Insiluit.' (*A. P.* 464-6)

Empireo, Cielo. [**Cielo Empireo.**]

Empyreum, Caelum. [**Cielo Empireo.**]

Enea, Aeneas, son of Anchises and Venus, one of the great champions of Troy against the Greeks in the Trojan war. After the fall of Troy he crossed over to Europe, and finally settled at Latium in Italy, where he became the ancestral hero of the Romans. The *Aeneid* of Virgil contains an account of his wanderings before he reached Latium. Here he founded Lavinium, so called after his wife Lavinia, the daughter of Latinus. Turnus, to whom Lavinia had been betrothed, made war against Latinus and Aeneas, in the course of which the former was slain. Aeneas afterwards slew Turnus, and was eventually himself slain in battle with the Rutulians. [**Lavinia**: **Latino**[1]: **Turno.**]

Aeneas, whom D. consistently regards as the founder of the Roman Empire, is placed in Limbo in company with his ancestress Electra, Hector, and Julius Caesar, Inf. iv. 122 [**Limbo**]; *Enea*, Inf. ii. 32; iv. 122; xxvi. 93; Conv. ii. 11^{38}; iii. 11^{159} (*see below*); iv. 5^{48}, 26^{61}; *Aeneas*, Mon. ii. 3^{30-113}, 4^{51}, $7^{69, 80}$, $11^{9, 16}$; Epist. vii. 4; *figliuol d'Anchise*, Inf. i. 74; Purg. xviii. 137; Par. xv. 27; *parente di Silvio*, Inf. ii. 13; *l'antico che Lavinia tolse* (i.e. the ancient hero who wedded Lavinia), Par. vi. 3; *primus pater Romani populi*, Mon. ii. 3^{30}, 11^{9}; *invictissimus atque piissimus pater*, Mon. ii. 3^{36}.

His departure from Troy, Inf. i. 73–5; his arrival in Italy contemporary with the birth of David, Conv. iv. 5^{47-8} [**David**]; his sojourn in Africa with Dido, and laudable self-restraint in quitting her, Conv. iv. 26^{64-70}; his departure from Africa commanded by Jupiter (*Aen.* iv. 272–6), Epist. vii. 4; his stay with Acestes in Sicily (*Aen.* v. 35 ff.), his training of Ascanius to arms (*Aen.* v. 545 ff.), his institution of games in memory of Anchises (*Aen.* v. 45 ff.), his consideration for his aged followers (*Aen.* v. 715–18), his honourable burial of Misenus (*Aen.* vi. 162–84), Conv. iv. 26^{93-142}; his naming of Gaëta after his nurse Caieta (*Aen.* vii. 1–4), Inf. xxvi. 92–3; his descent to the infernal regions and interview with Anchises (*Aen.* vi. 98 ff.), Inf. ii. 13–15, 32; Par. xv. 25–7; Conv. iv. 26^{70-6}; Mon. ii. 7^{68-70} [**Anchise**]; his marriage with Lavinia (*Aen.* vi. 764; xii. 194), Par. vi. 3; his combat with Turnus, whom he would have spared but for the belt of Pallas (*Aen.* xii. 887–952), Mon. ii. 11^{6-21}; his shield (*Aen.* viii. 652–6), Mon. ii. 4^{50-1}; his son Silvius, Inf. ii. 13 [**Silvio**]; the predestined founder of the Roman Empire, Inf. ii. 20–1; the father of the Roman people as testified by Virgil throughout the *Aeneid*, Mon. ii. $3^{30, 120}$, 7^{69}; his justice and piety, Inf. i. 73; Mon. ii. 3^{46-7}; called 'pius' by Virgil, Conv. ii. 11^{38-9}; 'the light and hope of the Trojans,' Conv. iii. 11^{159-60} (*see below*); compared to Hector, Mon. ii. 3^{53-4}; his nobility both by descent and marriage in respect of all three continents,—of Asia, by descent from Assaracus and by marriage with Creusa,—of Europe, by descent from Dardanus and by marriage with Lavinia,—of Africa, by descent from Electra and by marriage with Dido, Mon. ii. 3^{58-117} [**Assaraco**: **Creusa**: **Dardano**: **Lavinia**: **Elettra**[1]: **Dido**].

In the passage, Conv. iii. 11^{158-60}, all the texts read *Enea*, which perhaps was written by D. by a slip for *Ettore* [**Ettore**], Hector being the person referred to by Virgil in the passage quoted (*Aen.* ii. 281):—

> 'O lux Dardaniae, spes o fidissima Teucrum,
> Quae tantae tenuere morae? quibus Hector ab oris
> Exspectate venis?'

Eneida, the *Aeneid* of Virgil, Purg. xxi. 97; V. N. § $25^{76, 83}$; Conv. i. 3^{75}; ii. 6^{120}; iii. 11^{159}; iv. 4^{115}, 24^{96}, $26^{64, 70}$. [***Aeneis.***]

Ennius], Roman poet, born B.C. 239, died 169; he was a Greek by birth, but a Roman subject, and was regarded by the Romans as the father of their poetry. His most important work was an epic poem in dactylic hexameters, entitled *Annales*, being the history of Rome from the earliest times to his own day. With the exception of a few fragments none of his works has been preserved.

D. does not mention Ennius by name, but quotes a speech of Pyrrhus, which occurs as a quotation from E. in Cicero's *De Officiis* (i. 12), whence D. evidently took it, Mon. ii. 10^{60-70}. [**Pirro**[2].]

Enrico. [**Arrigo.**]

Enrico di Susa. [**Ostiense.**]

Ente, De Simpliciter, Aristotle's treatise *On Simple Being*, more commonly called the *Metaphysics*, Mon. i. 12^{51}, 13^{15}, $15^{12, 19}$; iii. 14^{49}. [***Metaphysica.***]

Eolo, Aeolus, god of the winds, which he was supposed to keep shut up in a mountain and to let out at will, Purg. xxviii. 21; Juno's speech to (*Aen.* i. 65), V. N. § 25[77].

Eoo, Eous, one of the four horses which drew the chariot of the Sun, Conv. iv. 23[136]; Ecl. ii. 1. D. refers to Ovid (*Metam.* ii. 153–5):—

'Interea volucres Pyroeis, Eous, et Aethon,
Solis equi, quartusque Phlegon, hinnitibus auras
Flammiferis implent.'

Eous. [Eoo.]

Ephesios, Epistola ad, St. Paul's Epistle to the Ephesians, Mon. ii. 13[16]; Epist. x. 27; quoted, Mon. ii. 13[16–25] (*Ephes.* i. 5-8); Mon. iii. 1[22] (*Ephes.* vi. 14); Epist. v. 10 (*Ephes.* iv. 17); Epist. x. 27 (*Ephes.* iv. 10).

Epicurei, Epicureans; so called from Epicurus, Conv. iv. 6[111]; the E., the Stoics, and the Peripatetics, the three great philosophical schools at Athens, Conv. iii. 14[138–9]; the three sects of the active life, symbolized by the three Maries at the sepulchre of our Lord, Conv. iv. 22[159–62]; Torquatus an Epicurean, Conv. iv. 6[110–12] [Torquato[2]]; *i seguaci di Epicuro,* placed among the Heretics in Circle VI of Hell, Inf. x. 14 [Epicuro]. Casini comments:—

'I seguaci d'Epicuro, secondo Dante, ponevano che l'anima morisse col corpo; credenza che nel medioevo fu professata da molti che dai casi o dalle condizioni particolari della vita furono allontanati dall' ortodossia cattolica: tra essi dovettero esser o esser creduti nel secolo xiii molti ghibellini, ai quali gravi colpe appose la Curia romana e singolarmente quella di favorire le eresie degli Albigesi, dei Valdesi, dei Catari, ecc.; sì che furono designati assai volte, con strana confusione d'idee e di nomi, come *paterini* ed *epicurii*: così si spiega perchè Dante ponga tra i seguaci d'Epicuro Farinata degli Uberti, Federico II, il cardinale Ubaldini, ecc.'

Epicuro, Epicurus, celebrated Greek philosopher, born B.C. 342, died 270. In 306 he went to Athens, where he started the philosophical school, called after him the Epicurean, which taught that the *summum bonum,* or highest good, is happiness. This happiness he held to be not sensual enjoyment, but peace of mind, as the result of the cultivation of the virtues. According to him virtue was to be practised because it led to happiness, whereas the Stoics held that virtue should be cultivated for its own sake.

D. places E. and his followers in Circle VI of Hell among the Heretics, as having denied the immortality of the soul, Inf. x. 14 [**Epicurei: Eretici**]. This disbelief in a future state D. condemns as the worst of all forms of 'beastliness':—

'Dico, che intra tutte le bestialità quella è stoltissima, vilissima e dannosissima chi crede, dopo questa vita, altra vita non essere.' (Conv. ii. 9[55–8].)

He gives a summary of the philosophy of Epicurus, Conv. iv. 6[100–10]:—

'Epicuro, veggendo che ciascuno animale, tosto ch'è nato e quasi da natura dirizzato nel debito fine, fugge dolore e domanda allegrezza, disse questo nostro fine essere voluptate . . . cioè diletto senza dolore. E però che tra il diletto e 'l dolore non ponea mezzo alcuno, dicea che voluptade non era altro, che non dolore; siccome pare Tullio recitare nel primo di Fine de' Beni (*De Fin.* i. 11: 'doloris omnis privatio recte nominata est voluptas').

He dismisses as false the opinions of E. and the Stoic Zeno as to the real end of life, that of Aristotle being the true one, Conv. iv. 22[27–31]; quotes Cicero's arguments against E. in the *De Finibus* (ii. 4, 19), Mon. ii. 5[83–9].

Epicurus. [Epicuro.]

Epistola Jacobi. [***Jacobi Epistola.***]

Epistola Judae. [***Judae Epistola.***]

Epistola ad Colossenses. [***Colossenses, Epistola ad.***]

Epistola ad Corinthios. [***Corinthios, Epistola ad.***]

Epistola ad Ephesios. [***Ephesios, Epistola ad.***]

Epistola ad Galatas. [***Galatas, Epistola ad.***]

Epistola ad Hebraeos. [***Hebraeos, Epistola ad.***]

Epistola ad Philippenses. [***Philippenses, Epistola ad.***]

Epistola ad Romanos. [***Romanos, Epistola ad.***]

Epistola ad Timotheum. [***Timotheum, Epistola ad.***]

Epistolae Canonicae], the canonical Epistles of St. James, St. Peter, St. John, and St. Jude; supposed to be symbolized by the four elders in humble guise, crowned with roses and other crimson flowers (as emblems of love), in the mystical Procession in the Terrestrial Paradise ('quattro in umile paruta'), Purg. xxix. 142, 145–8. [Processione.]

Epistolae Johannis. [***Johannis Epistolae.***]

Epistolae Paulinae], the Pauline Epistles, supposed to be symbolized by the elder with a sword in the mystical Procession in the Terrestrial Paradise, Purg. xxix. 134, 139-41, 145–8. [Processione.]

Epistolae Petri. [***Petri Epistolae.***]

Epistole Dantesche], D.'s Letters, the number and authenticity of which have been much disputed. Scartazzini and others are inclined to reject them all as spurious. Of the fourteen

which have at various times been attributed to D., ten are commonly accepted as genuine, although their authenticity has by no means been satisfactorily established. These ten, which are written in Latin, are addressed as follows:—

1. To Niccolò Albertini da Prato, Cardinal of Ostia (Epist. i), written after July, 1304.
2. To Oberto and Guido, Counts of Romena, nephews of Alessandro da Romena (Epist. ii), written circ. 1304.
3. To the Marquis Moroello Malaspina (Epist. iii), written circ. 1307.
4. To a Pistojan exile, said to be Cino da Pistoja (Epist. iv), written circ. 1308.
5. To the Princes and Peoples of Italy, on the coming of the Emperor Henry VII (Epist. v), written in 1310. There exists an old Italian translation of this letter, which is attributed to Marsilio Ficino (1433–1499).
6. To the People of Florence (Epist. vi), dated March 31, 1311; mentioned by Villani (ix. 136).
7. To the Emperor Henry VII (Epist. vii), dated April 18, 1311; mentioned by Villani (ix. 136).
8. To the Italian Cardinals in conclave at Carpentras after the death of Clement V (Epist. viii), written in 1314, after April 20; mentioned by Villani (ix. 136).

Of these three letters Villani says:—

'Questo Dante quando fu in esilio . . . in tra l'altre fece tre nobili pistole; l'una mandò al reggimento di Firenze, dogliendosi del suo esilio sanza colpa; l'altra mandò allo 'mperadore Arrigo quand' era all' assedio di Brescia, riprendendolo della sua stanza, quasi profetizzando; la terza a' cardinali italiani, quand' era la vacazione dopo la morte di papa Clemente, acciocchè s'accordassono a eleggere papa italiano; tutte in latino con alto dittato, e con eccellenti sentenzie e autoritadi, le quali furono molto commendate da' savi intenditori.'

9. To a Florentine friend (Epist. ix), written in 1316.
10. To Can Grande della Scala (Epist. x), written not later than 1318; this letter, which forms a sort of introduction to the interpretation of the *D. C.*, exists in a Cent. xiv MS., and formed the subject of the opening lecture on the *D. C.*, delivered by Filippo Villani in Florence in 1391, when he was appointed (next but one after Boccaccio) to the readership on Dante.

Besides the above there is a letter, which exists in an Italian translation only, purporting to have been written to Guido Novello da Polenta at Ravenna, from Venice, on March 30, 1314. This is an undoubted forgery, probably of Cent. xvi, when it was first printed.

There are also three short letters written in Latin, between 1310 and 1311, by the Countess of Battifolle to Margaret of Brabant, wife of the Emperor Henry VII, which were supposed by Witte to have been composed by D.; but this attribution is no longer accepted.

Other letters of D., which have been lost, are mentioned by various biographers; and D. himself in the *Vita Nuova* refers to a letter he composed, beginning 'Quomodo sedet sola civitas' (V. N. § 31^{5-9}).

(See Scartazzini, *Prol. della D. C.*, pp. 378–405.)

Era, river of France, the Araris of the Romans, now known as the Saône, which rises in the Vosges Mts. and flows into the Rhone at Lyon; mentioned by the Emperor Justinian (in the Heaven of Mercury), together with the Var, Rhine, Isère, Seine, and Rhone, in connexion with Caesar's victories in Gaul, Par. vi. 59. [**Aquila** 1.]

The name *Era* being used by Matteo Villani (vii. 6) for the Loire, some think that this river is the one referred to by D.; but there is no doubt that the reference is to the Saône, since D. is here evidently following Lucan, by whom all these rivers are mentioned together in the same passage (*Phars.* i. 371 ff.), and who makes the Araris fall into the Rhone:—

'Fregit et Arctoo spumantem vertice Rhenum . . .
Hi vada liquerunt Isarae . . .
Finis et Hesperiae promoto limite, Varus . . .
Optima gens flexis in gyrum Sequana frenis . . .
. . . Qua Rhodanus raptim velocibus undis
In mare fert Ararim.'

Eraclito, Heraclitus, Greek philosopher of Ephesus, circ. B.C. 510, who from the obscurity of his style was nicknamed 'Tenebrosus'; he held fire to be the primary form of all matter.

D., whose knowledge of H. was probably derived from Cicero (*Acad.* iv. 37; *Tusc.* v. 36; *Fin.* ii. 5; *N. D.* iii. 14), places him, together with Empedocles (with whom he is coupled by Aristotle in the *Ethics*, viii. 1), among the great philosophers of antiquity in Limbo, Inf. iv. 138. [**Limbo.**]

Ercole, Hercules, great hero of antiquity, son of Zeus and Alcmenë, grandson of Alcaeus, whence he is often called Alcides; referred to as *Ercole*, Inf. xxv. 32; xxvi. 108; xxxi. 132; Conv. iii. 3^{51-60}; *Hercules*, Mon. ii. 8^{80}, 10^{89}; A. T. § 19^{42}; *Alcide*, Par. ix. 101; *Alcides*, Epist. vii. 6; his slaughter of Cacus, Inf. xxv. 32 [**Caco**]; the 'Columns of Hercules,' Inf. xxvi. 108; A. T. § 19^{41-2} [**Colonne d'Ercole**]; his combat with Antaeus, Inf. xxxi. 132; Conv. iii. 3^{50-65}; Mon. ii. 8^{78-83}, 10^{87-9} [**Anteo**]; his love for Iolë, Par. ix. 101 [**Iole**]; his encounter with the Lernaean Hydra, Epist. vii. 6 [**Alcide: Idra**]; his contest with Cerberus referred to, Inf. ix. 98–9 [**Cerbero**]; and his death at the hands of Deianira, Inf. xii. 68 [**Deianira**].

Eresiarche, Heresiarchs; placed with other Heretics in Circle VI of Hell, Inf. ix. 127 (: *arche* : *carche*). [**Eretici.**]

Eresitone, Erysicthon, son of the Thessalian King Triopas, who, having cut down trees in a grove sacred to Ceres, was afflicted by the goddess with a fearful hunger, which drove him to devour his own flesh.

D., who got the story from Ovid (*Metam.* viii. 738–878), compares him, as an instance of extreme emaciation, with the Spirits who expiate the sin of Gluttony in Circle VI of Purgatory, Purg xxiii. 26. [**Golosi.**]

Eretici, Heretics, placed in Circle VI of Hell, Inf. ix. 112–xi. 9; they are confined, 'like with like,' in tombs set in the midst of flames, whereby they are heated 'some more some less' (ix. 130–1); their tombs are open, but after the Day of Judgement will be closed down for ever (x. 8–12); they have no knowledge of the present, but can to some extent foresee the future, as far as affairs on earth are concerned (x. 97–108). *Examples*: Farinata degli Uberti [**Farinata**]; Cavalcante Cavalcanti [**Cavalcante**]; Emperor Frederick II [**Federico** [2]]; Cardinal Ottaviano degli Ubaldini [**Cardinale, II**]; Pope Anastasius II [**Anastasio**]. With these are included Epicurus and his followers, in that they denied the immortality of the soul [**Epicuro**].

Erico], Erik Magnusson, the Priest-hater, King of Norway 1280–1299; thought by some to be alluded to by the Eagle in the Heaven of Jupiter as *Quel di Norvegia*, Par. xix. 139. The reference is more probably to his younger brother and successor, Hakon V (VII) (1299–1319), since the Eagle is speaking of princes actually reigning at the time. [**Norvegia.**]

Eridanus, name by which Virgil (*Georg.* i. 482; iv. 372; *Aen.* vi. 659), Lucan (*Phars.* ii. 409), Ovid (*Metam.* ii. 324), and other Latin poets refer to the river Po, Epist. vii. 3. [**Po.**]

Erifile], Eriphylë, wife of Amphiaräus, whom she betrayed for the sake of the necklace of Harmonia, in consequence of which she was put to death by her son Alcmaeon; alluded to as the mother of the latter, Purg. xii. 50; Par. iv. 104 [**Almeone: Anfiarao**]; she figures among the examples of defeated pride in Circle I of Purgatory, Purg. xii. 49–51 [**Superbi**].

Erine, the Erinyes or Furies, who are represented as the daughters of Earth or of Night, dwelling in the depths of Hell, dreaded alike by gods and men. They punished men both in this world and after death. They were three in number, Alecto, Megaera, and Tisiphonë. D., who describes them as being of the hue of blood, with the limbs and shapes of women, girt with green water-snakes, and with snakes for hair, places them on a lofty tower as guardians of the entrance to the City of Dis (cf. *Aen.* vi. 554–5), Inf. ix. 36–42 [**Dite**]; *tre furie infernali, v.* 38; *le meschine Della regina dell' eterno pianto* (i.e. the minions of Proserpine), *vv.* 43–4 [**Proserpina**]; *le feroci Erine, v.* 45; *cacciati del ciel, gente dispetta, v.* 91.

Note.—D. uses the form *Erine*, for *Erinne* or *Erinni*, in rime (*: crine : meschine*).

D.'s description of the Furies is evidently (see Moore, *Studies in Dante*, i. 245) suggested by the account of Tisiphonë given by Statius in the *Thebaid*:—

> 'Centum illi stantes umbrabant ora cerastae,
> Turba minax diri capitis; sedet intus abactis
> Ferrea lux oculis . . .
> . . . sanie gliscit cutis . . .
> . . . haec vivo manus aëra verberat hydro . . .
> . . . fera sibila crine virenti
> Congeminat.' (i. 103 ff.)

As D. approaches with Virgil, the Furies threaten him, invoking the Gorgon Medusa to turn him to stone, and reminding her how Theseus had escaped them on a former occasion (*vv.* 50–4); but they are quelled by a messenger from Heaven, who opens the gate of Dis with a wand and admits D. and V. (*vv.* 79–106). [**Porta di Dite: Teseo.**]

The symbolism of this passage is well explained by Butler:—

> 'A critical point in the journey has been reached, and for the first time we are brought into contact with beings over whom the mere recital of God's command has no power. These are resolved to use any means to hinder D.'s progress; i. e. the advance of the soul towards true penitence. One of the most effectual means to this end is to call up the recollection of past sins (the Furies), and cause the soul to persist in sin, by urging to despair of God's mercy, indicated here by the Gorgon, who turns men to stone.'

Erisiton. [**Eresitone.**]

Eriton, Erichtho, a Thessalian sorceress, who, according to Lucan (*Phars.* vi. 508–830), was employed by Pompey's son Sextus to conjure up the spirit of one of his dead soldiers on the eve of the battle of Pharsalia, that he might learn what was to be the issue of the campaign.

D. makes Virgil say that, shortly after his death, he himself had been summoned by E. to fetch a spirit from Giudecca, the nethermost pit of Hell, Inf. ix. 22–7.

D.'s authority for this story is unknown; it was probably suggested to him by one or other of the numerous legends associated with Virgil in the Middle Ages, when he was universally regarded as a magician. Boccaccio, for instance, in his comment on Inf. i. 70, calls him 'solennissimo astrolago,' and gives a list of his wonderful performances. The whole subject is discussed at great length by Comparetti in his *Virgilio nel Medio Evo*, where he mentions (i. 287 *note*), but throws no light on, the story referred to by D. Boccaccio says, 'che istoria questa si fosse, non mi ricorda mai aver nè letta nè udita'; and Benvenuto declares that D. invented it, 'ista est simpliciter fictio nova.'

Ermafrodito, Hermaphroditus, son of Hermes and Aphroditë. Having inherited the beauty of both his parents, he excited the love of the nymph of the fountain of Salmacis, near Halicarnassus, who tried in vain to win his affections. One day as he was bathing in the fountain she embraced him, and prayed to the gods that she might be united with him for ever. The gods granted the request, and the bodies of the two became united together, but retained the characteristics of each sex. The story is told by Ovid (*Metam.* iv. 288–388).

D. uses the name to indicate the nature of the sin, as distinct from sodomy, expiated by certain of the Lustful in Circle VII of Purgatory, Purg. xxvi. 82 [**Lussuriosi**].

There has been considerable discussion as to what D. meant by *peccato ermafrodito*. Some think it is *bestialità*, i. e., as Blanc puts it, 'die Vermischung eines menschlichen Wesens mit einem thierischen.' But, considering the position assigned to these sinners, it is probable that D. does not mean to imply any unnatural lust, but simply immoderate indulgence in the gratification of natural passions, that particular term being selected to indicate that he included members of both sexes.

St. Thomas Aquinas says on this point :—

'Ille qui est matrimonio junctus, non solum peccat, si ad aliam mulierem accedat, sed etiam si sua conjuge inordinate utatur. . . . Peccatum luxuriae consistit in hoc quod aliquis non secundum rectam rationem delectatione venerea utitur.' (S. T. ii. 2, Q. cliv, A. 1.)—'Gravissimum est peccatum bestialitatis, quia non servatur debita species. . . . Post hoc autem est vitium sodomiticum, cum ibi non servetur debitus sexus. Post hoc autem est peccatum ex eo quod non servatur debitus modus concumbendi.' (Q. cliv, A. 12.)

Ermo, L', the Hermitage, i. e. the monastery of Camaldoli in the Casentino, Purg. v. 96 [**Camaldoli**]; the monastery of Santa Croce di Fonte Avellana in Umbria, Par. xxi. 110 [**Avellana**].

Ero], Hero, priestess of Venus at Sestos, to visit whom Leander used to swim nightly across the Hellespont from Abydos, Purg. xxviii. 74. [**Leandro.**]

Erode], Herod the tetrarch; divine import of his action in sending Christ to be judged before Pilate, Mon. ii. 13^{45-54} (ref. to *Luke* xxiii. 11); his execution of John the Baptist in compliance with the request of Herodias' daughter, Par. xviii. 135 (ref. to *Mark* vi. 27). [**Battista.**]

Esaù, Esau, eldest son of Isaac and Rebekah, twin-brother of Jacob; mentioned with the latter by Charles Martel (in the Heaven of Venus), in reference to the different dispositions of the two brothers in spite of the identity of their begetting, Par. viii. 130; the two are alluded to by St. Bernard (in the Empyrean), in connexion with the doctrine of predestination (with a reference also to the colour of Esau's hair), as *quei gemelli, Che nella madre ebber l'ira commota*, Par. xxxii. 68–70 (ref. to *Gen.* xxv. 22, 25; *Rom.* ix. 10–13).—Some think Esau, who sold his birthright for a mess of pottage (*Gen.* xxv. 29–34), is the person alluded to as *colui Che fece per viltate il gran rifiuto*, Inf. iii. 59–60. [**Celestino.**]

Esopo, Aesop the fabulist, circ. B. C. 570. It is doubtful whether he left any written works at all, though fables bearing his name were popular at Athens in its most intellectual age, some of them being quoted by Aristotle. The prose fables now extant attributed to Aesop are undoubtedly spurious.

D. mentions him, and refers to the fable of the Mouse and the Frog, in connexion with the trick played by the barrator Ciampolo on two of the devils in charge of Bolgia 5 of Malebolge, Inf. xxiii. 4–6 [**Ciampolo**]; and speaks of him as 'Esopo poeta' in connexion with the fable of the Cock and the Pearl, which D. calls 'la prima favola,' Conv. iv. 30^{40-4}.

The fable of the Mouse and the Frog is not included among the Greek fables attributed to Aesop; it occurs in a life of the latter written in Cent. xiv by a Byzantine monk. This fable was a favourite with mediaeval writers, and is found in the *Speculum Historiale* (iii. 2) of Vincent de Beauvais, and among the *Exempla* (§ 3) of Jacques de Vitry; it is one of those translated by Marie de France (Cent. xii), and is included by La Fontaine in his collection (iv. 11). Benvenuto, who points out in detail the application of the fable, says it occurs in a small book of selections from Aesop used by Latin students, probably the same described by Buti: 'Isopo è uno libello che si legge a' fanciulli che imparano grammatica, ove sono certe favole moralizzate per arrecarli a buoni costumi.'

The story of this fable is that a Mouse and a Frog, having made an alliance, came to a river which they had to cross. On the Mouse declaring that she was unable to swim, the Frog proposed that she should be tied by the foot to his leg, by which means he would be able to take her across safely. Once in the water, however, he treacherously dived and drowned the Mouse, whose dead body was picked up and carried off by a passing Kite, together with the Frog.

In the version of Marie de France the Mouse is not drowned, but while she and the Frog are struggling in the water the Kite swoops down and carries off the Frog, setting the Mouse at liberty :—

'Li Escoufles par cuveitise
La Soriz lait, la Raine ad prise,
Mengiée l'ad e devourée,
E la Suriz est delivrée.' (iv. 79–82.)

In this case the parallel is closer with the incident described by D., who perhaps followed a similar version, since Ciampolo, the victim, escapes, while

Alichino, who was in pursuit of him, is himself pounced upon by Calcabrina..

Esperia, -ero. [**Hesperia, -erus.**]

Este. [**Esti.**]

Estensis, of Este; *Marchio Estensis*, 'the Marquis of Este,' i. e. Azzo VIII of Este, V. E. ii. 6^{42}. [**Azzo.**]

Ester, Esther the Jewess, wife of Ahasuerus, King of Persia; D. in a vision sees E. with Ahasuerus and Mordecai witnessing the death of Haman, Purg. xvii. 29. [**Amano.**]

Esther, Liber], the Book of Esther; referred to, Purg. xvii. 25–30 (*Esth.* v. 14; vii. 10). [**Amano: Ester.**]

Esti, now Este, small town of N. Italy in Venetia, at the S. base of the Euganean Hills, whence the Este family took their name [**Table xxiii**]; *Obizzo da Esti*, i. e. Obizzo II, Inf. xii. 111 [**Obizzo**]; *Quel da Esti*, i. e. Azzo VIII, Purg. v. 77 [**Azzo**].

Eteócle, Eteocles, son of Oedipus, King of Thebes, and Jocasta, and twin-brother of Polynices. The brothers having compelled Oedipus to abdicate and leave Thebes, he prayed the gods that they might be eternally at enmity with each other. E. and Polynices agreed to reign in Thebes alternately year by year, but when E.'s term had expired he refused to resign the throne to his brother. The latter consequently invoked the aid of Adrastus, King of Argos, and thus originated the famous war of the Seven against Thebes (Inf. xiv. 68–9) [**Adrasto**]. The prayer of Oedipus was now answered, for in the course of the war Polynices and E. killed each other in single combat. Their bodies were burned on the same funeral pile, but so intense was the hatred between them, even after death, that the flame from the pyre divided in two as it ascended.

D. mentions E., and compares this divided flame to that in which Ulysses and Diomed are enveloped, Inf. xxvi. 52–4 [**Diomede**]. The incident is borrowed from Statius (*Thebaid* xii. 429 ff.):—

> 'Ecce iterum fratres: primos ut contigit artus
> Ignis edax, tremuere rogi et novus advena busto
> Pellitur; exundant diviso vertice flammae,
> Alternosque apices abrupta luce coruscant . . .
> . . . Vivunt odia improba, vivunt.'

The two brothers are referred to, in allusion to their fratricidal strife, as *la doppia tristizia di Jocasta*, Purg. xxii. 56. [**Stazio.**]

Ethica, the *Nicomachean Ethics* (in ten books) of Aristotle, so called after his son, Nicomachus, to whom he addressed the work; quoted as *Etica*, Inf. xi. 80; Conv. i. 9^{62}, 10^{71}, $12^{21, 76}$; ii. 5^{91}, 14^{43}, $15^{126, 128}$; iii. 1^{57}, 3^{90}, 4^{54}, 7^{89}, 8^{169}, $11^{75, 92, 144}$, 15^{130}; iv. $8^{4, 142}$, 12^{127}, $13^{70, 74}$, 15^{147}, 16^{69}, $17^{9, 11, 18, 75, 94}$, 19^{83}, 20^{37}, 21^{127}, 22^{15}, 25^{8}, $27^{47, 110}$; Canz. viii. 85; *Ethica*, A. T. §§ 18^{68}, 20^{18}; *Ad Nicomachum*, Mon. i. 3^{4}, 11^{72}, 13^{26}, 14^{37}, 15^{72}; ii. 2^{63}, 3^{56}, 8^{17}, 12^{40}; iii. 10^{101}, 12^{67}; A. T. § 11^{14}; referred to by Virgil, addressing D., as *la tua scienza*, Inf. vi. 106.

D.'s opinion of the Italian translation of the (Latin) *Ethics*, Conv. i. 10^{70-2} [**Taddeo: Aristotile**]; the commentary of St. Thomas Aquinas on the *Ethics*, his opinion that the study of Moral Philosophy is a preparation for all the other sciences, Conv. ii. 15^{125-7}; the Prologue of St. Thomas to the *Ethics*, his saying that to understand the relation of one thing to another is the special act of reason, Conv. iv. 8^{3-6}; D.'s opinion that the science of Ethics is secondary to Metaphysics, which he calls the 'First Philosophy,' Conv. iii. 11^{176} [***Metafisica***].

D. quotes from the *Ethics* upwards of fifty times:—in proportion as a thing is more perfect, it is more conscious of good, and so of suffering, Inf. vi. 106–8 (*Eth.* x. 4, 7); three forms of things to be avoided in morals, viz. incontinence, malice, beastliness, Inf. xi. 80 (*Eth.* vii. 1); one swallow does not make the spring, Conv. i. 9^{62} (*Eth.* i. 7); proximity and goodness the causes which beget love, Conv. i. 12^{21} (*Eth.* viii. 3); justice so lovable that even her enemies love her, Conv. i. 12^{76} (*Eth.* v. ?); the energy of the Deity, as it surpasses all others in blessedness, must be contemplative, Conv. ii. 5^{91} (*Eth.* x. 8); truth the good of the intellect, Conv. ii. 14^{43} (*Eth.* vi. 2); legal (as distinct from universal) justice enjoins the study of the sciences, Conv. ii. 15^{128-9} (*Eth.* v. 2); some mutual relation necessary for the preservation of friendship between persons of unequal station, Conv. iii. 1^{56-62} (*Eth.* ix. 1); Epist. x. 3; the friendship of the good, and of those who are alike in virtue, perfect, Conv. iii. 3^{84-90} (*Eth.* viii. 3); a man deserving of praise or blame only in so far as he is a free agent, Conv. iii. 4^{54-7} (*Eth.* iii. 1); there is a sort of heroic and divine virtue, which is above human nature, Conv. iii. 7^{84-92} (*Eth.* vii. 1); virtue becomes spontaneous through force of habit, Conv. iii. 8^{164-9} (*Eth.* ii. 1, 3); three kinds of friendship, arising from advantage, pleasure, or disinterestedness, Conv. iii. 11^{74-85} (*Eth.* viii. 3); friendship arising from advantage or pleasure not true friendship, Conv. iii. 11^{89-92} (*Eth.* viii. 3); the end of true friendship the virtuous delight derived from natural human intercourse, Conv. iii. 11^{139-44} (*Eth.* ix. 9); by association with wisdom man gains happiness and content, Conv. iii. 15^{47-50} (*Eth.* x. 7); happiness a certain energy of the soul according to perfect virtue, Conv. iii. 15^{129-31}; iv. 17^{75-7} (*Eth.* i. 9); happiness the end of all human actions, Conv. iv. 4^{3-4} (*Eth.* i. 7); the opinion of the majority not likely to be altogether wrong, Conv. iv. 8^{42-4} (*Eth.* i. 8); truth to be preferred to friendship,

Conv. iv. 8^{142-4} (*Eth.* i. 6); Mon. iii. 1^{17-18}; Epist. viii. 5; perfect knowledge free from doubt, Conv. iv. 12^{127-8} (*Eth.* vi. 3); man should bring himself as near as possible to divine things, Conv. iv. 13^{71-2} (*Eth.* x. 7); the educated man demands certainty of knowledge, where certainty is attainable, Conv. iv. 13^{74-7} (*Eth.* i. 3); Mon. ii. 2^{64-6}; A. T. § 20^{15-18}; such as do not reason, nor listen to reason, incapable of benefiting by moral philosophy, Conv. iv. 15^{146-8} (*Eth.* i. 4); a man may be a child by reason not only of years, but also of ill habits and faulty life, Conv. iv. 16^{56-9} (*Eth.* i. 3); moral virtue is an 'elective habit' (*abito eligente*, i. e. 'habitus electivus'), Conv. iv. 17^{7-9} (*Eth.* ii. 6); Canz. viii. 85; Aristotle's definitions of the eleven virtues, Conv. iv. 17^{28-64} (viz. fortitude, *Eth.* iii. 6; temperance, *Eth.* iii. 10; liberality, *Eth.* iv. 1; magnificence, *Eth.* iv. 2; magnanimity, *Eth.* iv. 3; desire of honour, *Eth.* iv. 4; meekness, *Eth.* iv. 5; affability, *Eth.* iv. 6; truthfulness, *Eth.* iv. 7; graceful wit, *Eth.* iv. 8; justice, *Eth.* v. 1); happiness a certain energy of the soul according to perfect virtue, Conv. iv. 17^{75-7}; iii. 15^{129-31} (*Eth.* i. 9); prudence one of the intellectual virtues, Conv. iv. 17^{78-80} (*Eth.* i. 13, x. 8); the contemplative life conducive to the highest happiness, Conv. iv. 17^{90-4} (*Eth.* x. 7); shame commendable in the young but blameworthy in the old, Conv. iv. 19^{83-5} (*Eth.* iv. 9); some men almost divine, as proved by Homer, Conv. iv. 20^{36-7} (*Iliad* xxiv. 258; *Eth.* vii. 1); man should accustom himself to do good and to curb his passions to the end that he may be happy, Conv. iv. 21^{125-7} (*Eth.* ii. 1); definite aim desirable in pursuit of right, Conv. iv. 22^{15-17} (*Eth.* i. 2); perfect life impossible without friends, Conv. iv. 25^{7-8} (*Eth.* viii. 1); man naturally a social being, Conv. iv. 27^{29} (*Eth.* i. 7); wisdom impossible without virtue, Conv. iv. 27^{47-8} (*Eth.* vi. 13); liberality must be tempered by prudence and justice, Conv. iv. 27^{109-15} (*Eth.* iv. 1); the answer to the question, what is the end of all human actions, disposes of half the whole question of Ethics, Mon. i. 3^{1-5} (*Eth.* i. 7); justice more admirable than the evening or morning star, Mon. i. 11^{32-4} (*Eth.* v. 1); appetite the strongest opponent of justice, Mon. i. 11^{69-72} (*Eth.* v. 2); arguments less convincing than facts in matters of feeling and action, Mon. i. 13^{25-8}; ii. 12^{38-40} (*Eth.* x. 1); laws not infallible as dealing with human institutions, hence the need of *ἐπιείκεια*, i. e. equity, Mon. i. 14^{34-8} (*Eth.* v. 10); the wills of men need direction on account of their passions, Mon. i. 15^{69-73} (*Eth.* x. 9); certainty only to be sought where attainable, Mon. ii. 2^{64-6} (*Eth.* i. 3); Conv. iv. 13^{74-7}; A. T. § 20^{15-18}; Hector praised by Homer (*Iliad* xxiv. 258) above all men, Mon. ii. 3^{54-7} (*Eth.* vii. 1); in discussing *εἰβουλία* A. admits the possibility of arriving at a right result by false syllogism, Mon. ii. 6^{43-9} (*Eth.* vi. 9); to discover the good of an individual is satisfactory, but to discover that of a state or nation is more noble and divine, Mon. ii. 8^{17-19} (*Eth.* i. 2); facts more convincing than arguments, Mon. ii. 12^{38-40}; i. 13^{25-8} (*Eth.* x. 1); truth to be preferred to friendship, Mon. iii. 1^{17-18} (*Eth.* i. 6); Conv. iv. 8^{142-4}; Epist. viii. 5; the Egyptians do not concern themselves with the political system of the Scythians, Mon. iii. 3^{12-15} (altered from *Eth.* iii. 3); Agathon's saying that even God cannot make what has been, not to have been, Mon. iii. 6^{50-4} (*Eth.* vi. 2); earth cannot be made by nature to go upwards, nor fire to go downwards, Mon. iii. 7^{30-2} (*Eth.* ii. 1); the giver and receiver of a gift in the relation of agent and patient, each of whom must be properly qualified before a gift can be properly bestowed, Mon. iii. 10^{98-105} (*Eth.* iv. 1); the best man the measure and ideal of all mankind, Mon. iii. 12^{62-7} (*Eth.* x. 5); truth to be preferred to friendship, Epist. viii. 5 (*Eth.* i. 6); Conv. iv. 8^{142-4}; Mon. iii. 1^{17-18}; friendships for the sake of utility found as a rule between persons of unequal station, Epist. x. 2 (*Eth.* viii. 8); some mutual relation necessary for the preservation of friendship between persons of unequal station, Epist. x. 3 (*Eth.* ix. 1); Conv. iii. 1^{56-62}; moral philosophy deals with practice, not speculation, Epist. x. 16 (*Eth.* i. 3); some principles perceived by induction, others by sensation, A. T. § 11^{11-14} (*Eth.* i. 7); man naturally prone to indulge his passions, yet restrains them in obedience to reason, A. T. § 18^{66-8} (*Eth.* i. 13); certainty only to be sought where attainable, A. T. § 20^{15-18} (*Eth.* i. 3); Conv. iv. 13^{74-7}; Mon. ii. 2^{64-6}.

Etica [1], moral philosophy or Ethics; *Ethica*, Epist. x. 16; *scienza morale*, Conv. ii. 14^{63}; iii. 11^{170}; *morale filosofia*, Conv. ii. $15^{124, 158}$; the ninth or Crystalline Heaven likened to, Conv. ii. 14^{63-4}, 15^{122-4} [**Cielo Cristallino**]; the study of, according to St. Thomas Aquinas, a preparation for all the other sciences, Conv. ii. 15^{124-7}; together with Physics and Metaphysics makes up the whole body of philosophy, Conv. iii. 11^{173-6}; deals with practice, not speculation, Epist. x. 16 [***Ethica***].

Etica [2], the *Nicomachean Ethics* of Aristotle. [***Ethica.***]

Etiópe, Ethiopian; in sense of 'heathen,' Par. xix. 109; inhabits a thirsty land, *Etiópe*, Purg. xxvi. 21; Ethiopians alluded to with reference to their swarthy complexion, Inf. xxxiv. 44-5.

Etiopia, Ethiopia, district of Africa S. of Egypt, comprising modern Nubia, Kordofan, Sennaar, and Abyssinia; its venomous serpents, Inf. xxiv. 89; its hot winds, which reach

Europe laden with vapour, Canz. xv. 14; *là onde* (var. *ove*) *il Nilo s'avvalla*, Inf. xxxiv. 45. Brunetto Latino says:—

'Egipte est une terre qui siet contre midi, et s'estent vers soleil levant, et par derriere li est Ethiope, et par desus court le flun de Nile.' (*Trésor*, i. 123.)

Etiópo, Ethiopian, Purg. xxvi. 21 (*: dopo : uopo*). [**Etiope.**]

Etna], Mt. Aetna, volcano in E. extremity of Sicily, due N. of Catania; its position near the Gulf of Catania, which it at times overshadows with a thick pall of smoke, Par. viii. 67–70 [**Catania**]; the smoke from its crater caused, not by the buried monster Typhoeus, but by sulphur, Par. viii. 70 [**Tifeo**]; *Mongibello*, Inf. xiv. 56 (where D. alludes to the ancient belief that in the interior of Mt. Aetna Vulcan and the Cyclopes had their forge, where they made the thunderbolts of Jove) [**Mongibello**]. In the Eclogues Aetna stands figuratively for Bologna, Ecl. ii. 27; *Aetnaeum litus*, *v.* 69; *Trinacriae mons*, *v.* 71; *Aetnica saxa*, *v.* 74.

A violent eruption of Mt. Aetna, which appears to have been active from a remote period, took place during D.'s lifetime (in 1285).

Eton, Aethon, one of the four horses that drew the chariot of the Sun, Conv. iv. 23^{136}. [**Eoo.**]

Ettore, Hector, eldest son of Priam, King of Troy, and Hecuba, husband of Andromachë. During the siege of Troy H., who was the chief hero of the Trojans, was slain by Achilles, who dragged his dead body behind his chariot into the Greek camp; subsequently it was restored to Priam and buried in Troy.

D. places H. in Limbo among the heroes of antiquity, together with Aeneas and Julius Caesar, Inf. iv. 122 [**Limbo**]; his tomb at Troy, Par. vi. 68 (*Aen.* v. 371) [**Antandro: Aquila**[1]]; called by Virgil 'the light and hope of the Trojans' (*Aen.* ii. 281), Conv. iii. $11^{158–60}$ (*see below*); his trumpeter Misenus, Conv. iv. $26^{113–14}$ [**Miseno**]; praised above all men by Homer (*Iliad* xxiv. 258), as quoted by Aristotle (*Ethics* vii. 1); Aeneas compared to him by Virgil (*Aen.* vi. 170), Mon. ii. $3^{48–57}$.

D. applies the epithet *Hectoreus*, in the sense of Trojan (and hence Roman), to the Emperor Henry VII, *Hectoreus pastor*, Epist. v. 5.

In the passage, Conv. iii. $11^{158–60}$, the texts read not *Ettore*, but *Enea*. Hector, however, being the person addressed in the quotation from the *Aeneid* (ii. 281), some modern editors substitute *Ettore* for *Enea*. [**Enea.**]

Euclide, Euclid, celebrated Greek mathematician, who lived at Alexandria circ. B.C. 300. Several of the numerous works attributed to him are still extant, the most famous being the Elements of Geometry.

D. places E., together with Ptolemy the astronomer, among the philosophers of antiquity in Limbo, Inf. iv. 142 [**Limbo**]; his opinion that the point is the starting-point of Geometry, and the circle the most perfect figure, Conv. ii. $14^{209–12}$; a waste of labour to demonstrate any theorem afresh after him, Mon. i. $1^{19–21}$.

Euclides, Euclid, Mon. i. 1^{20}. [**Euclide.**]

Eufrates, Euphrates, river of Asia, which rises in the mountains of Armenia, and flows into the Persian Gulf, after being joined by the Tigris. D. mentions the two rivers together, in connexion with the rivers Lethë and Eunoë in the Terrestrial Paradise, which, he says, like them issue from one source, Purg. xxxiii. 112–13. [**Eunoè: Tigri.**]

The statement that Tigris and Euphrates spring from the same source is found in several mediaeval authors; e. g. Brunetto Latino says:—

'Salustes dit que Tigres et Eufrates issent en Hermenie de une meisme fontaine.' (*Trésor*, i. 123.)

This, however, is merely a translation of what Isidore of Seville says:—

'Salustius autem autor certissimus asserit Tygrim et Euphratem uno fonte manare in Armenia.' (*Orig.* xiii. 21.)

The assertion here attributed to Sallust is not to be found in any of his extant works.

D. probably had in mind a passage from Boëthius:—

'Tigris et Euphrates uno se fonte resolvunt,
Et mox abjunctis dissociantur aquis.'
(*Cons. Phil.* v. met. 1.)

Euneo], Euneos, son of Jason and Hypsipylë, brother of Thoas; he and his brother are referred to as *due figli*, in connexion with the episode of their recognition and rescue of their mother from the wrath of Lycurgus, King of Nemea, whose son, Archemorus, had met his death while under her charge, Purg. xxvi. 94–5. [**Archemoro: Isifile.**]

Eunoè (from Gk. εὔνοος, 'well-minded'), name of one of the rivers of the Terrestrial Paradise, the other being Lethë, Purg. xxviii. 131; xxxiii. 127; *acqua*, *v.* 116; *santissima onda*, *v.* 142. Both streams issue from one source, which is of divine not natural origin, the waters returning whence they came (Purg. xxviii. 121–6); the waters of one branch, named Lethë, have the power of taking away from man the memory of sin (*vv.* 127–8); those of the other branch, Eunoë, that of restoring to him the recollection of his good actions (*v.* 129); to produce these effects the waters, whose savour is sovereign, must in each case be tasted (*vv.* 131–3). After being drawn by Matilda through the waters of Lethë to the opposite bank, and having swallowed some in the process (Purg. xxxi. 91–105), D. is taken by her at Beatrice's bidding (with Statius)

to drink of the waters of Eunoë, the 'sweet draught' of which makes him fit to ascend to Heaven (Purg. xxxiii. 127–145). [**Letè.**]

Eurialo, Euryalus, Trojan youth, who with his friend Nisus accompanied Aeneas to Italy, where they perished together in a night attack on the Rutulian camp (*Aen.* ix. 176–449).

D. mentions E. and N., together with Camilla and Turnus, as having died for Italy, Inf. i. 108; E. is mentioned also in allusion to *Aen.* v. 334–8, where Virgil makes Aeneas award him the prize in a footrace, though it was unfairly gained, as his rival was tripped up by Nisus, D. being of the opinion of Chrysippus, as quoted by Cicero (*Off.* iii. 10), that athletes ought not to hinder one another in their contests, Mon. ii. 8^{86-101} [**Chrysippus**].

Euripide, Euripides, Greek tragic poet, born at Salamis, on the day of the battle of Salamis, B.C. 480; died in Macedonia, 406. He gained the prize for tragedy for the first time in 441, and exhibited plays up to within two years of his death. Eighteen of his tragedies are extant.

Virgil (addressing Statius in Purgatory) mentions E. as being with himself and the other great poets of antiquity in Limbo, Purg. xxii. 106. [**Limbo.**]

Euripilo, Eurypylus, augur sent by the Greeks to consult the oracle of Apollo as to their departure from Troy; he brought back the reply that, as their departure from Greece had cost them a bloody sacrifice in the death of Iphigenia, so by blood must they purchase their return (*Aen.* ii. 114–19). D., who describes E. as having a long beard, places him among the Soothsayers in Bolgia 4 of Circle VIII of Hell (Malebolge), Inf. xx. 112 [**Indovini**]; he makes Virgil say (*vv.* 110–13) that E. was associated with Calchas in foretelling the time of the sailing of the Greek fleet from Aulis, but there is no mention of this fact in the *Aeneid.* D. has perhaps confused the incident of the departure of the Greeks from Aulis, when, by the advice of Calchas, Agamemnon sacrificed Iphigenia (alluded to, Par. v. 70), with the incident described by Virgil of their sending E. to consult the oracle of Apollo as to their departure from Troy, an incident in which E. is associated with Calchas in Virgil's account. [**Calcanta.**]

Euro, Eurus, name given by the ancients to the E. or S.E. wind; mentioned by Charles Martel (in the Heaven of Venus) in connexion with the Gulf of Catania in Sicily, where the prevailing wind is the stormy S.E. or Scirocco, Par. viii. 69. Brunetto Latino says:—

'Tous vens qui vient d'orient devers midi, jusques en occident, done tempestes et pluies et tels choses semblables.' (*Trésor*, i. 107.)

Europa[1], daughter of Agenor, King of Phoenicia, sister of Cadmus. Jupiter, being enamoured of her, assumed the form of a bull, and mingled with a herd close to where E. and her maidens were sporting on the seashore. Encouraged by its tameness E. mounted on the back of the bull, which at once rushed into the sea and swam with her to Crete. There she became the mother of Minos, Rhadamanthus, and Sarpedon. She is said to have given her name to the continent of Europe. Her story is told by Ovid (*Metam.* ii. 833–75). D. speaks of Phoenicia as *il lito Nel qual si fece Europa dolce carco,* Par. xxvii. 83–4.

Europa[2], the continent of Europe, one of three divisions of the world according to the geography of D.'s time:—'Toute la terre est devisée en .iii. parties; ce sont Aisie, Aufrique et Europe' (B. L. *Trésor*, i. 122); in the sense of the civilized world, Purg. viii. 123; *lo stremo d'E.*, i. e. Constantinople, Par. vi. 5; the W. shores of E., i. e. Spain, Par. xii. 48; the region which never loses the Great Bear, Canz. xv. 28 [**Orsa**]; *questo emispero, v.* 19; populated by immigrants from the East, perhaps originally of European stock, who brought a threefold language with them, and settled, some in N., some in S., and some (the Greeks) partly in Europe, partly in Asia, V. E. i. 8^{5-21}; distribution of languages in, V. E. i. 8^{21-64}; connexion of Aeneas with, by descent and marriage, Mon. ii. 3^{67-117} [**Enea**]; Italy its noblest region, Mon. ii. 3^{116-17}; separated from Asia by the Hellespont, Mon. ii. 9^{52-4}; the majority of its inhabitants repudiate the claim of the Church to the disposal of the Imperial authority, Mon. iii. 14^{60}; the Imperial power not limited by its shores, Epist. vii. 3. In this last passage D. speaks of Europe as *tricornis*, 'three-cornered,' this being the shape assigned to it by the old geographers, who represented it as a rough triangle of which the apex was formed by the bend of the Tanais (Don), and the other two angles by the Columns of Hercules and the British Isles.

Euryalus, Trojan youth, friend of Nisus, Mon. ii. 8^{94}. [**Eurialo.**]

Eva, Eve, the first woman, Purg. viii. 99; xii. 71; xxiv. 116; xxix. 24; V. E. i. 4^{12}; *l'antica madre,* Purg. xxx. 52; *quella ch' al serpente crese,* Purg. xxxii. 32; *la bella guancia, Il cui palato a tutto il mondo costa,* Par. xiii. 37 (cf. Par. xxxii. 122); *colei che aperse la piaga che Maria richiuse,* Par. xxxii. 4–6; *prima mulier,* V. E. i. 2^{44}; Adam and Eve, *la prima gente,* Purg. i. 24; *l'umana radice,* Purg. xxviii. 142; *li primi parenti,* Par. vii. 148; *primi parentes,* Mon. i. 16^{7} [**Adamo**]; creation of Eve from Adam's rib, Par. xiii. 37–9; her temptation by the Serpent, Purg. viii. 99; xxxii. 32; V. E. i. 2^{43-4}, 4^{12-13}; her tasting of the forbidden fruit, Purg. viii. 99;

xxiv. 116; xxix. 24; Par. xiii. 37; V. E. i. 4^{12-18}; according to the Scriptural account (*Gen.* iii. 2), the first of the human race who spoke, V. E. i. 4^{10-11}; her place in the Celestial Rose pointed out to D. by St. Bernard, Par. xxxii. 3–5 (Eve is seated at the feet of the Virgin Mary, and below her is seated Rachel) [**Rosa**]. D. speaks of Eve as *praesumptuosissima* (V. E. i. 4^{12}; cf. Purg. xxix. 24), probably with reference to *Gen.* iii. 5–6; hence also he calls the Proud in Circle I of Purgatory *figliuoli d'Eva*, Purg. xii. 71 (cf. Purg. xxix. 86).

Evander, Trojan settler in Italy before the Trojan war, founder and King of Pallanteum, city on the banks of the Tiber; Aeneas addresses him on their common ancestry (*Aen.* viii. 134–7), Mon. ii. 3^{71-6}; his son Pallas is mentioned, Par. vi. 36; Mon. ii. 11^{17}. [**Pallante.**]

Evangelio, the Gospel, Purg. xxii. 154; Par. ix. 133; xxiv. 137; xxix. 114; Conv. iv. 22^{148}; *Vangelo*, Conv. ii. 1^{46}; iii. 14^{63}; iv. 16^{109}, 17^{95}; *Evangelium*, Mon. ii. 10^{47}; *evangelico suono*, Purg. xix. 136; *evangelica doctrina*, Par. xxiv. 144; *tuba evangelica*, Mon. ii. 10^{55}; the Gospel of St. Matthew, Conv. iv. 16^{109} [**Matteo**]; of St. Mark, Conv. iv. 22^{148} [**Marco**[1]]; of St. Luke, Conv. iv. 17^{95} [**Luca**[1]]; of St. John, Conv. iii. 14^{63} [**Giovanni**[2]]. D. quotes from the Gospels upwards of eighty times [***Bibbia***]. The four Gospels are supposed to be typified by the *quattro animali*, Purg. xxix. 92 [**Evangelisti**: **Processione**].

Evangelisti], the Evangelists; *scribae Christi*, Mon. iii. 9^{68}; *Giovanni Evangelista*, Conv. ii. 6^{18}; *Luca Evangelista*, Conv. iv. 5^{65} [***Evangelio***]. Some think the four Evangelists are typified by the *quattro animali*, Purg. xxix. 92, in accordance with *Rev.* iv. 7, where the beast with the face as a man is taken to represent St. Matthew, that like a lion St. Mark, that like a calf St. Luke, that like a flying eagle St. John; it is better, however, to interpret D.'s four beasts as typifying the Gospels themselves, not the authors of them [**Processione**].

Evangelium, the Gospel, Mon. ii. 10^{47}. [***Evangelio***.]

Evangelium secundum Joannem. [**Giovanni**[2].]

Evangelium secundum Lucam. [**Luca**[1].]

Evangelium secundum Marcum. [**Marco**[1].]

Evangelium secundum Matthaeum. [**Matteo.**]

Exodus], the Book of Exodus; quoted, Par. xxvi. 42 (*Exod.* xxxiii. 19); Mon. ii. 4^{11-14} (*Exod.* viii. 18–19); Mon. ii. 13^{36-7} (*Exod.* ii. 14); referred to, Par. xxxii. 131–2 (ref. to *Exod.* xvi. 14–21); Mon. i. 14^{66-73} (ref. to *Exod.* xviii. 17–26); Mon. ii. 8^{57-9} (ref. to *Exod.* iv. 21; vii. 9).—The Book of Exodus is supposed to be symbolized by one of the four-and-twenty elders (representing the twenty-four books of the O. T., according to the reckoning of St. Jerome) in the mystical Procession in the Terrestrial Paradise, Purg. xxix. 83–4. [***Bibbia:*** **Processione.**]

Ezechia], Hezekiah, King of Judah; placed among the spirits of those who loved justice (*Spiriti Giudicanti*) in the Heaven of Jupiter, where he is one of the five that form the eyebrow of the Eagle, being referred to as *quel che . . . Morte indugiò per vera penitenza* (in allusion to 2 *Kings* xx. 1–6), Par. xx. 49–51. [**Aquila**[2]: **Giove, Cielo di.**]

Ezechiel, the prophet Ezekiel, Purg. xxix. 100; Epist. x. 27, 28; the four Cherubim in his vision (*Ezek.* i. 4–14) compared to the four animals seen by D. in the mystical Procession in the Terrestrial Paradise, which, however, instead of four wings (*Ezek.* i. 6), had six, like those described by St. John (*Rev.* iv. 8), Purg. xxix. 100–5; his prophecy quoted, Epist. x. 27 (*Ezek.* xxviii. 12–13); Epist. x. 28 (*Ezek.* i. 28: *Vulg.* ii. 1); referred to, Epist. viii. 4 (*Ezek.* viii. 16).—The Book of Ezekiel is supposed to be symbolized by one of the four-and-twenty elders (representing the twenty-four books of the O. T. according to the reckoning of St. Jerome) in the mystical Procession in the Terrestrial Paradise, Purg. xxix. 83–4. [***Bibbia:*** **Processione.**]

Ezzolino. [**Azzolino.**]

F

Fabbrizi, the Fabricii, famous Roman family, of which the best known member was Caius Fabricius [**Fabbrizio**]. D. speaks of the exiled Florentines as *i leai Fabbrizi*, Canz. xviii. 24.

Fabbrizio, Caius Fabricius, famous Roman hero, Consul B.C. 282, 278, Censor 275. During the invasion of Italy by Pyrrhus, King of Epirus, he was sent to the latter to negotiate an exchange of prisoners. Pyrrhus used every

effort to gain him over, but F. refused all his offers. On a later occasion he sent back to Pyrrhus the traitor who had offered to poison him, after which he succeeded in arranging terms for the evacuation of Italy by the former. During his censorship he severely repressed the growing luxury of the Romans. Roman writers take a pride in recording how he and his contemporary Curius Dentatus lived on their farms, and how they refused the rich gifts offered them by the Samnite ambassadors [**Curio**[1]].

F.'s preference of virtuous poverty to ill-gotten riches is proclaimed by Hugh Capet as an example to the Avaricious in Circle V of Purgatory, Purg. xx. 25–7 [**Avari**]; his refusal to betray his country for gold, Conv. iv. 5^{107-10}; Virgil's allusion to this when he speaks of 'parvoque potentem Fabricium' (*Aen.* vi. 844), Mon. ii. 5^{90-9}; his discomfiture of Pyrrhus, Mon. ii. 11^{55-7} [**Pirro**[2]].

Fabbro, Fabbro de' Lambertazzi, Ghibelline of Bologna; mentioned among the former worthies of Romagna by Guido del Duca (in Circle II of Purgatory), who after lamenting the degeneration of the Romagnole families asks when a second Fabbro will arise in Bologna, Purg. xiv. 99–100.

Benvenuto, who was well acquainted with Bologna, and who takes this opportunity of singing its praises as 'nidus philosophorum et mater legum, omniumque bonorum fertilis, humanitatis piissima nutrix,' says of Fabbro:—

'Iste fuit nobilis miles de Lambertacciis de Bononia, vir sapiens et magni consilii.'

The Lambertazzi were a noble family of Bologna, dating from Cent. xii, who boasted descent from the Dukes of Ravenna. The head of the family at the beginning of Cent. xiii was Bonifazio di Guido di Guizzardo, who with Baruffaldino dei Geremei led the Bolognese crusaders in 1217 at Damietta, and who, on his return home a few years later, was recognized as the head of the Ghibelline party in Bologna, a circumstance which led to the adoption by the Bolognese Ghibellines of the name of his family as their party designation, while the Guelfs, at whose head was the other crusading captain, Baruffaldino, assumed that of the Geremei. Bonifazio was succeeded in the leadership of the party by his son Fabbro, the individual referred to by D. in the text. The first mention of Fabbro in contemporary documents occurs in 1228, when he was in charge of the 'carroccio' in the war between Bologna and Modena. Two years later (1230) he was Podestà in Faenza; this office he held for a second term in 1235, in the course of which he twice successfully defended the Bolognese against the allied forces of Modena, Parma, Piacenza, Cremona, and Pavia, and directed two expeditions against Ravenna. He was Podestà of Faenza a third time in 1239, in which year he was present in Bologna on Dec. 20 on the occasion of the adherence of Azzo of Este to the Lombard League. Fabbro's great renown and authority are attested by the fact that he was invited to fill the office of Podestà at Brescia in 1240, at Viterbo in 1244–5, at Pistoja in 1251, at Brescia again in 1252, at Pisa for eighteen months in 1252–3, at Modena, together with Alberto Cacciannemici, from Aug. 1254 to Dec. 1255, at Pisa again in 1256, and finally at Forlì in 1258, the year before his death. In April 1254 he was present at Ravenna as one of the Bolognese delegates at the council held by the Count of Romagna (Tommaso da Fogliano) for the purpose of pacifying the cities of Romagna; and in 1258 he is mentioned, together with Loderingo degli Andalò (Inf. xxiii. 104), as being one of the leading Ghibellines in Bologna. Fabbro, whose mention by D. is explained by the prominent part he played in the affairs of Romagna, died in 1259, leaving several sons, who shortly after his death were involved in a deadly conflict with the Geremei, which led to the ruin of the Lambertazzi and to the downfall of the Ghibelline party in Bologna. (See Casini, *Dante e la Romagna.*)

Fabi, the Fabii, ancient patrician family at Rome, which claimed descent from Hercules and the Arcadian Evander. It is celebrated as having furnished a long line of distinguished men, among whom the most famous were:—1. Q. Fabius Vibulanus, three times Consul, B.C. 484–479.—2. Q. Fabius Maximus Rullianus, six times Consul, B.C. 322–296, the most eminent of the Roman generals in the second Samnite war.—3. Q. Fabius Maximus Gurges, three times Consul, B.C. 292–265.—4. Q. Fabius Maximus Cunctator, five times Consul, B.C. 233–209. After the defeat of the Romans under Flaminius at the Lacus Trasimenus in the Second Punic war, Fabius was appointed to the command of a fresh army. Avoiding all direct encounters with the enemy he stood strictly on the defensive, merely harassing Hannibal by cutting off stragglers and foragers. From this 'Fabian policy' he acquired his surname of Cunctator.

The Emperor Justinian (in the Heaven of Mercury) mentions the Fabii, together with the Decii, in connexion with the exploits of the Roman Eagle, Par. vi. 47 [**Aquila**[1]]; they are coupled with the Decii again (according to some edd., the better reading, however, being not *Fabi*, but *Drusi*), Conv. iv. 5^{122-8} [**Deci: Drusi**].

Fabricius[1], Caius Fabrícius, Mon. ii. 5^{90-9}, 11^{56}. [**Fabbrizio.**]

Fabricius[2], Fabrizio (more correctly Fabruzzo) de' Lambertazzi, Bolognese poet of

the school of Guido Guinicelli, said to have been the nephew of the Fabbro mentioned by Guido del Duca (Purg. xiv. 100). None of his poems are extant. D., who speaks of him simply as 'Fabricius Bononiae,' couples him with Guido Guinicelli, Guido Ghisilieri, and Onesto Bolognese, and quotes his rejection of the Bolognese dialect as a proof of its inferiority, V. E. i. 15^{41-4}; his use of the seven-syllabled line at the beginning of poems in the lofty style, V. E. ii. 12^{38-41}; three of his lines quoted, V. E. ii. 12^{42-6}; and one of the same, V. E. i. 15^{49-50}. [**Guido Guinicelli.**]

For *Fabricius* or *Fabritius*, the reading of the edd., Pio Rajna reads *Fabrutius*, the form in which the name appears in Bolognese MSS., and which he takes to be the diminutive (Fabruzzo) of Fabbro.

Fabritius. [**Fabricius.**]

Fabrizio. [**Fabbrizio.**]

Fabrutius. [**Fabricius**[2].]

Fabruzzo dei Lambertazzi. [**Fabricius**[2].]

Faentini. [**Faventini.**]

Faenza, town in the Emilia, on the Lamone, between Forlì and Imola, on the road to Bologna; mentioned by Bocca degli Abati (in Antenora) in connexion with the treachery of Tebaldello, Inf. xxxii. 123 [**Tebaldello**]; the degeneracy of its inhabitants since the days of Bernardin di Fosco, referred to by Guido del Duca (in Circle II of Purgatory), Purg. xiv. 101 [**Bernardin**]; alluded to as *la città di Lamone*, in connexion with Maghinardo Pagani, Inf. xxvii. 49 [**Maghinardo**].

Faenza, Tommaso da], Tommaso Bucciola or Buzzuola, poet of Faenza; mentioned as *Thomas Faventinus*, with Ugolino Bucciola (who was perhaps his brother), as having rejected the Faentine dialect, V. E. i. 14^{18-20} [**Bucciola, Ugolino**]. Tommaso, who was a judge, flourished circ. 1280. Several sonnets and *canzoni* of his have been preserved. (See Nannucci, *Manuale*, i. 356–9, and Monaci, *Crestomazia*, 278–80.)

Faggiuola], castle in the N. of the Marches, between San Leo Feltrio and Macerata Feltria, birthplace of the Ghibelline leader Uguccione della Faggiuola; supposed by some to be the place indicated, Inf. i. 105. [**Feltro**[2]: **Uguccione**[3].]

Falaride], Phalaris, tyrant of Agrigentum, circ. B.C. 570; alluded to in connexion with the brazen bull made for him by Perillus, Inf. xxvii. 7–12. [**Perillo.**]

Falsatori, Falsifiers, Inf. xxix. 57; placed among the Fraudulent in Bolgia 10 of Circle VIII of Hell (Malebolge), Inf. xxix. 40–xxx. 148 [**Frodolenti**]. They are divided into four classes:—1. Falsifiers of metals, Alchemists; punished with paralysis (xxix. 71–2) and leprosy (*vv.* 72–84). *Examples*: Griffolino of Arezzo; Capocchio [**Griffolino: Capocchio**].—2. Falsifiers of the person, Personators; punished with madness (xxx. 25–33, 46). *Examples*: Gianni Schicchi de' Cavalcanti; Myrrha. (There is a not very obvious antithesis intended between these two examples, Myrrha being said to have 'falsified herself in another's likeness,' *v.* 41, while Gianni 'falsified Buoso Donati in his own person,' *v.* 44) [**Gianni Schicchi: Mirra**].—3. Falsifiers of coins, Coiners; punished with dropsy and burning thirst (xxx. 49–69). *Examples*: Maestro Adamo: Aghinolfo da Romena [**Adamo**[2]: **Aghinolfo**].—4. Falsifiers of their word, Liars; punished with reeking and sharp fever (xxx. 91–9). *Examples*: 'La falsa che accusò Giuseppo' (i. e. Potiphar's wife); Sinon [**Giuseppo**[1]: **Sinone**].

Falterona, one of the central peaks (about 6,000 ft.) of the Tuscan Apennines, lying N.E. of Florence, which in D.'s time was under the lordship of the Conti Guidi; mentioned in connexion with the Arno, which rises high up on the S. side, Purg. xiv. 17 [**Arno**]; the discovery of a hoard of coin by a peasant while digging on its slopes, Conv. iv. 11^{77-80} [**Santelena**].

Famagosta, Famagusta, seaport on E. coast of Cyprus, of considerable importance in the Middle Ages, now in decay; mentioned by the Eagle in the Heaven of Jupiter, together with Nicosia, to indicate the kingdom of Cyprus, the reference being to Henry II of Lusignan, Par. xix. 146. [**Arrigo**[8]: **Cipri.**]

Fano, town in the Marches on the Adriatic coast between Pesaro and Ancona, a few miles N. of the mouth of the Metauro, which owes its name to a temple of Fortune (*Fanum Fortunae*) erected by the Romans to commemorate the defeat of Hasdrubal on the Metaurus (B.C. 207); in D.'s time it was subject to the Malatesta of Rimini.

Fano is mentioned by Pier da Medicina (in Bolgia 9 of Circle VIII of Hell), who refers to Guido del Cassero and Angiolello da Carignano as 'i due miglior di Fano,' Inf. xxviii. 76 [**Angiolello**]; and by Jacopo del Cassero (in Antepurgatory) as his native place, Purg. v. 71 [**Cassero**].

Fantoli. [**Fantolini.**]

Fantolini, Ugolino de', gentleman of Faenza, mentioned among the former worthies of Romagna by Guido del Duca (in Circle II of Purgatory), who says he is fortunate in that he has no descendants left alive to sully his name, Purg. xiv. 121–3.

Ugolino, whom Lana describes as 'valorosa, virtudiosa e nobile persona,' and Benvenuto as 'vir singularis bonitatis et prudentiae,' was

born at the beginning of Cent. xiii; he was lord of several castles in the valley of the Lamone, and belonged to the Guelf party, but lived for the most part in retirement at Cerfognano, without taking any active part in politics; he died in 1278, leaving two sons, Ottaviano, who was killed at Forlì in 1282, on the occasion of the repulse of the Guelfs and the French troops of Martin IV by Guido da Montefeltro (Inf. xxvii. 43-4), and Fantolino, who died before 1291. (Casini.)

Faraone, Pharaoh, King of Egypt; mentioned as type of obstinacy, Canz. xviii. 73; his magicians unable to perform the miracle of turning dust into lice (*Exod.* viii. 16–19), Mon. ii. 4^{10-14}; God's message to him that he should let the children of Israel go (*Exod.* iv. 21; vii. 9), Mon. ii. 8^{57-9}.

Farfarello, one of the ten demons in Bolgia 5 of Circle VIII of Hell (Malebolge) deputed by Malacoda to escort D. and Virgil, Inf. xxi. 123; xxii. 94. Philalethes renders the name 'Sausfleder.'

Farinata, Manente, called Farinata, son of Jacopo degli Uberti, the 'Saviour of Florence,' was born in Florence at the beginning of Cent. xiii; while still in his boyhood he witnessed the introduction into the city of the Guelf and Ghibelline factions, of the latter of which his family became the leaders; in 1239 he became the head of his house, and in 1248 he took a prominent part in the expulsion of the Guelfs, who however returned in 1251, and a few years later (in 1258) expelled the Ghibellines in their turn, Farinata among them; the latter, who was now the acknowledged head of his party, took refuge with the rest of the Ghibelline exiles in Siena, 'come luogo sicuro e nido de' Ghibellini,' where he actively engaged in organizing the measures which led to the crushing defeat of the Florentine Guelfs and their allies at Montaperti, and left the Ghibellines masters of Tuscany (Sep. 4, 1260) [**Arbia**]. After their victory the Ghibellines held a council at Empoli, about twenty miles from Florence, at which it was proposed by the deputies from Siena and Pisa that in order effectually to secure the ascendency of their party, and to put an end once for all to the power of the Florentines, the city of Florence should be razed to the ground. To this proposal, which was approved by the majority of the assembly, Farinata offered the most determined opposition, declaring that he would defend his native city with his own sword as long as he had breath in his body, even though he should have to do it single-handed. In consequence of this vehement protest the proposal was abandoned and Florence was saved from destruction. The Florentines, however, subsequently showed little gratitude to their fellow-citizen for his patriotic intervention, for they always expressly included the Uberti with the other Ghibelline families who were excepted from the terms offered to the other exiles. Villani says:—

'Nel detto parlamento a Empoli tutte le città vicine . . . e tutti i baroni d'intorno proposono e furono in concordia per lo migliore di parte ghibellina, di disfare al tutto la città di Firenze, e di recarla a borgora, acciocchè mai di suo stato non fosse rinomo, fama nè podere. Alla quale proposta si levò e contradisse il valente e savio cavaliere messer Farinata degli Uberti . . . dicendo com' era follia di ciò parlare, e come gran pericolo e danno ne potea avvenire, e s'altri ch' egli non fosse, mentre ch' egli avesse vita in corpo, colla spada in mano la difenderebbe. Veggendo ciò il conte Giordano, e l'uomo, e dell' autoritade ch' era messer Farinata, e il suo gran seguito, e come parte ghibellina se ne potea partire, e avere discordia, sì si rimase, e intesono ad altro; sicchè per uno buono uomo cittadino scampò la nostra città di Firenze di tanta furia, distruggimento, ruina. Ma poi il detto popolo di Firenze ne fu ingrato, male conoscente contra il detto messer Farinata, e sua progenia e lignaggio.' (vi. 81.)

After Montaperti Farinata returned to Florence, where he died in or about 1264, the year before D.'s birth. A few years later (Jan. $1264\frac{5}{6}$), at a time when an attempt was made to reconcile the Guelf and Ghibelline factions in Florence by means of matrimonial alliances, a daughter of Farinata was betrothed to the Guelf Guido Cavalcanti, and the marriage was subsequently carried into effect. [**Cavalcanti, Guido.**]

F. Villani gives the following description of Farinata:—

'Fu di statura grande, faccia virile, membra forti, continenza grave, eleganza soldatesca, parlare civile, di consiglio sagacissimo, audace, pronto e industrioso in fatti d'arme.'

Boccaccio says of him:—

'Fu messer Farinata cittadino di Firenze, d'una nobile famiglia chiamata gli Uberti, cavaliere, secondo il temporal valore, da molto, e non solamente fu capo e maggiore della famiglia degli Uberti, ma esso fu ancora capo di parte ghibellina in Firenze, e quasi in tutta Toscana, sì per lo suo valore, e sì per lo stato, il quale ebbe appresso l'imperador Federigo secondo (il quale quella parte manteneva in Toscana, e dimorava allora nel Regno); e sì ancora per la grazia, la quale, morto Federigo, ebbe del re Manfredi suo figliuolo, con l'aiuto e col favore del quale teneva molto oppressi quelli dell'altra parte, cioè i guelfi. E secondochè molti tennono, esso fu dell' opinione d'Epicuro, cioè che l'anima morisse col corpo; e per questo tenne, che la beatitudine degli uomini fosse tutta ne' diletti temporali.'

D., accepting the common belief that Farinata was a freethinker, places him among the Heretics in Circle VI of Hell, where he is pointed out by Virgil, Inf. x. 32; *ei*, *v.* 35; *lui*, *v.* 38; *gli*, *v.* 44; *ei*, *v.* 45; *lui*, *v.* 50; *quell'*

altro magnanimo, *v.* 73; *lui*, *vv.* 85, 95; *lo spirto*, *v.* 116; *lui*, *v.* 117. [**Epicurei: Eretici.**]

Farinata's place in Hell, 'tra le anime più nere,' had already been indicated by Ciacco (in Circle III of Hell), in response to D.'s inquiry as to the fate of him and Tegghiaio, 'che fur sì degni,' Inf. vi. 79–87. [**Ciacco.**]

As D. and Virgil pass along among the tombs in Circle VI in which the Heretics are confined, one of the latter, recognizing D. to be a Florentine by his speech, begs him to stop (Inf. x. 22–9); V. tells D. that this is Farinata, whereupon F. draws himself up 'as if he held Hell in great despite' (*vv.* 29–36); V. then, bidding D. be circumspect in his speech, thrusts him towards F., who, looking at him disdainfully, asks him who were his forefathers (*vv.* 37–42); D. having replied, F. tells him that they had been his bitter foes, and had twice been scattered by himself (viz. in 1248 and in 1260) (*vv.* 43–8); D. reminds him that after each occasion they had contrived to return (viz. in 1251 after the death of Frederick II and the defeat of the Ghibellines at Figline, and in 1266 after the defeat and death of Manfred at Benevento), which was 'an art he and his had not well learned' (the Uberti having been among the sixty families who were expressly excluded from the pacification of 1280) (*vv.* 49–51); after an interruption caused by the appearance of Cavalcante (*vv.* 52–72), F. tells D. that the knowledge of the perpetual exile of his family caused him more torment than the pains of Hell (*vv.* 73–8); he then foretells that before fifty months (i. e. before the spring of 1304, at which time, after several abortive attempts on the part of the Bianchi to secure their return to Florence, D. finally cut himself adrift from the party) D. himself would find how hard it was to learn 'the art of returning' (*vv.* 79–81); F. next asks D. why the Florentines were so pitiless towards his house in all their decrees ('questo dice perchè d'ogni legge che si facea a grazia delli usciti, li Uberti n'erano eccetti; e se si facea a danno, v'erano nominati,' says Buti), to which D. replies that it was in revenge for the defeat of Montaperti (*vv.* 82–7); F. thereupon retorts that others beside himself were concerned there, and reminds D. that it was he who single-handed prevented the proposed destruction of Florence (*vv.* 88–93); he then, in answer to an inquiry of D., proceeds to explain that those in Hell know nothing of what is actually passing on earth, though they can to some extent foretell the future (*vv.* 94–108); D., after giving him a message for Cavalcante, asks what other spirits are there with him (*vv.* 109–17); F. replies that there are more than a thousand, of whom he names Frederick II, and the Cardinal, and then hides himself in his tomb (*vv.* 118–21). [**Cavalcanti, Cavalcante.**]

Farinata degli Scornigiani], the name by which some of the old commentators identify the individual referred to as 'quel da Pisa,' Purg. vi. 17. [**Marzucco.**]

Farisei, Pharisees; counselled by Caiaphas that it was expedient one man should die for the people (*John* xi. 50; xviii. 14), Inf. xxiii. 116; their avarice the cause of the destruction of Jerusalem, Epist. viii. 1; suppressors and distorters of the truth, Epist. viii. 5; Boniface VIII referred to by Guido da Montefeltro (in Bolgia 8 of Circle VIII of Hell) as 'lo principe dei nuovi Farisei' (the 'modern Pharisees' being the Cardinals and dignitaries of the Court of Rome), Inf. xxvii. 85 [**Bonifazio** [1]].

Farsaglia [1], Pharsalia in Thessaly, territory in which Pharsalus is situated, the scene of the decisive battle between Pompey and Julius Caesar, which made the latter master of the Roman world, B.C. 48; mentioned by the Emperor Justinian (in the Heaven of Mercury) in connexion with the victories of the Roman Eagle, and the subsequent murder of Pompey in Egypt, Par. vi. 65–6 [**Aquila** [1]: **Nilo**]. In his Letter to the Princes and Peoples of Italy D. indicates Tuscany under the name of Thessaly, and by implication points to Florence as a second Pharsalia, Epist. v. 3 [**Thessalia**].

Farsaglia [2], the *Pharsalia* or *De Bello Civili* of Lucan, heroic hexameter poem in ten books (unfinished), describing the civil war between Caesar and Pompey; quoted as *Farsaglia*, Conv. iv. 28^{99}; *Pharsalia*, Mon. ii. 4^{35}, 8^{81}, 9^{55}. D. quotes from Lucan frequently, and was also indebted to him for details as to various persons and places mentioned in the course of his works. [**Lucano.**]

Farsalia. [**Farsaglia.**]

Faventini, inhabitants of Faenza (Lat. Faventia); their dialect, different from that of their neighbours of Ravenna, V. E. i. 9^{41}; rejected by their own poets, V. E. i. 14^{17-20}. [**Bucciola: Faenza.**]

Faventinus, Thomas. [**Faenza, Tommaso da.**]

Fazio da Signa. [**Bonifazio** [3].]

Federico [1], the Emperor Frederick I, second Emperor of the Hohenstaufen line, better known by his Italian surname Barbarossa; he was the son (born in 1121) of Frederick, Duke of Swabia, and succeeded his uncle, Conrad III, in 1152. [**Hohenstaufen: Table vii.**]

'On the death of Conrad, Germany with one consent placed the crown on the head of the great Hohenstaufen prince, his nephew, Frederick Barbarossa. If the Papacy under Hadrian IV had resumed all its haughty authority, the Empire was wielded with a terrible force, which it had hardly ever displayed before. Frederick was a

prince of intrepid valour, consummate prudence, unmeasured ambition, justice which hardened into severity, the ferocity of a barbarian somewhat tempered with a high chivalrous gallantry; above all with a strength of character which subjugated alike the great temporal and ecclesiastical princes of Germany; and was prepared to assert the imperial rights in Italy to the utmost.' (Milman.)

For twenty-five years of his reign (from 1158 to 1183) Frederick was engaged in a stubborn contest with the cities of Italy, which formed the celebrated Lombard League in defence of their liberties. He made, in all, four great expeditions, during which he took Rome, Milan, and many other important cities. In 1176 he was defeated by the League at Legnano, and seven years later (in 1183) he was forced to accept the articles of the Peace of Constance, by which the independence of the Italian Republics was recognized. In 1189 he joined Richard Cœur-de-Lion and Philip Augustus in the third Crusade, which had been undertaken on the receipt of the disastrous news of the capture of Jerusalem by Saladin two years before; and he was drowned while crossing the river Calicadnus in Cilicia, June 10, 1290.

Frederick is mentioned by the Abbot of San Zeno at Verona (in Circle IV of Purgatory), who refers to him, in connexion with his destruction of Milan in 1162, as *lo buon Barbarossa*, Purg. xviii. 119–20 (*see below*); in his letter to the Florentines, in which he warns them, in reference to their opposition to the Emperor Henry VII, of the fate of Milan and Spoleto under Frederick, D. speaks of the latter as *Federicus prior*, Epist. vi. 5. [**Milano: Spoletum.**]

There is some doubt as to the force of the epithet *buon* applied to the Emperor by the Abbot of San Zeno (Purg. xviii. 119). Inasmuch as the speaker belongs to Verona, one of the cities of the Lombard League, some modern commentators (Blanc, Witte, Bianchi, &c.) think the term is used ironically. It is not improbable, however, that D. intended to express his approval of the Emperor's vigorous assertion of his imperial rights in Italy. In any case, after the peace of Constance Frederick was well received in the Italian cities which had been most bitterly opposed to him, and his death was lamented even by the Milanese; it would not be unnatural, therefore, for a native of Verona, speaking ten years after his death, to refer to him as *buon*. The old commentators justify the epithet on general grounds; thus Benvenuto says:—

'Vocat Fridericum bonum, quia fuit vir virtuosus, strenuus, largus triumphator, et corpore pulcer.'

Federico[2], the Emperor Frederick II (known to his contemporaries as 'stupor mundi,' the wonder of the world), grandson of Frederick Barbarossa, son of the Emperor Henry VI and Constance of Sicily; he was born at Jesi, near Ancona, Dec. 26, 1194; was elected King of the Romans in 1196; succeeded his father as King (Frederick I) of Sicily and Naples in 1197; was elected Emperor in 1212; crowned himself King of Jerusalem in 1229; died Dec. 13, 1250. He married:—1. (in 1209) Constance (d. 1222), sister of Peter II of Aragon, and widow of Emeric, King of Hungary, by whom he had a son Henry (d. 1242).—2. (in 1225) Iolanthe (Yolande) of Brienne (d. 1228), who brought him the title of King of Jerusalem, and by whom he had a son Conrad (afterwards Emperor as Conrad IV).—3. (in 1235) Isabella, sister of Henry III of England. Besides Henry and Conrad he had two natural sons, Manfred (afterwards King of Sicily and Naples) and Enzio (afterwards King of Sardinia). [**Arrigo**[5]: **Costanza**[1]: **Hohenstaufen: Table v: Table vii.**]

Frederick Barbarossa had been succeeded by his son Henry VI (1190–1197), on whose death the succession to the Empire was disputed by Henry's brother, Philip, Duke of Swabia, and Otho, son of Henry the Lion, Duke of Saxony and Bavaria. The war between the rival Emperors lasted till 1208, when Philip was assassinated, and Otho IV, the Guelf, became sole Emperor. In 1211 Otho, having quarrelled with Pope Innocent III, was excommunicated and deposed by him. On the invitation of the partisans of the Hohenstaufen, Frederick of Palermo, the young King of Sicily, son of Henry VI, crossed the Alps into Germany, and was elected Emperor as Frederick II (1212), being crowned at Rome, Nov. 22, 1220. Though he entered the field as champion of the Holy See against the excommunicated Otho, Frederick soon himself became its enemy, and finally its victim. The imperial crown and that of the Two Sicilies could not be in the possession of one sovereign, least of all of a Hohenstaufen, without endangering the independence of the Papacy, and before he had been Emperor many years Frederick was plunged into a deadly struggle with the Church, which only ended with his death.

'It was Frederick's peculiar misfortune to have given the Popes a hold over him which they well knew how to use. In a moment of enthusiasm he had taken the Cross from the hands of an eloquent monk, and his delay to fulfil the vow was denounced as impious neglect. Excommunicated by Gregory IX for not going to Palestine, he went, and was excommunicated for going; having concluded an advantageous peace, he sailed for Italy, and was again excommunicated for returning.' (Bryce.)

After having been repeatedly placed under the ban of the Holy See (in 1227, 1238, and 1243), Frederick was at last (in 1245) formally deposed by Innocent IV at the Council of Lyons; he, however, defied the Pope, who vainly attempted to raise Germany against

him, and maintained the struggle until it was put an end to by his death at Firenzuola in 1250.

'Frederick devoted much of his attention to the advancement of learning and of the arts and sciences. The university of Naples, founded in 1224, he restored and liberally endowed; at the medical schools of Salerno he provided Arab, Latin, Greek, and Hebrew teachers for the students of these different nationalities; and he caused the translation into Latin of the works of Aristotle and of other philosophers both Greek and Arabic. He himself was learned both in Mussulman arts and sciences and in Christian scholasticism and philosophy; he knew Latin, Greek, French, German, Arabic, and Hebrew. He had a great interest in architecture, and he fostered the infancy of Italian sculpture and painting; he and his minister Peter de Vinea were among the first cultivators of Italian poetry; he also devoted much attention to natural history, and, besides forming large collections of rare and curious animals, wrote a treatise on the art of falconry, which shows a minute acquaintance with the habits of birds. With the influences of Western civilization there was conjoined at his castles on the Apulian shore an Oriental luxury and splendour; and in the harem of the Christian Emperor his accusers found a convenient corroboration of their insinuation regarding his secret enmity to the Christian faith.' (*Encyc. Brit.*)

Frederick II is referred to by D. as *lo secondo Federico*, Inf. x. 119; *Federico*, Inf. xiii. 59; xxiii. 66; Purg. xvi. 117; *Federico di Soave*, Conv. iv. 3^{38}; *Federicus Caesar*, V. E. i. 12^{20}; *Caesar*, Epist. vi. 5; *Cesare*, Inf. xiii. 65; *Augusto*, Inf. xiii. 68; *il terzo vento di Soave*, Par. iii. 120; *lo Imperadore*, Conv. iv. 3^{32}, $10^{26, 31}$ (cf. Canz. viii. 21; Conv. iv. 2^{9}, 10^{44}).

D., accepting the contemporary estimate of Frederick's religious opinions, places him among the Heretics in Circle VI of Hell, where he is named by Farinata as being with himself and the Cardinal Ottaviano degli Ubaldini and 'more than a thousand others,' Inf. x. 118–19 [**Epicurei: Eretici**]; his secretary, Pier delle Vigne (in Round 2 of Circle VII of Hell), mentions him in connexion with his own disgrace and suicide, Inf. xiii. 58–69 [**Pier delle Vigne**]; his punishment of traitors in copes of lead, Inf. xxiii. 66 (*see below*); Marco Lombardo (in Circle III of Purgatory) refers to his wars with the Church in Lombardy and Romagna (though some think the reference is to the wars between Barbarossa and the Lombard League), Purg. xvi. 117 [**Federico**[1]]; Piccarda (in the Heaven of the Moon) refers to him, in connexion with his mother Constance, as the third Emperor of the Swabian or Hohenstaufen line (he was actually the fourth, but Barbarossa's uncle and predecessor, Conrad III, was never crowned at Rome, and consequently never assumed the title of Emperor), and the last powerful Emperor, Par. iii. 120 (cf. Conv. iv. $3^{38–43}$, 'Federico di Soave, ultimo Imperadore de' Romani, ultimo dico per rispetto al tempo presente, non ostante che Ridolfo e Adolfo e Alberto poi eletti sieno appresso la sua morte e de' suoi discendenti') [**Hohenstaufen**]; his definition of nobility quoted, Canz. viii. 21–4; and discussed, Conv. iv. $3^{30–45}$, $10^{24–35}$; his court and that of his son Manfred the focus of Italian letters, whence vernacular Italian poetry was commonly known as Sicilian, V. E. i. $12^{20–35}$ [**Sicilianus**]; his siege of Parma and building of the fort of Victoria, Epist. vi. 5 [**Victoria**].

The torture of the leaden cope, said to have been devised by Frederick II for the punishment of traitors, to which D. refers (Inf. xxiii. 66), is thus described by Lana, whose account is copied by subsequent commentators:—

'È da sapere che lo imperadore Federigo secondo usava di fare fare giustizia a quelli che sommo peccato commetteano contra la corona, in questo modo: elli facea fare di piombo una coverta al giudicato, la qual tutto lo covría e questa era grossa circa un' oncia; poi facea mettere tal giudicato in una caldera, e questa cappa di piombo indosso a colui, poi facea fare fuoco sotto la detta caldera: per lo fuoco si liquefacea lo ditto piombo, e menava a pezzo a pezzo la carne di quello giuso, sì che infine bollia lo piombo e 'l giudicato insieme: lo quale giudizio non era senza smisurata pena.'

The punishment of the *cappa plumbea* (the exact nature of which is uncertain) was a recognized one in the Middle Ages, as appears from a document (dated 1377) quoted by Du Cange (s. v. *Capa*), in which it is said of a certain evil-doer:—

'Se nostre saint pere le Pape savoit l'estat de la vie dont il vivoit, il le feroit mourir en la chappe de plonc.'

Villani gives the following account of Frederick:—

'Questo Federigo . . . fu uomo di grande affare e di gran valore, savio di scrittura, e di senno naturale, universale in tutte cose; seppe la lingua latina, e la nostra volgare, tedesco, e francesco, greco, e saracinesco, e di tutte virtudi copioso, largo e cortese in donare, prode e savio in arme, e fu molto temuto. E fu dissoluto in lussuria in più guise, e tenea molte concubine e mammalucchi a guisa de' Saracini: in tutt' i diletti corporali volle abbondare, e quasi vita epicuria tenne, non faccendo conto che mai fosse altra vita; e questa fu l'una principale cagione perchè venne nimico de' cherici e di santa Chiesa.' (vi. 1.)

Bryce says of him:—

'A sensualist, yet also a warrior and a politician; a profound lawgiver and an impassioned poet; in his youth fired by crusading fervour, in later life persecuting heretics while himself accused of blasphemy and unbelief; of winning manners and ardently beloved by his followers, but with the stain of more than one cruel deed upon his name; he was the marvel of his own generation, and

succeeding ages looked back with awe, not unmingled with pity, upon the inscrutable figure of the last Emperor who had braved all the terrors of the Church, and died beneath her ban, the last who ruled from the sands of the ocean to the shores of the Sicilian sea. But while they pitied they condemned. The undying hatred of the Papacy threw round his memory a lurid light; him and him alone of all the Imperial line, Dante, the worshipper of the Empire, must perforce deliver to the flames of Hell.'

Himself an accomplished poet (five of his *canzoni* have been preserved), Frederick was a liberal patron of men of letters, as well as of all who in any way excelled in the arts to which he was devoted:—

'La gente che avea bontade venia a lui da tutte le parti, perchè l'uomo donava volentieri, e mostrava belli sembianti a chi avesse alcuna speciale bontà. A lui venieno sonatori, trovatori, e belli favellatori, uomini d'arti, giostratori, schermitori, d'ogni maniera gente.' (*Novellino.*)

Federico [3], Frederick II, King of Sicily, 1296–1337; third son (born 1272) of Peter III of Aragon and Constance, daughter of Manfred. On the death of Peter III, King of Aragon and Sicily, in 1285, his eldest son Alphonso became King of Aragon, while James, the second son, succeeded to the crown of Sicily. When Alphonso died in 1291 James succeeded him in Aragon, leaving the government of Sicily in the hands of his younger brother, Frederick. A few years later, however, at the instigation of Boniface VIII, James, ignoring the claims of his brother, agreed to cede Sicily to the Angevin claimant, Charles II of Naples. The Sicilians, on hearing of this agreement, renounced their allegiance to James, and proclaimed his brother Frederick king in his stead (1296). Charles and James thereupon made war upon Frederick, but in 1299 James withdrew his troops, and in 1302, on the failure of a fresh expedition against him, under Charles of Valois and Robert, Duke of Calabria, Frederick was confirmed in possession of the kingdom of Sicily under the title of King of Trinacria, receiving in marriage at the same time Charles II's third daughter Eleanor. He died in 1337, after a reign of 41 years, leaving three sons, of whom the eldest succeeded him as Peter II. [**Carlo** [2]: **Cicilia**: **Jacomo** [1]: **Table i**: **Table iv.**]

D. never speaks of Frederick save with reproach, though his reign was most beneficial to Sicily, and he appears to have been greatly beloved by his subjects. Philalethes thinks the explanation of D.'s bad opinion of him is to be found in Frederick's policy after the death of the Emperor Henry VII. During the latter's lifetime F. had acted as his ally against Robert of Naples, and was in command of the combined Genoese and Sicilian fleets. On Henry's death he went to Pisa and was offered by the Pisans the lordship of their city in the hope that he would carry on the campaign against Robert and the Tuscan Guelfs. But F., for whom the offer had no attractions, imposed such hard conditions that they practically amounted to a refusal (Villani, ix. 54). Withdrawing as much as possible from Italian affairs, he henceforth busied himself chiefly with the defence of his own kingdom of Sicily; and it was doubtless this want of sympathy with the fate of Italy that aroused D.'s wrath, just as did the neglect of the Emperors Rudolf and Albert (Purg. vi. 97–126; vii. 94–6; Conv. iv. 3^{58-62}). D. probably also had in mind the contrast between Sicily, as the centre of Italian letters under the Emperor Frederick II and his son Manfred, and the kingdom distracted with the wars of Frederick of Aragon and Charles II, as it was at the time of which he was writing (cf. V. E. i. 12^{30-42}).

F. is named, together with his brother James, by Sordello (in Antepurgatory), who says they possess their father's kingdoms, but not his virtues, Purg. vii. 119–20 [**Piero** [2]]; the Eagle in the Heaven of Jupiter couples him with Charles II of Naples, and says that Sicily laments their being still living, Par. xx. 63 [**Aquila** [2]: **Carlo** [2]]; both he and Charles are severely spoken of in the *Convivio*:—

'Ponetevi mente, nemici di Dio, a' fianchi, voi che le verghe de' reggimenti d'Italia prese avete. E dico a voi, Carlo e Federigo regi, e a voi altri principi e tiranni . . . Meglio sarebbe voi, come rondine volare basso, che, come nibbio, altissime rote fare sopra cose vilissime.' (iv. 6^{130-99}.)

And in the *De Vulgari Eloquentia*:—

'Racha! Racha! Quid nunc personat tuba novissimi Federici? quid tintinnabulum secundi Caroli? . . . nisi, Venite, carnifices; venite, altriplices; venite, avaritiae sectatores!' (i. 12^{51-62}.)

F. is alluded to (probably) by his grandfather Manfred (in Antepurgatory) as *l'onor di Cicilia*, Purg. iii. 116 [**Aragona**: **Cicilia**]; the Eagle in the Heaven of Jupiter reproaches him for his 'avarice and baseness,' referring to him as *quel che guarda l'isola del fuoco* (i. e. the ruler of Sicily), Par. xix. 130–4; there is perhaps a reference to his title 'King of Trinacria' in the mention by Charles Martel (in the Heaven of Venus) of the island of Sicily by the name of Trinacria, Par. viii. 67 [**Trinacria**].

Federico Novello, one of the Conti Guidi, son of Guido Novello of Battifolle (who up till 1266 was King Manfred's vicar in Florence), and of Gherardesca, daughter of Count Ugolino della Gherardesca of Pisa; he is said to have been killed at Bibbiena in 1289 by one of the Guelf Bostoli of Arezzo, while helping the Tarlati of Pietramala against the latter. Lana gives the name of his slayer as Fornaiuolo. The Anonimo Fiorentino says:—

'Fue questo Federigo de' conti Guidi, figliuolo del conte Guido Novello, che fu vicario del re Manfredi in Firenze anni sette. Era . . . in aiuto a quei da Pietramala; et un dì presso a Bibbiena,

essendo assalito da' Bostoli egli et sua brigata, uno dall' altra parte gli diè d'una lancia, et così morì in quella zuffa.'

D. places him in Antepurgatory among those who put off their repentance, Purg. vi. 17. [**Antipurgatorio: Guidi, Conti: Table xxiv. C.**]

Federico Tignoso, a noble of Rimini; mentioned by Guido del Duca (in Circle II of Purgatory) among the former worthies of Romagna, Purg. xiv. 106.

Little is known of Federico beyond the scanty notices given by the old commentators, who state that he was a native of Rimini and was noted for his wealth and hospitality; e. g. Benvenuto says:—

'Iste fuit vir nobilis et dives de Arimino, cujus domus erat domicilium liberalitatis, nulli honesto clausa: conversabatur laete cum omnibus bonis, ideo Dantes describit ipsum a societate sua, quae erat tota laudabilis.'

The family of the Tignosi is mentioned in old records as having been of some importance in Rimini and the neighbourhood from Cent. xi to the middle of Cent. xiv. The Federico referred to by D. probably lived in the first half of Cent. xiii; no mention of him occurs in documents, but it has been conjectured on plausible grounds that he belonged to or was connected with Longiano in the Riminese territory. (See Casini, *Dante e la Romagna.*)

Federicus Caesar, the Emperor Frederick II, V. E. i. 12^{20-1}. [**Federico** [2].]

Federicus Novissimus, Frederick of Aragon, King of Sicily, V. E. i. 12^{36-7}. [**Federico** [3].]

Federicus Prior, the Emperor Frederick I, Epist. vi. 5. [**Federico** [1].]

Federigo. [**Federico.**]

Fedra], Phaedra, daughter of Minos, and Pasiphaë, wife of Theseus; she falsely accused her stepson Hippolytus of having tried to seduce her, in consequence of which he was banished from Athens. [**Ippolito.**]

Cacciaguida (in the Heaven of Mars) refers to her as *la spietata e perfida noverca* (i. e. the heartless and treacherous step-mother of Hippolytus), and foretells to D. that as Hippolytus had to leave Athens, so he will have to leave Florence, Par. xvii. 46–8.

D. probably here does not mean to indicate more than that both he and H. were driven from their homes by calumnious accusations. Some of the old commentators, however, think there is an allusion to some specific proposal made to D. by the Neri and rejected by him; thus the Ottimo Comento says:—

'Vuole dire Dante, ch' elli fosse richiesto dalla parte Nera (essendo in istato da poterlo fare) d'alcuna grande e disonesta cosa; e perch' elli non volle assentire, sì lo giudicarono nemico del senato di Firenze.'

Benvenuto:—

'Sicut Hippolytus innocens et honestus fuit pulsus de nobilissima patria sua civitate Athenarum . . . ita autor justus et insons fuit pulsus florentissima civitate Florentiae patria sua, nolens consentire libidinosae voluntati Florentiae, quam reperit novercam et non matrem.'

Felice, Don Felix Guzman, father of St. Dominic; mentioned by St. Bonaventura (in the Heaven of the Sun) with a play on the name, Par. xii. 79. [**Domenico.**]

Feltro [1], Feltre, town of N. Italy in Venetia, midway on the road between Bassano and Belluno, which in D.'s day was under the lordship of its own Bishops.

Cunizza (in the Heaven of Venus) mentions it in connexion with 'the crime of its unholy pastor, who for party purposes shed so much Ferrarese blood,' Par. ix. 52–60.

The main facts of the incident referred to appear to be as follows:—In 1314, while Alessandro Novello of Treviso was Bishop of Feltre (1298–1320), certain Ferrarese Ghibellines of the house of Fontana, having failed in a conspiracy against Pino della Tosa, King Robert's Vicar in Ferrara, took refuge in Feltre and placed themselves under the protection of the Bishop. The latter, however, on the requisition of Pino, delivered them up, and they were taken back to Ferrara, and publicly executed with their confederates to the number of thirty in all. By this act of treachery the Bishop incurred such great odium that he was forced to quit Feltre and retire into a monastery, where he died in 1320. Benvenuto, who makes him a native of Piacenza, says that the Bishop was beaten to death with sandbags by order of Riccardo da Cammino, into whose hands Feltre passed:—

'Episcopus, qui fuit natione placentinus, bene luit poenas dignas; nam de mandato domini Rizardi de Camino fuit tantum percussus cum sacculis sabuli quod emisit omnia viscera et sanguinem per egestionem; et populus etiam luit, qui venit de libertate in servitutem sub tyrannide ipsius Rizardi.'

Feltro [2], name of the two places between which, according to Virgil's prophecy, the 'Veltro,' the future deliverer of Italy, was to be born, Inf. i. 105.

The identification of these places differs of course with the identification of the 'Veltro' himself. Those who take the latter to be Can Grande identify them with Feltre in Venetia, and Montefeltro in Romagna, thus indicating roughly the country in which Verona is situated, and which was the scene of the greater part of Cane's operations in the Imperial cause [**Can Grande: Feltro** [1]**: Montefeltro**]. Those who hold for Benedict XI adopt the same identification of the two places,

but take the spot indicated to be Treviso where he was born [**Benedetto**[2]]. If Uguccione della Faggiuola be meant, the places would be San Leo Feltrio and Macerata Feltria in the N. of the Marches, between which was situated the castle of Faggiuola, Uguccione's birthplace [**Uguccione**[3]].

Some of the old commentators hold that the expression 'tra feltro e feltro' does not refer to any particular place, but is meant to indicate that the 'Veltro' would be born 'between poor rags,' i. e. would be of humble origin; or, as an alternative, they suggest 'between sky and sky,' as an indication that he would be born under a favourable constellation; e. g. Pietro di Dante says:—

'Inter feltrum et feltrum, idest inter caelum et caelum . . . vel inter feltrum et feltrum, idest quod talis vir virtuosus et dux natus erit ex matre et patre non contextis et conjunctis, ut est pannus et tela, sed ex disjunctis et solutis, ut feltrum, in quo non est tela; et sic erit naturalis et de vili natione.'

Benvenuto, who holds that the allusion is to the second coming of Christ, says:—

'Idest inter caelum et caelum. Et est pulcra et subtilis similitudo; sicut enim filtrum caret omni textura, ita caelum caret omni mixtura, cum sit corpus simplex, non mixtum; quasi dicat quod a bona constellatione caeli et bona conjunctione stellarum nascetur iste princeps.'

Fenice, the Phoenix, mythical Arabian bird which, when it had reached its 500th year, burned itself on a pyre of incense, and rose again from the ashes in the shape of a small worm, which on the third day developed into the full-grown bird.

D. compares the transformation of one of the robbers in Malebolge, from ashes into human shape, to that of the Phoenix, Inf. xxiv. 106–11; his account is taken from Ovid:—

'Una est, quae reparet seque ipsa reseminet, ales;
Assyrii phoenica vocant; non fruge neque herbis,
Sed turis lacrimis et suco vivit amomi.
Haec ubi quinque suae complevit saecula vitae,
Ilicet in ramis tremulaeque cacumine palmae
Unguibus et puro nĭdum sibi construit ore.
Quo simul ac casias et nardi lenis aristas
Quassaque cum fulva substravit cinnama myrrha,
Se super imponit, finitque in odoribus aevum.'
(*Metam.* xv. 392–400.)

Brunetto Latino gives the following account of the Phoenix:—

'Fenix est uns oisiaus en Arrabe dont il n'a plus que un sol en trestout le monde; et est bien si granz comme .i. aigle; mais il a creste souz la maissele d'une part et d'autre, et la plume de son col enqui entor est reluisanz comme fin or arabien; mais en aval jusqu'à la coe est de color de porpre, et la coe rose, selonc ce que li Arabien tesmoignent, qui maintes foiz l'ont veu. Et dient aucun que il vit .v^e. et .lx. anz, et li autre dient que sa vie dure bien .m. anz et plus; mais li plusor dient que il enveillit en .v^e. ans, et quant il a vescu usque là, sa nature le semont et atise à sa mort, ce est por avoir vie; car il s'en va à .i. bon arbre savourous et de bone odor, et en fait .i. moncel où il fait le feu esprendre, et puis entre dedans tout droit contre le soleil levant. Et quant il est ars, en celui jor, de sa cendre sort une vermine qui a vie l'autre jor. Au secont jor de sa naissance est faiz li oiselez comme petiz poucins; au tierc jor est toz grans et parcreuz tant comme il doit, et vole maintenant et s'en va à son leu là où s'abitacions est.' (*Trésor*, i. 164.)

Fenicia], Phoenicia, narrow strip of coastland in the N. of Syria; alluded to as *il lito Nel quale si fece Europa dolce carco*, Par. xxvii. 83–4. [**Europa**[1].]

Ferdinando], Fernando IV, King of Castile and Leon, 1295–1312; alluded to (probably) by the Eagle in the Heaven of Jupiter, who blames him for his luxury and effeminacy, as 'quel di Spagna,' Par. xix. 125.

Some think the reference is to Fernando's grandfather, Alphonso X, who was the rival of Richard of Cornwall as a candidate for the Imperial crown; thus Buti:—

'Questo fu lo re Alfonso di Spagna, che eletto imperadore lasciò l'impresa de lo imperio, e per viltà d'animo non la seguitò.'

But as only actually reigning princes are referred to in the context there can hardly be a doubt that Fernando is meant. He succeeded his father, Sancho IV, at the age of nine, and during his long minority his kingdom was in a constant state of warfare, owing to the dissensions and rebellions of his vassals. His reign was signalized by the capture of Gibraltar from the Moors. He received the surname of El Emplazado ('the summoned one') from a tragic incident connected with his death. Two brothers, having been condemned to death for the murder of one of his nobles, of which they declared themselves innocent, summoned him to appear before the tribunal of God within thirty days; and exactly on the last day of the period named he suddenly died. [**Table iii.**]

Ferrara], city of old Lombardy, in N.E. of the Emilia, a few miles from the S. bank of the Po; alluded to (probably) by Cacciaguida (in the Heaven of Mars) as the place in the valley of the Po whence his wife came, Par. xv. 137. [**Cacciaguida.**]

Ferrarese, Ferrarese; Cunizza (in the Heaven of Venus) alludes to the betrayal of certain Ghibellines of Ferrara by the Bishop of Feltre, Par. ix. 56. [**Feltro**[1].]

Ferrarienses, inhabitants of Ferrara; their dialect distinct from that of Piacenza, though both belong to Lombardy, V. E. i. 10[76–7]; the Bolognese dialect modified by that of Ferrara and Modena, whence it gets a certain shrillness characteristic of the Lombard dialects, V. E. i. 15[3–8, 14–18]; this characteristic the reason why

there have been no Ferrarese poets, V. E. i. 15^{20-5}. [**Lombardia.**]

Festus, Porcius Festus, Procurator of Judaea, A. D. 60-62; St. Paul's speech to him, claiming to be tried as a Roman citizen (*Acts* xxv. 10), Mon. iii. 13^{42-3}. [**Paolo.**]

Fesulani, inhabitants of Fiesole; the Florentines, in reference to their reputed descent from Fiesolan stock, addressed as *miserrima Fesulanorum propago*, Epist. vi. 6. [**Fiesolano: Fiorentini.**]

Fetòn. [**Fetonte.**]

Fetonte, Phaëthon, son of Phoebus Apollo and Clymenë; having been told by Epaphus, son of Jupiter and Io, that Apollo was not his father, he begged Apollo to let him prove his parentage by driving the chariot of the Sun for one day; Apollo granted the request, but, P. being too weak to hold the horses, they rushed out of the usual track and approached so near to the Earth as almost to set it on fire; Jupiter, thereupon, in answer to the prayer of Earth, killed P. with a thunderbolt and hurled him down into the river Eridanus.

D., who makes frequent allusion to the story of Phaëthon, which he got from Ovid (*Metam.* ii. 1–324), refers to him as *Fetòn*, Inf. xvii. 107; Purg. iv. 72 (*: Sion : orizzon*); *Fetonte*, Par. xxxi. 125; Conv. ii. 15^{53}; *falsus auriga Phaëthon*, Epist. viii. 4; *Quei ch' ancor fa i padri ai figli scarsi* (i. e. the one who makes fathers chary of granting their sons' requests), Par. xvii. 3 [**Climenè**]; the Pythagorean theory that the Milky Way was caused by the scorching of the Heavens on the occasion of P.'s mishap, Inf. xvii. 107–8; Conv. ii. 15^{47-55} [**Galassia**]; 'la strada Che mal non seppe carreggiar F.' (i. e. the path of the Sun, the Ecliptic), Purg. iv. 71–2; 'il temo Che mal guidò F.' (i. e. the pole of the chariot of the Sun) (*Metam.* ii. 316), Par. xxxi. 124–5; the misguidance of the Church by the Italian Cardinals compared to that of Apollo's chariot by P., Epist. viii. 4; the prayer of Earth to Jupiter (*Metam.* ii. 272–300), and the splendour of the chariot of the Sun (*Metam.* ii. 107–10), Purg. xxix. 118–20 [**Sole : Terra** [1]].

Fialte, Ephialtes the Giant, son of Neptune and Iphimedia; he and his brother Otus were known as the Aloidae (by which name Statius refers to them, *Theb.* x. 850) after their reputed father Aloeus, the husband of Iphimedia. At the age of nine, being endued with marvellous strength, the two brothers made war upon the Olympian gods, but were slain by Apollo, during their attempt to pile Ossa on Olympus, and Pelion on Ossa.

D. places Ephialtes, together with Antaeus, Briareus, and Nimrod, as one of the warders at the mouth of Circle IX of Hell, Inf. xxxi. 94, 108; *l'altro* (*gigante*), *v.* 84; *lui*, *v.* 85; *ei*, *v.* 86; *il*, *v.* 88; *questo superbo*, *v.* 91; *egli*, *v.* 93; *ei*, *v.* 96; *questo* (*gigante*), *v.* 104; he is described as being fiercer-looking and bigger than Nimrod (*v.* 84), but of less ferocious aspect than Briareus (*v.* 105); he is bound with a chain which encircles him five times from the neck downward, fastening his left arm in front of him, and his right behind his back (*vv.* 85–90). [**Giganti.**]

The only mentions of Ephialtes by name in Latin literature occur in Virgil's *Culex* (*v.* 234), and in Claudian (*Bell. Get.*, *v.* 75), whose writings do not appear to have been known to D. Servius, however, with whose commentary upon Virgil D. was almost certainly acquainted, mentions Ephialtes in his note on *Georg.* i. 280, and this may have been the source of D.'s information:—

'*Et conjuratos caelum rescindere fratres*—Othum et Ephialtem dicit, qui fuerunt filii Neptuni, et novem digitis singulis crescebant mensibus: qua freti altitudine caelum voluerunt evertere; sed confixi sunt sagittis Apollinis et Dianae.'

Fiamminghi, Flemings, inhabitants of Flanders; mentioned in connexion with the dykes built by them to keep out the sea, Inf. xv. 4. [**Bruggia : Guizzante.**]

Fiandra], Flanders, district of modern Belgium consisting of East and West Flanders, of which Ghent and Bruges are the respective capitals; in D.'s time it comprised also part of modern Zealand, as well as French Flanders (modern Département du Nord) and part of Artois (modern Pas de Calais).

The Flemish sea-board is indicated roughly by the mention of Wissant and Bruges, Inf. xv. 4; the country itself is indicated by Hugh Capet (in Circle V of Purgatory) by the mention of Douay, Ghent, Lille, and Bruges, four of its principal cities, the reference being to the events which took place in Flanders between 1297 and 1304, Purg. xx. 46. [**Bruggia.**]

Fidanza, Giovanni. [**Bonaventura.**]

Fieschi, Alagia de'. [**Alagia.**]

Fieschi, Bonifazio de'. [**Bonifazio** [2].]

Fieschi, Ottobuono de'. [**Adriano** [2].]

Fieschi, Sinibaldo de'. [**Innocenzio** [2].]

Fiesolano, belonging to Fiesole; *bestie fiesolane*, 'beasts from Fiesole,' term by which Brunetto Latino (in Round 3 of Circle VII of Hell) refers to those of the Florentines who were descended from the old inhabitants of Fiesole, Inf. xv. 73 (cf. *vv.* 61–2); Brunetto also speaks of them as *lazzi sorbi*, 'sour crab-apples,' as opposed to the *dolce fico*, which represents the Florentines of the old Roman stock, *vv.* 65–6; in his letter to the Florentines D. addresses them as *miserrima Fesulanorum propago*, 'most wretched offshoot of Fiesole,' Epist. vi. 6. [**Fiesole : Fiorentini.**]

D. follows the Florentine tradition that the nobles of Florence were descended from Romans, while the commons were originally immigrants from Fiesole. Villani relates how after the destruction of the latter (which had been the headquarters of Catiline's army) by the Romans the city of Florence was founded by them, and peopled partly by citizens of Rome, partly by inhabitants of Fiesole:—

'La cittade fu popolata della migliore gente di Roma, e de' più sofficienti . . . e accolsono con loro quelli Fiesolani che vi vollono dimorare e abitare.' (i. 38.)

He records further how, nearly a thousand years later, there was a second immigration into Florence from Fiesole after the destruction of that city by the Florentines:—

'I Fiorentini patteggiarono che chi volesse uscire della città di Fiesole e venire ad abitare in Firenze potesse venire sano e salvo . . . per la qual cosa in grande quantità ne scesero ad abitare in Firenze, onde poi furono e sono grandi schiatte in Firenze.' (iv. 6.)

To this mixture of population he attributes all the subsequent troubles of Florence:—

'Nota, perchè i Fiorentini sono sempre in guerra e in dissensione tra loro, che non è da maravigliare, essendo stratti e nati di due popoli così contrarii e nemici e diversi di costumi, come furono gli nobili Romani virtudiosi, e' Fiesolani ruddi e aspri di guerra. (i. 38; iii. 1.)

Fiesole, the Roman Faesulae, city of Tuscany, situated on a hill about three miles N.E. of Florence, commanding a view of the latter and of the valley of the Arno; it was anciently one of the twelve Etruscan towns, and considerable remains of Cyclopean walls are still visible, as well as the ruins of a Roman theatre.

Brunetto Latino (in Round 3 of Circle VII of Hell) mentions Fiesole in connexion with the tradition that Florence was originally partly peopled by immigrants from there, Inf. xv. 61–2; he alludes to its situation on a hill, and to the fact that the city of Florence was largely built of stone ('macigno') from the quarries of Fiesole, *v.* 63; Cacciaguida (in the Heaven of Mars) couples it with Troy and Rome in allusion to the same tradition, Par. xv. 126; he mentions that the Caponsacchi were of Fiesolan stock, Par. xvi. 121–2 [**Caponsacchi: Fiesolano**]; the city is alluded to by Brunetto as *il monte*, Inf. xv. 63; and by the Emperor Justinian (addressing D. in the Heaven of Mercury), in connexion with its destruction by the Romans after the defeat of Catiline, as *quel colle Sotto 'l qual tu nascesti*, Par. vi. 53–4. Brunetto Latino says in the *Trésor*:—

'Quant la conjuration fu descoverte et li pooirs Cateline fu afebloiez, il s'enfoi en Toscaine, en une cité qui avoit non Fiesle, et la fist reveler contre Rome. . . . Après assegierent li Romain la cité de Fiesle, tant que il la vainquirent et mistrent en lor subjection. Et lors firent enmi le plain qui est au pié des hautes roches où cele cité seoit, une autre cité qui or est apelée Florence.' (i. 37.)

Fifanti, ancient noble family of Florence, mentioned by Cacciaguida (in the Heaven of Mars) as having been of importance in his day, Par. xvi. 104.

In D.'s time, according to the Ottimo Comento, they had fallen into decay:—

'Oggi sono neente d'avere e di persone.'

Villani mentions them among the early inhabitants of Florence:—

'I Fifanti detti Bogolesi abitavano in sul canto di porte sante Marie.' (iv. 13.)

He records that they were Ghibellines (v. 39), and as such were expelled from Florence in 1258 (vi. 65); and that a member of the family, Oderigo Fifanti (identified by some with the Arrigo of Inf. vi. 80), was one of the murderers of Buondelmonte (v. 38). [**Arrigo[1]: Buondelmonte.**]

Fighine, now Figline, town in the Valdarno, about 15 miles S.E. of Florence; mentioned, together with Campi and Certaldo, by Cacciaguida (in the Heaven of Mars), who laments the immigration thence into Florence, and the consequent debasement of the Florentine character, Par. xvi. 49–51. [**Campi.**]

Figline, which was a stronghold of some importance, and at one time subject to Florence, was the scene of the defeat of the Ghibellines after the death of the Emperor Frederick II. (Villani, vi. 4, 51.)

Filattiera, Gherardino da], member of the Malaspina family, of the Spino Fiorito branch, Bishop of Luni, 1312–1321 [**Table xxvi. B.**]. In consequence of his refusal to submit to the Emperor Henry VII, and to assist at his coronation at Milan, Gherardino was deprived of his temporal power; which, however, after Henry's death he partially regained by the aid of Castruccio Castracani, whom he nominated viscount of the Bishopric of Luni, July 4, 1314.

D., in his letter to the Italian Cardinals, refers to Gherardino as 'Lunensis pontifex,' and excepts him (perhaps ironically) from his condemnation of the Italian Church dignitaries, Epist. viii. 7. [**Lunensis.**]

Filippeschi, Ghibelline family of Orvieto, mentioned by D., together with the Monaldi (a Guelf family of the same city), in his appeal to the Emperor, Albert of Austria, to come into Italy to look after the interests of his adherents, Purg. vi. 107. [**Cappelletti.**]

These two families were the leaders respectively of the Ghibellines and Guelfs in Orvieto, and were in consequence continually at variance. In April, 1312, the Filippeschi, emboldened by the approach of the Emperor Henry VII, at-

tacked the Monaldi, but were worsted and expelled from the city with the rest of the Ghibellines. Subsequently in 1337 the tyranny of the Monaldi led to their own expulsion. Villani gives the following account:—

'Nell' anno 1312 lo 'mperadore Arrigo . . . passando per lo contado d'Orbivieto, i Filippeschi d'Orbivieto col loro seguito di ghibellini cominciarono battaglia nella città contro a' Monaldeschi e gli altri guelfi d'Orbivieto, per dare la terra allo 'mperadore. I guelfi, rovandosi forti e ben guerniti, combatterono vigorosamente innanzi ch' e' ghibellini avessono la forza della gente dello 'mperadore, e sì gli vinsono e cacciarono della città.' (ix. 40.)—'Alla fine del anno 1337 . . . la città d'Orbivieto si levò a romore e in arme per soperchio di quelli della casa de' Monaldeschi, che tirannescamente la signoreggiavano; e feciono popolo, e cacciaronne i detti Monaldeschi e loro seguaci.' (xi. 75.)

Filippi [1], ancient noble family of Florence, mentioned by Cacciaguida (in the Heaven of Mars) as having been already in their decline in his day, Par. xvi. 89.

According to the Ottimo Comento, in D.'s time they had long been extinct:—

'Di questi è oggi quasi spenta ogni memoria.'

Villani says of them:—

'Nel quartiere della porta santa Maria, ch' è oggi nel sesto di san Piero Scheraggio e quello di Borgo, avea molto possenti e antichi legnaggi. . . . I Filippi, che oggi sono niente, allora erano grandi e possenti, abitavano in Mercato nuovo.' (iv. 13.)

In some editions of Villani's chronicle it is added that, though the name of the Filippi had died out in Florence, there were several families descended from them still in existence, viz. the Gualfreducci, the Gondi, and the Strozzi.

Filippi [2], the kings of France of the Capetian line who bore the name of Philip; mentioned by Hugh Capet (in Circle V of Purgatory), who says that from him were descended the kings of the name of Philip and Louis of the reigning dynasty of France, Purg. xx. 50–1. [**Capeti.**]

From Hugh Capet down to the year 1300, the assumed date of the Vision, there were four kings of each name in the Capetian line, viz. Philip I (1060–1108), Philip Augustus (1180–1223), Philip III (1270–1285), and Philip IV (1285–1314); Louis VI (1108–1137), Louis VII (1137–1180), Louis VIII (1223–1226), and Louis IX (1226–1270). [**Table viii. A.**]

Filippi [3], Philippi in Macedonia, the scene of the decisive victory of Octavianus (Augustus) and Antony over Brutus and Cassius, B. C. 42; alluded to by the Emperor Justinian (in the Heaven of Mercury) in connexion with the victories of the Roman Eagle, Par. vi. 73–4. [**Aquila** [1].]

Filippo [1], Philip III, the Bold, King of France, 1270–1285; he was the second son (born in 1245) of Louis IX and of Margaret of Provence; in 1262 he married Isabella, daughter of James I of Aragon, by whom he had four sons, Louis (who died in youth), Philip (who succeeded him), Charles (Count of Valois), and Robert (who died in infancy); in 1274, Isabella having died in 1271, he married Mary, daughter of Henry, Duke of Brabant, by whom he had a son (Louis, Count of Evreux) and two daughters (Margaret, wife of Edward I of England, and Blanche, wife of Rudolf of Austria); he accompanied St. Louis on his second expedition to the East, and on the death of his father before Tunis was proclaimed king and returned to France (1270). [**Carlo** [4]: **Filippo** [2]: **Luigi** [2]: **Table viii.**]

After the 'Sicilian Vespers' in 1282 and the loss of Sicily by his uncle, Charles of Anjou, Philip, with the assistance of Don Jaime, King of the Balearic Isles, made war upon Peter III of Aragon, whose crown had been offered him by Pope Martin IV. After a long siege he captured Gerona, but, his fleet having been destroyed in the Gulf of Rosas by Roger di Loria, Peter III's admiral, and his supplies being thus cut off, he was forced to retreat. Sick with fever and vexation at this reverse, he was carried in a litter as far as Perpignan, where he died on Oct. 5, 1285. A few days later Gerona was recaptured by Peter of Aragon, who himself died before the close of the year. [**Pietro** [3].]

D. places Philip in the valley of flowers in Antepurgatory, where he is represented as seated close to Henry I of Navarre; Sordello points him out as *quel nasetto*, 'the small-nosed man,' describing him as having died 'flying and deflowering the lily,' and refers to him and Henry as *padre e suocero del mal di Francia*, i. e. father and father-in-law of Philip the Fair, whose evil doings they are bewailing, Philip by beating his breast, Henry by sighing, Purg. vii. 103–11 [**Antipurgatorio: Arrigo** [7]]; Philip's second wife, Mary of Brabant, is referred to as 'la donna di Brabante,' Purg. vi. 23 [**Brabante**].

For *nasetto* (Purg. vii. 103) some editors (e. g. Witte, who, however, translates 'der stumpf Benas'te') read *nasuto*; but there is no doubt as to the correctness of the former, Philip III's nose having been unmistakably short, as appears from the portrait given by Montfaucon from his monument at Narbonne.

Filippo [2], Philip IV, the Fair, King of France, 1285–1314; he was second son (born in 1268) of Philip III, whom he succeeded (his elder brother Louis having died in youth), and brother of Charles of Valois; he married in 1284 Juana, daughter of Henry I of Navarre, by whom he became the father of three kings of France and Navarre, viz. Louis X, Philip V,

and Charles IV. [**Arrigo** [7]: **Carlo** [4]: **Filippo** [1]: **Navarra**: **Table viii.**]

The reign of Philip the Fair is famous for his bitter quarrel with Boniface VIII—

'A quarrel which is one of the great epochs in the Papal history, the turning-point after which, for a time at least, the Papacy sank with a swift and precipitate descent, and from which it never rose again to the same commanding height. This quarrel led rapidly, if not directly and immediately, to that debasing period which has been called the Babylonian captivity of the Popes in Avignon, during which they became not much more than the slaves of the kings of France.' (Milman.)

The origin of the quarrel was the taxation of the clergy by Philip, which led to the issue of the famous Bull *Clericis Laicos*, in which Boniface declared the property of the Church to be severed from all secular obligations, and himself as Pope to be the one exclusive trustee of all possessions held throughout Christendom by the clergy, on which no aid nor subsidy could be raised without his consent. Philip replied that if the Clergy might not be taxed for the exigencies of France, nor be in any way tributary to the king, France would cease to be tributary to the Pope; and he issued an edict prohibiting the export of gold, silver, and valuables from the kingdom, thus depriving the Pope of all supplies from France. After a lull the quarrel culminated in the excommunication of the French king by Boniface, to which Philip replied by seizing the Pope's person at Anagni, an outrage which resulted in the death of Boniface soon after. After the brief pontificate of Benedict XI, a Frenchman, Bertrand de Goth, Archbishop of Bordeaux, was elected Pope as Clement V by the influence of Philip, in whose hands he became little more than a tool. During his pontificate the Papal see was transferred to Avignon, and the Order of the Templars at the instigation of Philip was cruelly persecuted, and finally suppressed, the Grand Master, Du Molay, being burned (1313). In the following year Philip himself died from the effects of a fall from his horse, which was overthrown by the charge of a wild boar.

'Nel anno 1314 del mese di Novembre, il re Filippo re di Francia, il quale avea regnato ventinove anni, morì disavventuratamente, che essendo a una caccia, uno porco salvatico gli s'attraversò tra le gambe al cavallo in su che era, e fecelne cadere, e poco appresso morì. Questi fu de' più belli uomini del mondo, e de' maggiori di persona, e bene rispondente in ogni membro, savio da se e buono uomo era, secondo laico, ma per seguire i suoi diletti, e massimamente in caccia, sì non disponea le sue virtù al reggimento del reame, anzi le commettea altrui, sicchè le più volte si reggea per male consiglio, e quello credea troppo, onde assai pericoli vennero al suo reame.' (Villani, ix. 66.)

Philip is not mentioned by name in the *D.C.*; he is referred to by Pope Nicholas III (in Bolgia 3 of Circle VIII of Hell) as *chi Francia regge*, Inf. xix. 87; by Sordello (in Antepurgatory) as *il mal di Francia*, Purg. vii. 109; by Hugh Capet (in Circle V of Purgatory) as *il nuovo Pilato*, Purg. xx. 91 [**Pilato**]; by the Eagle in the Heaven of Jupiter as *Quei che morrà di colpo di cotenna*, Par. xix. 120; his relations with the Papal See, and with Clement V in particular, are typified by the dealings of the Giant (*gigante*, Purg. xxxii. 152; xxxiii. 45; *feroce drudo*, xxxii. 155) with the Harlot in the Procession in the Terrestrial Paradise, Purg. xxxii. 148–60; xxxiii. 44–5 [**Processione**]; he himself is typified by Goliath, the second David being the Emperor Henry VII, Epist. vii. 8 [**Arrigo** [2]]; and by Demetrius, King of Syria, Clement V being typified by Alcimus, the high-priest, Epist. viii. 4 [**Alcimus**]; his intrigues with Clement V, Inf. xix. 87; Purg. xxxii. 148–60; xxxiii. 44–5; Epist. viii. 4 [**Clemente** [2]]; the son of Philip III and son-in-law of Henry I of Navarre, Purg. vii. 109 [**Arrigo** [7]]; his imprisonment of Boniface VIII at Anagni, Purg. xx. 91 [**Alagna**: **Bonifazio** [1]]; his persecution of the Templars, Purg. xx. 92–3 [**Templari**]; his debasement of the French coinage, Par. xix. 118–19; his death, Par. xix. 120 [**Aquila** [2]].

Filippo Argenti. [**Argenti, Filippo.**]

Filistei], Philistines; typical of the Neri, Goliath, David, and Israel, typifying respectively Philip the Fair, the Emperor Henry VII, and the oppressed Ghibellines, Epist. vii. 8.

Filli], Phyllis, daughter of Sithon, King of Thrace, who, having been abandoned (as she thought) by her lover Demophoön, killed herself:—

'Phyllida Demophoön leto dedit, hospes amantem;
Ille neci caussam praebuit, illa manum.'
(Ovid, *Heroid.* ii. 147–8.)

From her dwelling-place near Mt. Rhodopē in Thrace, she was sometimes called Rhodopeïa; hence Folquet of Marseilles (in the Heaven of Venus) speaks of her as *quella Rodopeia, che delusa Fu da Demofoonte*, Par. ix. 100–1. [**Demofoonte**: **Rodopeia.**]

Filomela], Philomela, daughter of Pandion, King of Athens, and sister of Procne, the wife of Tereus, King of Thrace. The story as told by Ovid (*Metam.* vi. 412–676), whose version D. adopts, is as follows:—Procne, having been married to Tereus, to whom she bore a son Itys, was desirous of seeing her sister Philomela, from whom she was parted. At her request, therefore, Tereus set out for Athens to fetch Philomela. On the way back to Thrace he ravished her, and, to prevent her revealing what had happened, cut out her tongue, and abandoned her, informing Procne on his return that her sister was dead. Philomela, however,

contrived to weave her story into a piece of cloth and thus conveyed the truth to Procne. The latter in fury killed her son Itys and served up his flesh to his father Tereus, who partook of it, unconscious that he was feeding on his own child. Learning from Procne what she had done, Tereus pursued her and Philomela with an axe, and was about to slay them, when in answer to the prayers of the two sisters all three of them were metamorphosed into birds, Procne becoming a nightingale, Philomela a swallow, and Tereus a hoopoo. According to some, Procne became a swallow, Philomela a nightingale, and Tereus a hawk.

D. alludes to the transformation of Philomela into a swallow, Purg. ix. 14–15; the slaying of Itys by Procne (who is introduced as an example of wrath in Circle III of Purgatory), and her transformation into a nightingale, Purg. xvii. 19–21 [**Iracondi**]. Ovid, in his account, dwells especially on the wrath of Procne:—

> 'Ardet, et iram
> Non capit ipsa suam Procne . . .
> Triste parat facinus, tacitaque exaestuat ira . . .
> . . . infractaque constitit ira.'
> (*Metam.* vi. 609–10, 623, 627.)

Filosofia, Prima, First Philosophy, one of the titles by which D. refers to the *Metaphysics* of Aristotle, Conv. i. 1^{2}; *Prima Philosophia,* Mon. iii. 12^{3}. [***Metaphysica.***]

Filosofo, Il. [Philosophus.]

Fine Bonorum, De. [***Finibus, De.***]

Fine de' Beni, Di. [***Finibus, De.***]

Finibus, De, Cicero's treatise (in five books) *De Finibus Bonorum et Malorum*; quoted as *Di Fine de' Beni,* Conv. i. 11^{95}; iv. 6^{110}; *Del Fine de' Beni,* Conv. iv. 22^{16}; *De Fine Bonorum,* Mon. ii. $5^{85, 141}$.

D. quotes the *De Finibus* some half-dozen times:—some of Cicero's contemporaries disparaged their own language and extolled Greek, Conv. i. $11^{93–8}$ (*Fin.* i. 1: 'Erunt etiam, et hi quidem eruditi Graecis litteris, contemnentes Latinas, qui se dicant in Graecis legendis operam malle consumere'); pleasure is the absence of pain, Conv. iv. $6^{108–10}$ (*Fin.* i. 11: 'doloris omnis privatio recte nominata est voluptas'); Torquatus, one of the Epicureans, Conv. iv. $6^{110–14}$ (*Fin.* i. 5: 'a L. Torquato, homine omni doctrina erudito, defensa est Epicuri sententia de voluptate'); the appetite of the mind called 'hormen' in Greek, Conv. iv. 21^{122}, 22^{35} (*Fin.* iii. 7: 'appetitio animi, quae ὁρμὴ Graece vocatur'); he aims badly who does not see his mark, Conv. iv. $22^{15–17}$ (quoted freely from *Fin.* iii. 6: 'Ut enim, sicui sit propositum collimare hastam aliquo aut sagittam, sicut nos ultimum in bonis diximus: sic illi facere omnia quae possit ut collimet; huic in ejus similitudine omnia sint facienda ut collimet'); Cincinnatus taken from the plough to be dictator, Mon. ii. $5^{83–9}$ (*Fin.* ii. 4); Cicero's account of the patriotism of the Decii (quoted loosely or from corrupt text), Mon. ii. $5^{140–58}$ (*Fin.* ii. 19). [**Cicero.**]

Fiorentine, Florentine women; Forese Donati (in Circle VI of Purgatory) inveighs against them for their immodesty, calling them *sfacciate donne Fiorentine,* Purg. xxiii. 101; *svergognate, v.* 106; he compares them unfavourably with the women of Barbagia in Sardinia (*vv.* 94–6), and with barbarian and Saracen women (*v.* 103); he says that the day is not far off when their shameless habit of going about with bared breasts will be denounced from the pulpit (*vv.* 98–102); and hints at the approach of evil days for them and for the city of Florence before the existing generation of infants should achieve manhood (*vv.* 106–11) [**Barbagia: Barbare: Saracine**]; Cacciaguida (in the Heaven of Mars) contrasts the simplicity and modesty of the Florentine women of his day with the luxury and wantonness of D.'s contemporaries, Par. xv. 97–133; he says in former days they did not array themselves in chains and coronets and rich girdles (*vv.* 100–2), nor paint their faces (*v.* 114), but were content to spin and watch by their cradles (*vv.* 117, 121–6); he then mentions by name one notoriously immoral lady, to wit Cianghella, who he says would have been as great a marvel in Florence in those days as a Cornelia would now (*vv.* 127–9); formerly Florentine husbands had no need to dread the birth of a daughter, lest they should be unable to provide a sufficient dowry before she should have passed the flower of her age (*vv.* 103–5); nor did a Florentine wife ever doubt whose arms would be on her tomb (i.e. she was sure of not marrying a second time), nor was her bed left widowed 'by reason of France' (*vv.* 118–20) [**Cianghella: Corniglia**].

The allusion in *v.* 120 is perhaps to the expulsion of the Bianchi by the Neri in league with Charles of Valois and his French adherents in 1302. The old commentators take D.'s meaning to be that Florentine citizens did not in those days go to seek their fortune in France and other countries, as they took to doing in later times. Villani mentions this practice:—

> 'Molti Fiorentini usciti n'andarono oltremonti in Francia a guadagnare, che prima non erano mai usati, onde poi molte ricchezze ne reddiro in Firenze.' (vi. 85.)

He gives an interesting description of the costume and habits of the old Florentines, which throws a good deal of light upon the remarks put into Cacciaguida's mouth by D.:—

> 'Nota che al tempo del detto popolo (i. e. about the year 1260), e in prima, e poi a gran tempo, i cittadini di Firenze viveano sobrii, e di grosse

vivande, e con piccole spese, e di molti costumi e leggiadrie grossi e rudi; e di grossi drappi vestieno loro e le loro donne, e molti portavano le pelli scoperte sanza panno, e colle berrette in capo, e tutti con gli usatti ('leather shoes') in piede, e le donne fiorentine co' calzari sanza ornamenti, e passavansi le maggiori d'una gonnella assai stretta di grosso scarlatto d'Ipro, o di Camo, cinta ivi su d'uno scaggiale ('leather belt') all' antica, e uno mantello foderato di vaio col tassello sopra, e portavanlo in capo; e le comuni donne vestite d'uno grosso verde di Cambragio per lo simile modo, e lire cento era comune dota di moglie, e lire dugento o trecento era a quegli tempi tenuta isfalgorata ('extravagant'); e le più delle pulcelle aveano venti o più anni anzi ch' andassono a marito. Di sì fatto abito e di grossi costumi erano allora i Fiorentini, ma erano di buona fe e leali tra loro e al loro comune, e colla loro grossa vita e povertà feciono maggiori e più virtudiose cose, che non sono fatte a' tempi nostri con più morbidezza e con più ricchezza.' (vi. 69.)

Villani has several references (ix. 245; x. 11, 150) to sumptuary laws directed a few years later against 'i disordinati ornamenti delle donne di Firenze.' In one of these the extravagant head-dresses and girdles alluded to by Cacciaguida (Par. xv. 100–2) are specially mentioned:—

'Nel detto anno (1330) essendo le donne di Firenze molto trascorse in soperchi ornamenti di corone e ghirlande d'oro e d'argento, e di perle e pietre preziose, e reti e intrecciatoi di perle, e altri divisati ornamenti di testa di grande costo . . . fu sopra ciò provveduto . . . che niuna donna non potesse portare nulla corona nè ghirlanda nè d'oro nè d'ariento nè di perle nè di pietre nè di seta nè di niuna similitudine di corona nè di ghirlanda, eziandio di carta dipinta, nè rete nè trecciere di nulla spezie se non semplici . . . nè potere portare più di due anella in dito, nè nullo schaggiale nè cintura di più di dodici spranghe d'argento.' (x. 150.)

Fiorentini, the Florentines, Inf. xvii. 70; Par. xvi. 86; *Florentini*, V. E. i. 9^{39}, $13^{17,37}$; *gens florentina*, *populus florentinus*, Epist. i. 3; referred to by Brunetto Latino (in Round 3 of Circle VII of Hell) as *quel ingrato popolo maligno, Che discese di Fiesole ab antico*, Inf. xv. 61–2; *gente avara, invidiosa e superba*, *v.* 68; *bestie fiesolane*, *v.* 73; the upstart families of Florence, probably with special reference to the Cerchi and their feud with the Donati, spoken of by D. as *la gente nuova*, Inf. xvi. 73 [**Cerchi**]; the Florentine Guelfs referred to by Oderisi (in Circle I of Purgatory), in connexion with their defeat at Montaperti, as *la rabbia fiorentina*, Purg. xi. 113 [**Arbia**]; and by Guido del Duca (in Circle II of Purgatory) as *lupi*, Purg. xiv. 50, 59 (cf. Par. xxv. 6) [**Guelfi**]; addressed by D. as *Tuscorum vanissimi*, Epist. vi. 5; *miserrima Fesulanorum propago, punica barbaries*, Epist. vi. 6.

Fiorentini

The descent of the Florentines from Fiesolan stock, Inf. xv. 61–2, 73; Epist. vi. 6 [**Fiesolano**]; and from the ancient Romans, Inf. xv. 76–8 (cf. Conv. i. 3^{21-2}; Epist. vii. 7) [**Romani**[1]]; their malignity and ingratitude, Inf. xv. 61; their avarice and arrogance, Inf. xv. 68; Epist. vi. 2, 3, 5; their proverbial blindness, Inf. xv. 67 (*see below*); their instability and restlessness, Purg. vi. 128–51; their injustice and wickedness, Par. xxxi. 37; compared to the Babylonians, Epist. vi. 2; and to the Carthaginians, Epist. vi. 6; the most vainglorious of the Tuscans, Epist. vi. 5; their dialect distinct from that of the Romans, V. E. i. 9^{35-9}; a barbarous and degraded form of speech, yet employed, strange to say, by Brunetto Latino, V. E. i. $13^{4-10,\ 17-20}$; but rejected by certain other Florentines (viz. Guido Cavalcanti, Lapo Gianni, and D. himself), V. E. i. 13^{32-7}.

There are two traditions as to the origin of the old proverb as to the blindness of the Florentines ('Vecchia fama nel mondo li chiama orbi,' Inf. xv. 67) quoted by Brunetto Latino in the course of his fierce invective against his fellow-citizens. According to one account, recorded by Villani, the Florentines were called blind because they allowed themselves to be beguiled by their foe Totila into admitting him within their gates, whereby they brought about the destruction of their own city:—

'Veggendo Totile che per assedio non potea avere la città . . . per inganno, e lusinghe, e tradimento s'ingegnò d'averla . . . si rimase di guastare intorno alla città, e mandò a' Fiorentini che volea essere loro amico . . . promettendo e mostrando a loro grande amore. . . . I Fiorentini malavveduti (e però furono poi sempre in proverbio chiamati ciechi) credettono alle sue false lusinghe e vane promessioni; apersonli le porte, e misonlo nella città lui e sua gente.' (ii. 1.)

According to the other account, which is adopted by most of the old commentators, the proverb arose from a trick played upon the Florentines by the Pisans, who, to recompense the former for protecting Pisa while they themselves were engaged in the conquest of Majorca (in 1117), gave them their choice from among the spoils between some bronze gates and a pair of porphyry columns; the Florentines chose the columns, which were draped with scarlet cloth, but on getting them home found they had been spoiled by the Pisans, who had maliciously passed them through the fire. These columns are said to be the identical ones which now flank the E. door of the Florentine Baptistery. (Vill. iv. 31.)

Cacciaguida (in the Heaven of Mars) contrasts the simplicity and peaceableness of the Florentines of his day with the luxury and unrest of D.'s contemporaries, Par. xv. 97–133; and mentions some forty of the ancient noble Florentine families who were contemporary with himself, Par. xvi. 86–154.

The three Florentines seen by D. among the Sodomites in Round 3 of Circle VII of Hell (Inf. xvi. 4) are Guido Guerra (*v.* 38), Tegghiaio Aldobrandi (*v.* 41), and Jacopo Rusticucci (*v.* 44) [**Sodomiti**]; those referred

to by Rinaldo degli Scrovigni as being with himself among the Usurers in Round 3 of Circle VII of Hell (Inf. xvii. 70) are the Gianfigliazzi (*vv.* 59-60), the Ubbriachi (*vv.* 62-3), and Giovanni Buiamonte (*vv.* 72-3) [**Usurai**]; the five seen by D. among the Robbers in Bolgia 8 of Circle VIII of Hell (Inf. xxvi. 4-5) are Cianfa Donati (xxv. 43), Agnello Brunelleschi (xxv. 68), Buoso Donati (xxv. 140), Puccio Sciancato (xxv. 148), and Guercio Cavalcanti (xxv. 151) [**Ladri**].

The identity of D.'s Florentine friend to whom the well-known letter (Epist. ix) was addressed has not been established. From the fact that D. addresses him as 'pater' it is inferred that he was a monk; and, since D. speaks of his correspondent's nephew as being also his own nephew, it has been conjectured that he was a member of the Brunacci family, whose sister, Piera di Donato Brunacci, married D.'s half-brother Francesco. This Piera had a son Durante, who would be the nephew in question. There are grave doubts, however, as to the authenticity of the letter. [***Epistole Dantesche.***]

Fiorentino[1], Florentine; *la rabbia fiorentina*, i. e. the Florentine Guelfs, Purg. xi. 113 [**Fiorentini**]; *le sfacciate donne fiorentine*, i. e. the shameless Florentine women of D.'s day, Purg. xxiii. 101 [**Fiorentine**].

Fiorentino[2], citizen of Florence; *il f. spirito bizzarro*, i. e. Filippo Argenti, Inf. viii. 62 [**Argenti, Filippo**]; D. recognized from his speech as a Florentine (as he had been by his fellow-citizen Farinata, Inf. x. 25-7; and, from his dress, by Guido Guerra and his companions, Inf. xvi. 8-9) by the Pisan Ugolino, Inf. xxxiii. 11; an unidentified Florentine from Simifonti, Par. xvi. 61 [**Simifonti**]; Florentine poets, Castra, V. E. i. 11^{25-6} [**Castra**]; Guido Cavalcanti, V. E. i. 13^{36}, ii. 12^{62} [**Cavalcanti, Guido**]; Brunetto Latino, V. E. i. 13^{10-11} [**Brunetto**]; Lapo Gianni, V. E. i. 13^{36} [**Lapo**[1]]; D. describes himself as a Florentine, V. E. i. 13^{36}; and in the titles of his letters, Epist. iv-x [**Dante**].

Fiorenza, Florence, on the Arno, the capital of Tuscany, Inf. x. 92; xvi. 75; xxiv. 144; xxvi. 1; xxxii. 120; Purg. vi. 127; xx. 75; Par. xv. 97; xvi. 84, 111, 146, 149; xvii. 48; xxix. 103; xxxi. 39; Canz. xi. 77; xviii. 50; Conv. i. 3^{22}; ii. 14^{176}; *Firenze*, Conv. iv. 20^{39} (and, as variant of *Fiorenza*, Inf. xxiv. 144; xxvi. 1; Par. xxix. 103); *Fioransa*, V. E. i. 13^{22} (where the better reading is *Fiorensa*); *Florentia*, V. E. i. $6^{25, 35}$; ii. 6^{47}, 12^{16}; Epist. i. *tit.*, 4; vii. 7; viii. *tit.*; ix. 2, 4; A. T. § 1^{2}; *Florentina civitas*, Epist. ix. 4; referred to by Ciacco (in Circle III of Hell) as *città piena d'invidia*, Inf. vi. 49; by D., as *la città partita*, Inf. vi. 61; by Farinata (in Circle VI of Hell), as *nobil patria*, Inf. x. 26; by Lotto degli Agli (in Round 2 of Circle VII of Hell), as *la città che nel Battista, Mutò il primo patrone* (i. e. the city which changed its ancient patron Mars for John the Baptist), Inf. xiii. 143-4; by Brunetto Latino (in Round 3 of Circle VII of Hell), as *nido di malizia*, Inf. xv. 78; by Guido Guerra and his companions (in Round 3 of Circle VII of Hell), as *terra prava*, Inf. xvi. 9; by D., as *la gran villa Sovra il bel fiume d'Arno*, Inf. xxiii. 95; *la ben guidata sopra Rubaconte*, Purg. xii. 102; by Guido del Duca (in Circle II of Purgatory), as *la trista selva*, Purg. xiv. 64 (the Florentines being 'lupi,' *v.* 59); by Forese Donati (in Circle VI of Purgatory), as *la Barbagia*, Purg. xxiii. 96; by D., as *il luogo u' fui a viver posto*, Purg. xxiv. 79; by the troubadour Folquet (in the Heaven of Venus), as *la città, che di colui è pianta Che pria volse le spalle al suo Fattore* (i. e. the city planted by Satan, as having had the pagan god Mars for its patron), Par. ix. 127-8; by Cacciaguida (in the Heaven of Mars), as *dolce ostello*, Par. xv. 132; by D., as *l'ovil di san Giovanni*, Par. xvi. 25; *il bello ovile ov' io dormii agnello*, Par. xxv. 5; it is indicated by Brunetto Latino, by the mention of the Arno, Inf. xv. 113; by the Emperor Justinian (in the Heaven of Mercury), by that of the hill of Fiesole, Par. vi. 53-4; by Cacciaguida, by that of Uccellatoio, Par. xv. 110.

In the *Canzoniere* D. speaks of Florence as *lupa rapace*, Canz. xviii. 60; *la terra mia, cui doglio e piango*, Canz. xviii. 63; in the *Vita Nuova* he describes it as *la cittade ove la mia donna fu posta dall' altissimo Sire*, V. N. § 6^{8-10}, 7^{3-4}, 8^{5-6}, 9^{3}, 19^{15-16}, 31^{2-3}; *questa desolata cittade*, V. N. § 31^{5}; *la cittade ove nacque, vivette, e morío la gentilissima donna*, V. N. § 41^{8-9}; *la dolorosa cittade*, V. N. § 41^{22}; *la città dolente*, V. N. § 41^{60} (Son. xxiv. 6); in the *Convivio* he refers to it as *la bellissima e famosissima figlia di Roma*, Conv. i. 3^{21-2}; and apostrophizes it as *misera, misera patria mia!* Conv. iv. 27^{96-7}; in his letter to the Emperor Henry VII, he reviles it as 'a stinking vixen,' 'a viper,' 'a sick sheep that contaminates the whole flock,' 'the rebellious daughter of Rome,' 'a mad woman,' 'a second Myrrha,' 'a second Amata,' Epist. vii. 7 [**Amata: Mirra**].

Florence, the birthplace of D., Inf. x. 26; xxiii. 94-6; Purg. xxiv. 79; Par. vi. 53; ix. 127; xv. 130; xxv. 5; Conv. i. 3^{21-5}; iv. 27^{95-7}; V. E. i. 6^{19}, 13^{36}; of Beatrice, V. N. §§ 6^{8-10}, 41^{8-9}; of Cacciaguida, Par. xv. 130-5; of Farinata, Inf. x. 26; the pleasantest spot on earth, V. E. i. 6^{25-6}; D.'s exile from, referred to by Ciacco, Inf. vi. 67-8; by Farinata, Inf. x. 81; by Oderisi (in Circle I of Purgatory), Purg. xi. 140-1; by Cacciaguida, Par. xvii. 46-69; by D. himself, Par. xxv. 4-6; Canz. xi. 77-9; Conv. i. 3^{20-33}; V. E. i. 6^{20-1};

Epist. ii. 1; iv. *tit.*; v. *tit.*; vi. *tit.*; vii. *tit.*; ix. [**Dante**]; her situation on the banks of the Arno, Inf. xv. 113; xxiii. 95; Purg. xiv. 50; V. E. i. 6^{19-20}; at the foot of the hills of San Miniato, Purg. xii. 100–2; and of Fiesole, Par. vi. 53–4; the daughter of Rome, Inf. xv. 76–8; Conv. i. 3^{21-2}; Epist. vii. 7; compared with Rome, Par. xv. 109–11 [**Montemalo: Uccellatoio**]; John the Baptist her patron saint, she having been originally under the protection of Mars, Inf. xiii. 143–4; xix. 17; xxx. 74; Par. xvi. 25, 47, 145–6 [**Battista: Marte**[1]]; her gold florin, Inf. xxx. 74 [**Adamo, Maestro**]; Par. xviii. 133–5 [**Giovanni XXII**]; her population (in first half of Cent. xii), Par. xvi. 46–8 (*see below*); saved from destruction by Farinata degli Uberti, Inf. x. 91–3 [**Farinata**]; her sacrilege in executing Tesauro de' Beccheria, the papal legate, Inf. xxxii. 119–20 [**Beccheria**]; her betrayal by Charles of Valois, Purg. xx. 71–5 [**Carlo**[4]]; denounced as the city of envy, Inf. vi. 49; xv. 68; Canz. xviii. 71; discord, Inf. vi. 61; pride, Inf. xv. 68; xvi. 74; Canz. xviii. 70; avarice, Inf. xv. 68; Canz. xviii. 60, 70; excess, Inf. xvi. 74; immodesty, Purg. xxiii. 96; Par. xv. 127–9; and of every sort of iniquity, Inf. xv. 78; xvi. 9; xxvi. 1–6; Purg. xiv. 64; Par. xxxi. 37–9; Epist. vii. 7; eaten up with pride, avarice, envy, simony, treachery, infidelity, corruption, and obstinacy, Canz. xviii. 70–3; her want of stability, Inf. xxiv. 144; Purg. vi. 128–51; her degeneracy from her primitive simplicity and peacefulness, Par. xv. 97–132; xvi. 49–154; the child of the devil, Par. ix. 127–8; a second Barbagia, Purg. xxiii. 96 [**Barbagia**]; a second Babylon, Epist. vi. 2 [**Fiorentini**].

In response to D.'s inquiry as to the population of Florence in the days of Cacciaguida (Par. xvi. 25–6), the latter states that the number of those fit to bear arms was a fifth of those then alive (in 1300, the assumed date of the Vision), Par. xvi. 46–8. It has been reckoned that in 1300 the population of Florence was about 70,000, of whom 30,000 were fit to bear arms; consequently in Cacciaguida's day (circ. 1090–1147) the number of those fit to bear arms would have been about 6,000, and the total population about 14,000.

In the *Convivio* (ii. 14^{176-80}) D. alludes to the appearance of a fiery cross in the sky over the city of Florence 'nel principio della sua distruzione,' i.e. at the time of the entry of Charles of Valois into the city, Nov. 1301. This phenomenon is recorded by Dino Compagni:—

'La sera aparì in cielo uno segno maraviglioso, il quale fu una croce vermiglia, sopra il palagio de' priori. Fu la sua lista ampia più che palmi uno e mezzo, e l'una linea era di lunghezza braccia xx in apparenza, quella a traverso uno poco minore; la quale durò per tanto spazio, quanto penasse uno cavallo a correre dua aringhi. Onde la gente che la vidde, e io che chiaramente la viddi, potemo comprendere che Iddio era fortemente contro alla nostra città crucciato.' (ii. 9.)

Villani (viii. 48) describes the appearance as that of a comet with an immense trail, as of smoke, behind it.

The following public buildings and places in Florence are mentioned or alluded to by D.:—the Baptistery, *san Giovanni*, Inf. xix. 17; *l'antico Battisteo*, Par. xv. 134; *il Battista*, Par. xvi. 47 [**Battisteo**]; the Church of San Miniato, Purg. xii. 101–2 [**Miniato, San**]; the old wall (of 1078) and Badia, Par. xv. 97–8 [**Badia**]; the Ponte Vecchio, *il passo d'Arno*, Inf. xiii. 146; *Marte*, Par. xvi. 47; *il ponte*, Par. xvi. 146 [**Ponte Vecchio**]; the Ponte di Rubaconte, Purg. xii. 102 [**Rubaconte**]; the Gardingo, Inf. xxiii. 108 [**Gardingo**]; the Porta san Piero, Par. xvi. 40, 94 [**Porta san Piero**]; the Porta Peruzza, Par. xvi. 126 [**Porta Peruzza**]; the Corso, Par. xvi. 40–2 [**Corso**]; the Mercato Vecchio, Par. xvi. 121 [**Mercato**]; the Borgo sant' Apostolo, Par. xvi. 134 [**Borgo**].

Of the churches and other buildings in Florence the following, besides those mentioned above, were in existence, or in course of construction, in D.'s day:—S. Annunziata (1262); SS. Apostoli (Cent. xi); S. Croce (1294–1442); S. Lorenzo (founded in 390, consecrated by St. Ambrose in 393, burned down in 1417); S. Marco (1290); S. Maria Novella (1278–1349); S. Martino de' Buonomini (986); S. Niccolò (circ. 1000); S. Trinità (1250); the Cathedral, S. Maria del Fiore (on site of the earlier S. Reparata, 1294–1456); the Misericordia (1244); the Ospedale degli Innocenti (1218, since rebuilt); the Ospedale di S. Maria Nuova (founded in 1287 by Folco Portinari); the Palazzo del Podestà or Bargello (1250); the Palazzo della Signoria or Palazzo Vecchio (1298); the Ponte Vecchio (said to have been of Roman origin, destroyed in 1333); the Ponte alla Carraja (1218, destroyed in 1333); the Ponte di Rubaconte or Ponte alle Grazie (1237); the Ponte S. Trinità (1252, since rebuilt).

The city of Florence is situated in a plain in the valley of the Arno, in the heart of Tuscany; it is sheltered on the N. by the hills of Fiesole and Monte Morello, on the S. by those of San Miniato and Bellosguardo. The city is divided in two by the Arno, the S. portion (known as Oltrarno) being connected with the older part on the N. side of the river by four stone bridges, the Ponte alle Grazie (formerly called Rubaconte), the Ponte Vecchio, the Ponte Santa Trinità, and the Ponte alla Carraja.

Florence sprang originally from Fiesole, having, according to tradition, been founded by the Romans after their destruction of the

latter, the population of the new town consisting partly of Fiesolan, partly of Roman stock (Vill. i. 38). The old Roman city was destroyed in Cent. vi by Totila, King of the Goths, and the new city was popularly supposed to have been founded some 300 years later by Charlemagne (Vill. ii. 1; iii. 1).

Mediaeval Florence was originally divided into Quarters or Gates; these were the Porta San Pancrazio on the E., the Porta San Pietro on the W., the Porta del Duomo on the N., and the Porta Santa Maria on the S., the Mercato Vecchio being in the centre of the city as then constituted. Later, when new walls were built and the city enlarged, the Quarters were replaced by Sextaries ('Sesti'), that of Santa Maria being divided into the Sesto di San Piero Scheraggio and the Sesto di Borgo, and the Sesto d'Oltrarno being added. (Vill. iii. 2.)

In the fifty years before 1265, the year of D.'s birth, Florence appears to have increased rapidly in size and population, as well as in wealth and political importance. Previous to that time the city had no bridge across the Arno other than the Ponte Vecchio, and was confined on the N. side of the river within a semicircle, which did not extend much beyond the Baptistery and the site upon which the Cathedral was subsequently erected. Between 1218 and 1220, a new bridge, the Ponte alla Carraja, was built lower down the river, chiefly for the use of the suburb of Ognissanti, which was rapidly increasing in importance owing to its silk and wool factories (Vill. v. 42). In 1237 the bridge formerly called Rubaconte, now known as the Ponte alle Grazie, was built above the Ponte Vecchio; and about the same time the streets of the city were paved (Vill. vi. 26). In 1250 the Palazzo del Podestà, the present Bargello, was erected, and in the same year the lofty towers belonging to the nobles (specimens of which are still to be seen at San Gemignano) were reduced in height as a precautionary measure on the part of the commons, the materials being employed in the construction of a city wall on the S. side of the Arno (Vill. vi. 39). Finally, in 1252 the Ponte Santa Trinità was built between the Ponte Vecchio and the Ponte alla Carraja (Vill. vi. 50). The circuit of the city wall, which had been enlarged for the first time in 1078, was increased again to a considerable extent in 1284, and yet again in 1324, three years after D.'s death (Vill. iv. 8; vii. 99; ix. 256). At this period there were no less than 100 churches and chapels of one sort or another within the city walls (Vill. ix. 257). The following description of Florence and its surroundings as they appeared some ten years later is given by Villani:—

'Ell' era dentro bene situata e albergata di molte belle case, e al continovo in questi tempi s'edificava, migliorando i lavorii di fargli agiati e ricchi, recando di fuori belli esempi d'ogni miglioramento. Chiese cattedrali e di frati d'ogni regola, e magnifichi monasteri; e oltre a ciò non v' era cittadino popolano o grande che non avesse edificato o che non edificasse in contado grande e ricca possessione, e abitura molto ricca, e con begli edificii, e molto meglio che in città; e in questo ciascuno ci peccava, e per le disordinate spese erano tenuti matti. E sì magnifica cosa era a vedere, che i forestieri non usati a Firenze venendo di fuore, i più credevano per li ricchi edificii e belli palagi ch' erano di fuori alla città d'intorno a tre miglia, che tutti fossono della città a modo di Roma, sanza i ricchi palagi, torri, cortili, e giardini murati più di lungi alla città, che in altre contrade sarebbono chiamate castella. In somma si stimava, che intorno alla città a sei miglia aveva tanti ricchi e nobili abituri che due Firenze non avrebbono tanti.' (xi. 94.)

The origin of the name of the city is uncertain. The Roman town was called *Florentia*, the Italian rendering of which, *Fiorenza*, was evidently connected by the Florentines themselves with *fiore*, the special flower adopted as their device being the lily (*giglio*); this appears from the name of their coin, the florin (*fiorino*), which was stamped with the lily on one side, as well as from the name of the Cathedral, *S. Maria del Fiore*.

(For an account of the old city of Florence, see Repetti, *Compendio storico della Città di Firenze*; Philalethes, iii. 240–5; and Witte, *Dante-Forschungen*, ii. 1–21; for the early history, see Villari, *I primi due secoli della storia di Firenze*.)

Firenze. [**Fiorenza.**]

***Fisica*[1]**, natural science or Physics, Conv. ii. 14^{60}, 15^{5-120}; iv. 15^{167}; *scienza naturale*, Conv. ii. 14^{60}; iii. 11^{176}; the eighth or Starry Heaven likened to, Conv. ii. 14^{59-61}, 15^{4-120} [**Cielo Stellato**]; treats of material and corruptible matters, Conv. ii. 15^{88-102}; together with Ethics and Metaphysics makes up the whole body of philosophy, Conv. iii. 11^{172-81}; one of the subjects discussed by idiots who scarcely so much as know the alphabet, Conv. iv. 15^{164-7}.

Fisica*[2]**, the *Physics* of Aristotle. [Physica***.]

Fiumi Infernali], rivers of Hell, Acheron, Styx, Phlegethon, and Cocytus, which originate in the tears of the 'gran veglio di Creta,' Inf. xiv. 115–20. [**Creta.**]

These rivers appear in reality to be one and the same stream, which assumes different names and different aspects on its course through Hell. At first it bears the name of Acheron, and forms the boundary of Hell proper (Inf. iii. 78) [**Acheronte**]; after being lost for a time it reappears in Circle IV in the shape of a boiling black spring, the waters

of which form the filthy marsh of Styx (Inf. vii. 101–7) [**Stige**]; again disappearing, it emerges from the wood of Suicides as the blood-red stream of Phlegethon (Inf. xiv. 76–8) [**Flegetonte**]; and finally flows down to the bottom of Hell, where it forms the frozen lake of Cocytus (Inf. xiv. 118–20) [**Cocito**].

Fiumi del Purgatorio], rivers of Purgatory, Eunoë and Lethë, Purg. xxviii. 121–7. [**Eunoè: Letè.**]

Flegetonta. [**Flegetonte.**]

Flegetonte, Phlegethon, one of the rivers of Hell, 'fierce Phlegethon whose waves of torrent fire inflame with rage,' Inf. xiv. 131; *Flegetonta*, *v.* 116 (: *dismonta*: *conta*); *la riviera di sangue*, Inf. xii. 47; *il sangue*, *vv.* 75, 125; *il bollor vermiglio*, *v.* 101; *bulicame*, *vv.* 117, 128; *il rio*, *v.* 121; *un picciol fiumicello*, *Lo cui rossore ancor mi raccapriccia*, Inf. xiv. 77–8; *il fosso tristo*, *v.* 11; *quello* (*ruscello*), *v.* 81; *lo presente rio*, *v.* 89; *il presente rigagno*, *v.* 121; *l'altro*, *v.* 132; *l'acqua rossa*, *v.* 134; *il ruscel*, Inf. xv. 2; *l'acqua tinta*, Inf. xvi. 104; *gorgo*, Inf. xvii. 118. [**Fiumi Infernali.**]

The river of Phlegethon, whose waters are of blood and boiling-hot, issues from the wood of Suicides [**Suicidi**], flows down through the burning sand of the third Round of Circle VII, and finally disappears over a precipice, Inf. xvi. 103–5; xvii. 118; its bed and margins are of stone, Inf. xiv. 76–84; the steam rising from it quenches the surrounding flames, so that D. and Virgil are able to walk alongside of it unharmed by them, Inf. xiv. 89–90, 142; xv. 1–3; in it are immersed to various depths those who have been guilty of violence towards their neighbours, Inf. xii. 47–8 [**Violenti**].

Virgil having mentioned Phlegethon among the rivers of Hell (Inf. xiv. 116), D. asks him where it is (*vv.* 130–2); V. in reply says that D. might have guessed from the boiling of the blood-red waters that it was the river by which they were standing (*vv.* 134–5).

V.'s answer to D. here has been taken to imply a knowledge of Greek on D.'s part, the meaning of Phlegethon (Φλεγέθων) being flaming, fiery. This much, however, D. might have learned from Virgil (*Aen.* vi. 550–1):—

'Quae rapidus flammis ambit torrentibus amnis
Tartareus Phlegethon,'

as well as from the commentary of Servius (on *Aen.* vi. 265), who says:—

'Per *Phlegethonta* . . . ignem significat; nam φλὸξ Graece, Latine *ignis* est.'

The following etymology is given in the *Magnae Derivationes* of Uguccione da Pisa, with which D. was acquainted:—

'Flegeton -ontis, quidam fluvius infernalis totus ardens, a *fos* quod est ignis, vel *flegi* quod est inflammans, et *totus*.'

Flegias, Phlegyas, son of Mars, and King of Orchomenos in Boeotia, father of Ixion and Coronis; the latter having been violated by Apollo, by whom she became the mother of Aesculapius, Phlegyas in fury set fire to the temple of Apollo at Delphi, for which sacrilege he was slain by the god and condemned to eternal punishment in the lower world.

D. places P. as ferryman on the Styx where the Wrathful are punished, Inf. viii. 19, 24; *galeoto*, *v.* 17; *nocchier*, *v.* 80 [**Iracondi: Stige**]; he conveys D. and Virgil across the marsh and lands them under the walls of the City of Dis, Inf. viii. 10–81 [**Dite**]. D. and V., having arrived at the foot of a lofty tower on the edge of the marsh of Styx, notice that two beacons have been lighted at the top of it as a signal which is answered by another beacon in the far distance (Inf. viii. 1–6); D. asks V. the meaning of the signals, who draws his attention to a small boat rapidly approaching them across the slimy waters (*vv.* 7–16); seated alone in the boat at the helm is Phlegyas, who calls to D. and V., taking them to be damned souls (*vv.* 17–18); V. undeceives him, telling him that they are to be under his charge only so long as he is ferrying them across the marsh (*vv.* 19–21); they then enter the boat, and Phlegyas, fuming with rage at his disappointment, conveys them to the other side, and shows them the entrance into the City of Dis (*vv.* 22–81).

The position assigned by D. to Phlegyas seems to be due, as Butler observes, to Virgil's mention of him in the *Aeneid*, where he is described in terms which make him the type of all those who infringe the laws which should govern the dealings of men with their fellows or with God:—

'Phlegyasque miserrimus omnes
Admonet, et magna testatur voce per umbras:
Discite justitiam moniti, et non temnere divos.'
(*Aen.* vi. 618–20.)

Hence he is appropriately selected to guard the access to the inner division of Hell, where are punished sins originating in the breach of these laws.

Flegon, Phlegon, one of the four horses which drew the chariot of the Sun, Conv. iv. 23[137]. [**Eoo.**]

Flegra, Phlegra, valley in Thrace, where Jupiter defeated and slew the Giants who attempted to storm Olympus; the contest is referred to by Capaneus (in Round 3 of Circle VII of Hell) as *la pugna di Flegra* (the phrase being a translation of the 'proelia Phlegrae' of Statius, *Theb.* x. 909; xi. 7), Inf. xiv. 58. [**Capaneo: Giganti.**]

Florentia, Florence, V. E. i. 6[25, 35]; ii. 6[47], 12[16]; Epist. i. *tit.*, 4; vii. 7; viii. *tit.*; ix. 2, 4; A. T. § 1[2]. [**Fiorenza.**]

Florentia, Guido de, Guido Cavalcanti, V. E. ii. 12[16]. [**Cavalcanti, Guido.**]

Florentini, Florentines, V. E. i. 9[39], 13[17, 37]; *Tuscorum vanissimi*, Epist. vi. 5; *miserrima Fesulanorum propago*, Epist. vi. 6. [**Fiorentini.**]

Florentinus, Florentine; *Florentina civilitas*, Epist. vi. 2; *Florentina civitas*, Epist. ix. 4; native of Florence, V. E. i. 11[25], 13[11, 36]; ii. 12[62]; Epist. iv–x. *tit.* [**Fiorentino.**]

Focaccia, one of the Cancellieri of Pistoja, mentioned by Camicione de' Pazzi (in Circle IX of Hell) as a traitor worthy of a place in Caina, Inf. xxxii. 63. [**Caina.**]

According to Benvenuto it was a cold-blooded act of treachery on the part of F. which led to the outbreak of the feud between the two branches of the Cancellieri family in Pistoja, and so ultimately to the introduction of the Bianchi and Neri factions into Florence [**Bianchi**]. Focaccia's name, however, does not appear in Villani's account of the beginning of the Pistojan feud, nor in that given in the *Istorie Pistolesi* [**Cancellieri**]. In the latter, on the other hand, it is recorded that it was in consequence of an atrocious murder committed by F. that the Florentines were called upon to intervene in the affairs of Pistoja, whereby they unhappily involved themselves in the very feud which they had been invited to terminate. It was possibly this incident which led to the mention of Focaccia's name by D.

The story as told in the Pistojan chronicle is briefly as follows. Focaccia, one of the Cancellieri Bianchi, being a notorious brawler and man of blood, the Cancellieri Neri determined to make an end of him:—

'In quello tempo era nella casa de' Canceglieri della parte Bianca uno giovane ch' havea nome Focaccia, figliuolo di M. Bertacca di M. Rinieri, il quale era prode, e gagliardo molto di sua persona, del quale forte temeano quelli della parte Nera per la sua perversità perchè none attendea ad altro ch'a uccisioni e ferite. Vedendo quelli della parte Nera l'operazioni di costui, ordinarono, che si levassono alcuni della loro parte, li quali ponessono freno al detto Focaccia.'

Accordingly three youths, one of whom was the notorious Vanni Fucci, were told off to engage him and bring him to account. F., however, managed to evade them, excusing himself to his friends for his cautious tactics by saying it was better the Neri should boast of Focaccia's flight than of his death.

'Questi tre giovani accompagnati di buona brigata di fanti andarono spesso, cercando di trovarsi col detto Focaccia, ed egli, come persona che non credea con loro guadagnare niente, gl' andava sempre schifando ... ed essendo ripreso più volte da quelli della parte Bianca del fuggire, che facea, rispondea, che meglio era dire quinci fuggio il Focaccia, che quivi fu morto il Focaccia.'

Failing in their object of making away with F., the Cancellieri Neri struck terror into the Bianchi by killing M. Bertino de' Cavaglieri, one of the most prominent members of their party. F., whose wife was a relative of the murdered man, avenged his death by treacherously slaying one of the leaders of the Neri. These vindictive murders led to reprisals, and at length the city of Pistoja was reduced to such a state of disorder that the Podestà, finding himself powerless, threw up his office and quitted the city. Taking advantage of the confusion, F. proceeded to further avenge the death of Bertino by treacherously killing one of his actual murderers, who had been also one of the three deputed to put himself out of the way. This fresh outrage was the signal for a general uprising on both sides, and at last, in despair, the Pistojan authorities called in the aid of the Florentines with the well-known disastrous result to the latter that the blood-feud was imported with all its terrible consequences into the city of Florence. (*Istorie Pistolesi*, ed. 1578, pp. 4–10.)

Focara, lofty headland on the Adriatic, between La Cattolica and Fano in the Marches, dreaded by sailors on account of the violent squalls which swept down from it. It was the custom to offer vows for a safe passage round the point, whence, says Benvenuto, arose a proverbial saying, 'God preserve you from the wind of Focara!'

Pier da Medicina (in Bolgia 9 of Circle VIII of Hell), prophesying the drowning of Guido del Cassero and Angiolello da Carignano off this headland by order of Malatestino of Rimini, says they will have no need to make vows or prayers on account of 'il vento di Focara,' Inf. xxviii. 89–90 [**Angiolello**]. Lana says:—

'Focara è uno luogo sopra mare nella Marca tra Pesaro e la Cattolica, in lo qual luogo è spesso di gran fortune, e usano molto li marinari, che si trovano in quello luogo al tempo della fortuna, di pregare Dio e li santi e di fare molti voti. Sichè prelude alli predetti che non li farà mestieri nè votare nè fare preghiera per loro scampo.'

Foco, Phocus, son of Aeacus, King of Aegina, and brother of Telamon and Peleus, Conv. iv. 27[192–3]. [**Eaco.**]

Folco, Folquet of Marseilles, famous troubadour, who flourished as a poet from 1180 to 1195; he was made Bishop of Toulouse in 1205, and died in 1231. According to the old Provençal biography, he was the son of a rich merchant of Genoa, who bequeathed him a large fortune:—

'Folquetz de Marselha fo filhs d'un mercadier de Genoa que ac nom sier Amfos. E can lo paire moric sil laisset molt ric d'aver.'

Devoting himself to a life of pleasure, Folquet became a frequenter of courts, his special patrons being Richard Cœur-de-Lion, Alphonso VIII of Castile, Raymond V, Count of Toulouse, and Barral, Viscount of Marseilles. He attached himself to Adelais, the wife of the last, to whom he paid court, composing songs in her honour, but she appears to have rejected his addresses:—

'Trobet molt be, e molt fo avinens de la persona, et entendia se en la molher del sieu senhor en

Barral, e pregava la d'amor, e dela fazia sas canzos. Mas anc per pretz ni per chansos noi poc trobar merce qu'ela li fezes nuill be en dreq d'amor, per que tos temps se planh d'amor en sas chansos.'

After the death of Adelais and of the princes whose favour he had enjoyed, Folquet retired from the world and entered a Cistercian monastery. Subsequently (in 1201) he became Abbot of Torronet in the diocese of Toulon, and in 1205 he was appointed Bishop of Toulouse. In the latter capacity he was deeply implicated in the sanguinary persecution of the Albigensian heretics (1208–1229); he plays in consequence an important part in a contemporary Provençal poem on the Albigensian Crusade, in which he is declared to be 'unrivalled for his goodness':—

'L'evesque de Tholosa Folquets cel de Maselha,
Que degus de bontat ab el no s'aparelha.'
(*vv.* 1026–7.)

D. places Folquet in the Heaven of Venus among those who had been lovers upon earth (*Spiriti Amanti*), Par. ix. 94; *luculenta e cara gioia*, *v.* 37; *l'altra letizia*, *v.* 67; *beato spirto*, *v.* 74 [**Venere, Cielo di**]; he is referred to in the *De Vulgari Eloquentia* as 'Folquetus de Marsilia,' the first line of one of his poems being quoted as an example of a *canzone* in the illustrious style, V. E. ii. 6^{58-9}.

After Cunizza (in the Heaven of Venus), who had spoken to D. of Folquet's great fame (Par. ix. 37–40), has ceased, D. perceives another spirit glowing brightly near to him (*vv.* 64–9); he addresses it, asking why it kept silence (*vv.* 73–81); the spirit (that of Folquet) replies, and after describing the situation of Marseilles, his birthplace, and naming himself (*vv.* 82–95), relates that he lived on earth under the influence of love (*vv.* 95–6), and compares his passion with that of Dido for Aeneas, that of Phyllis for Demophoön, and that of Alcides for Iolë (*vv.* 97–102) (*see below*); he then proceeds to explain to D. that he and those with him feel no repentance for their faults, which are forgotten, but contemplate with ecstasy the wonderful order of God's providence, which makes that love wherein they formerly erred an honour to them; while they discern this same love in its highest manifestation, viz. as the power by means of which the whole course of the world is governed (*vv.* 103–8); he goes on to satisfy D.'s thirst for information (*v.* 79) by telling him that the spirit next to himself is that of Rahab, who was the first to be received up into that Heaven (*vv.* 109–20), and was a fitting trophy of Christ's victory, inasmuch as she helped Joshua to conquer the Holy Land (now neglected by the Pope), which was the scene of that victory (*vv.* 121–6); he then denounces the envy and avarice of Florence, whose accursed gold florin was leading astray both pastors and flock (*vv.* 127–32), and causing the neglect of the Gospel and Fathers of the Church (*vv.* 133–5), while the Pope and Cardinals fixed their thoughts upon it instead of upon the captive Holy Land (*vv.* 136–8); in conclusion, he predicts (in reference either to the death of Boniface VIII in 1303, or to the removal of the papal see to Avignon in 1305) that ere long Rome and its holy places will be freed from the whoredoms of the Pope (*vv.* 139–42).

Diez points out that in his roundabout description of the situation of Marseilles (Par. ix. 88–93) D. makes Folquet revisit the scenes of his life as a troubadour, he having lived at the court of Barral at Marseilles, of Raymond V of Toulouse at Nîmes, of William VIII at Montpellier, of Alphonso II at Barcelona, of Alphonso VIII in Castile, and of Richard Cœur-de-Lion in Aquitaine. (See *Leben und Werke der Troubadours*, 193–206.)

Folquet's triple comparison of his passion with the love experienced by Dido, Phyllis, and Iolë may be an allusion to the fact (stated in the old Provençal biography) that he was in love at different times with three different ladies, viz. Adelais, the wife of Barral; Laura, his sister; and Eudoxia, daughter of the Emperor Manuel Comnenus, and wife of William VIII of Montpellier. It is worthy of note too that Folquet's *canzone* 'Tan m'abellis l'amoros pensamens,' which is quoted by D. (V. E. ii. 6^{59}) and partly imitated by him (Purg. xxvi. 140), is specially addressed to three ladies ('las tres dompnas, a cui eu te presen').

The expression 'arse' put into Folquet's mouth by D. (Par. ix. 97) seems, as Zingarelli points out, to be a reminiscence of the terms 'ardor' and 'fuox' which constantly recur in Folquet's poems in connexion with his own passion. (See *Bull. Soc. Dant. Ital.*, N. S. iv. 65–76.)

Folco Portinari. [**Portinari, Folco.**]

Folo, Pholus, one of the Centaurs, placed with Chiron and Nessus to guard the Violent in Round 1 of Circle VII of Hell, Inf. xii. 72. [**Centauri.**]

D. describes Pholus as being 'pien d'ira,' which is probably a recollection of *Georg.* ii. 455–6, where Virgil speaks of him as 'furentem Centaurum . . . Pholum.' P. entertained Hercules on his expedition against the Centaurs, and met his death by accidentally dropping one of his guest's poisoned arrows on his foot. His story is not so well known as that of the other Centaurs; he is, however, mentioned by Ovid (*Metam.* xii. 306), Lucan (*Phars.* vi. 391), and Statius (*Theb.* ii. 564), as well as by Virgil (*Georg.* ii. 456; *Aen.* viii. 294), so that his name was probably familiar to D.

Folquetus de Marsilia, the troubadour Folquet of Marseilles, V. E. ii. 6^{58}. [**Folco.**]

Fonte Avellana. [**Avellana, Fonte.**]

Fonte Branda. [Branda, Fonte.]

Foraboschi], ancient Florentine family, supposed by some to be referred to by Cacciaguida (in the Heaven of Mars) as the family whose arms were the 'balls of gold' (the reference being, however, more probably to the Lamberti), Par. xvi. 110. [**Lamberti.**]

Forese, a Florentine, identified by the commentators with Forese Donati, son of Simone, and brother of Corso and Piccarda, of the ancient noble Donati family of Florence, to which D.'s wife Gemma also belonged. [**Donati.**]

D. places Forese among the Gluttonous in Circle VI of Purgatory, Purg. xxiii. 48, 76; xxiv. 74; *un' ombra*, xxiii. 41; *lo*, *v.* 43; *lui*, *vv.* 57, 76, 115; *egli*, *vv.* 61, 85; *lui*, xxiv. 76; *ei*, *v.* 82. [**Golosi.**]

Forese Donati, who was nicknamed Bicci Novello, was a contemporary and friend of D.; he died on July 28 (a few days after his father Simone), 1296; his friendship with D. is attested not only by the references to their intimacy in the *D. C.*, but also by the fact that they engaged in a poetical correspondence or *tenzone* (written circ. 1290), consisting of six sonnets (three addressed by D. to Forese, and three of his in reply), in which they both indulged in personalities, not always, apparently, good-natured. In two of these sonnets D. makes direct allusion to Forese's gluttonous propensities; one begins:—

'Bicci Novel, figliuol di non so cui,
S'i' non ne domandasse monna Tessa,
Giù per la gola tanta roba è messa,
Ch'a forza gli convene or tôr l'altrui.'

In another he commiserates Forese's wife on account of her spouse's irregular habits, speaking of her as

'la mal fatata
Moglie di Bicci, vocato Forese.'

Forese retorted by making reflections upon D.'s father, and implying, apparently, that the latter was a coward. (See Del Lungo, *La Tenzone di Dante con Forese Donati*, in *Dante ne' tempi di Dante*, 437-61.)

The Anonimo Fiorentino, who refers to this *tenzone*, says of Forese:—

'Questa anima sì fu Forese fratello di messere Corso Donati da Firenze, il quale fu molto corrotto nel vizio della gola, et nella prima vita fu molto dimestico dell' auttore, per la qual dimestichezza egli fece festa a Dante; et molti sonetti et cose in rima scrisse l'uno all' altro: et fra gli altri l'auttore, riprendendolo di questo vizio della gola, gli scrisse uno sonetto in questa forma:

Ben ti faranno il nodo Salomone,
Bicci novello, i petti delle starne,
Ma peggio fia la lonza del castrone,
Chè 'l cuojo farà vendetta della carne, &c.

Questo Forese Donati fu chiamato per sopra nome Bicci.'

Benvenuto says of him:—

'Iste fuit quidam concivis suus, nomine Foresius, natione florentinus, genere nobilis, frater famosi militis Cursii de Donatis, amicus et affinis nostri poetae, cum quo vixerat ad tempus familiariter. Et quia noverat eum multum laborasse vitio gulae, licet esset aliter vir bonus, ideo introducit eum hic ita maceratum.'

While D. is looking with wonder at the wasted forms of the spirits in Circle VI of Purgatory, one of them calls out expressing surprise at seeing D. (Purg. xxiii. 37-42); D. recognizes by the voice, the face being unrecognizable by reason of its extreme emaciation, that it is Forese (*vv.* 43-8); F., begging D. not to heed his appearance, asks how he comes to be there, and who are the two with him (*vv.* 49-54); D. rejoins that the sight of F.'s face now grieves him as much as did the sight of it when he wept over it at his death (*vv.* 55-7); he then inquires the cause of F.'s condition, and of that of his companions (*vv.* 58-60); F. explains that they are expiating the sin of gluttony, their emaciation being due to the longing caused by the scent of apples and of water of which they are not permitted to taste (*vv.* 61-75); D. asks how it is that F. is already in that Circle of Purgatory instead of being still in Antepurgatory (Purg. iv. 130 ff.), seeing that he had put off repentance to the last and had not yet been five years dead (*vv.* 76-84); F. replies that it was owing to the intercession of his widow Nella (*vv.* 85-90), whose goodness he contrasts with the shameless doings of the other women of Florence (*vv.* 91-105); after prophesying a speedy vengeance on the latter, he once more begs D. to explain how he comes to be there with his mortal body (*vv.* 106-14); D. relates how he had been turned from his former evil way of life by Virgil, who had conducted him through Hell, and was leading him up to the Terrestrial Paradise, where his place was to be taken by Beatrice (*vv.* 115-29); he explains that his other companion (Statius) was he whose liberation from Purgatory had caused the trembling of the mountain (Purg. xx. 127 ff.) shortly before (*vv.* 130-3); he adds that S. was delaying his ascent in order to keep him company (xxiv. 8-9); in answer to D.'s inquiry for Piccarda, F. informs him that she is already in Paradise (*vv.* 10-15), and he then points out to D. several of his fellow-sinners (*vv.* 16-25); after some conversation between D. and Bonagiunta of Lucca, F. asks when he shall see D. again (*vv.* 73-5); D. replies that he knows not how long he has yet to live, but that the end cannot come too speedily for him, seeing that the condition of Florence is daily growing more evil (*vv.* 76-81); F. then prophesies the approaching death of Corso Donati, who was 'the most to blame' for the miserable state of Florence, and takes leave of D. (*vv.* 82-93).

Forlì, town in the Emilia, on a plain between the rivers Montone and Ronco, about 20 miles S.W. of Ravenna; mentioned in connexion with the Acquacheta, which on reaching there receives the name of Montone, Inf. xvi. 99 [**Acquacheta**]; the wine-bibber, messer Marchese of Forlì, Purg. xxiv. 32 [**Marchese**]; alluded to as, *La terra che fe già la lunga prova, E dei Franceschi sanguinoso mucchio*, Inf. xxvii. 43–4, where D. speaks of it as being under the lordship of the Ordelaffi [**Ordelaffi**]; the reference is to the attack on Forlì in 1282 by the French troops of Martin IV under John of Appia, Count of Romagna, which was repulsed with heavy loss to the besiegers by Guido da Montefeltro.

'I Franceschi e la gente della Chiesa ricevettono grande sconfitta e dammaggio, e morirvi molti buoni cavalieri franceschi . . . e morivvi Tribaldello de' Manfredi ch' avea tradita Faenza.' (Villani, vii. 81.)

Forlì, the central town of Romagna, V. E. i. 14^{13-15}. [**Forlivenses.**]

Forlivenses, inhabitants of Forlì; their dialect, like those of the other peoples of Romagna, peculiar for its softness, V. E. i. 14^{7-13}; their use of *deusci* as sign of affirmation, and of *oclo meo, corada mea*, as terms of endearment, V. E. i. 14^{15-17}. [**Romandioli.**]

Fortuitorum Remedia, the *Liber ad Galionem de Remediis Fortuitorum* of Martinus Dumiensis, Archbishop of Braga (d. circ. 580), commonly attributed in the Middle Ages, and, as late as Cent. xvi, to Seneca; referred to by D. as the work of Seneca, Epist. iv. 5.

Some think D.'s allusion here is not to the *De Remediis Fortuitorum*, but to a passage in one of Seneca's letters to Lucilius, in which he says that philosophy teaches obedience to God and contempt of fortune:—

'Innumerabilia accidunt singulis horis, quae consilium exigunt, quod a philosophia petendum est. . . . Haec adhortabitur, ut Deo libenter pareamus, ut fortunae contumaciter resistamus; haec docebit ut Deum sequaris, feras casum.' (*Epist.* xvi.)

There can be little doubt, however, from the manner of D.'s reference, that he had in mind the treatise *De Remediis*, and not merely excerpts from Seneca's works. [**Martinus Dumiensis: Seneca.**]

Fortunatae Insulae. [**Insulae Fortunatae.**]

Forum Julii, Friuli, formerly an independent duchy, of which Udine was the capital, at the head of the Adriatic; it now forms part of the E. extremity of the province of Venetia. D. couples it with Istria as being on the left side of Italy, if the Apennines be taken as the dividing line (from N. to S.), V. E. i. 10^{54-6}.

Fosco, Bernardin di. [**Bernardin di Fosco.**]

Fotino, Photinus, deacon of Thessalonica of Cent. v, who is said to have led Pope Anastasius II into heresy, Inf. xi. 9. [**Anastasio.**]

Fra Dolcino. [**Dolcino, Fra.**]

Fra Tommaso, St. Thomas Aquinas, Par. xii. 144; Conv. iv. 30^{26-7}. [**Tommaso [2].**]

Francesca, Francesca da Rimini, daughter of Guido Vecchio da Polenta, lord of Ravenna (d. 1310), and aunt of Guido Novello, D.'s host at Ravenna; she married (circ. 1275) Gianciotto, second son of Malatesta da Verrucchio, lord of Rimini. [**Malatesta: Polenta.**]

According to the accepted story Francesca, having been betrothed to Gianciotto for political reasons, fell in love with his younger brother Paolo, who had acted as his proxy at the betrothal, and shortly after the marriage was surprised with him by Gianciotto, who killed them both on the spot. As a matter of fact at the time of their tragic death (which took place probably circ. 1285) Francesca had a daughter nine years old, and Paolo, who was about 40 and had been married some sixteen years, was the father of two sons. [**Malatesta, Paolo.**]

D. places Francesca, together with Paolo, among the Lustful in Circle II of Hell, Inf. v. 116; *ella*, *v.* 121; *l'uno spirto*, *v.* 139; she and Paolo, *que' due*, *v.* 74; *li*, *vv.* 77, 79; *quei*, *v.* 78; *anime affannate*, *v.* 80; *quelle anime offense*, *v.* 109; *costoro*, *v.* 114; *loro*, *v.* 115 [**Lussuriosi**]. Among the carnal sinners D. sees two together, whom at Virgil's bidding he prays to come and speak with him (Inf. v. 73–81); they comply, and one of them (Francesca) relates how she was a native of Ravenna (*vv.* 82–99), how her companion (Paolo) fell in love with her and she with him (*vv.* 100–5), and how their love led to their shameful death, for which crime their murderer would be punished in the lowest pit of Hell (*vv.* 106–8); D., moved by her story, expresses his compassion and asks F. how her love came to be disclosed (*vv.* 109–20); she relates in reply how she and Paolo were reading together alone of the interview between Guenever and Lancelot contrived by Gallehault (*vv.* 121–9), and how, when they came to the passage which tells of how Lancelot kissed the Queen, they were both overcome, and Paolo kissed her on the lips, and so the romance acted the part of Gallehault to them, and they read no more (*vv.* 130–8); D. thereupon, overcome with emotion at the piteous tale, falls down in a swoon

(*vv.* 139–42) [**Galeotto : Ginevra : Lancilotto**].

The story of the two lovers, as told by Boccaccio in his *Comento*, is as follows :—

'È da sapere, che costei fu figliuola di messer Guido vecchio da Polenta, signor di Ravenna e di Cervia : ed essendo stata lunga guerra e dannosa tra lui e i signori Malatesti da Rimino, addivenne che per certi mezzani fu trattata e composta la pace tra loro. La quale, acciocchè più fermezza avesse, piacque a ciascuna delle parti di volerla fortificare per parentado ; e 'l parentado trattato fu, che il detto messer Guido dovesse dare per moglie una sua giovane e bella figliuola, chiamata madonna Francesca, a Gianni figliuolo di messer Malatesta. Ed essendo questo ad alcuno degli amici di messer Guido già manifesto, disse un di loro a messer Guido : Guardate come voi fate, perciocchè se voi non prendete modo ad alcuna parte, che in questo parentado, egli ve ne potrà seguire scandolo. Voi dovete sapere chi è vostra figliuola, e quanto ell' è d'altiero animo, e se ella vede Gianni, avantichè il matrimonio sia perfetto, nè voi nè altri potrà mai fare che ella il voglia per marito ; e perciò, quando vi paia, a me parebbe di doverne tener questo modo : che qui non venisse Gianni ad isposarla, ma venisseci un de' frategli, il quale come suo procuratore la sposasse in nome di Gianni. Era Gianni uomo di gran sentimento, e speravasi dover lui dopo la morte del padre rimanere signore ; per la qual cosa, quantunque sozzo della persona e sciancato fosse, il disiderava messer Guido per genero piuttosto che alcuno de' suoi frategli. E conoscendo quello che il suo amico gli ragionava dover poter avvenire, ordinò segretamente che così si facesse, come l'amico suo l'avea consigliato. Perchè al tempo dato venne in Ravenna Polo, fratello di Gianni, con pieno mandato ad isposare madonna Francesca. Era Polo bello e piacevole uomo e costumato molto ; e andando con altri gentili uomini per la corte dell' abitazione di messer Guido, fu da una damigella di là entro, che il conoscea, dimostrato da un pertugio d'una finestra a madonna Francesca, dicendole : Madonna, quegli è colui che dee esser vostro marito ; e così si credea la buona femmina, di che madonna Francesca incontanente in lui pose l'animo e l'amor suo. E fatto poi artificiosamente il contratto delle sponsalizie, e andatane la donna a Rimino, non s'avvide prima dell' inganno, che essa vide la mattina seguente al dì delle nozze levare da lato a sè Gianni ; di che si dee credere che ella, vedendosi ingannata, sdegnasse, nè perciò rimovesse dell' animo suo l'amore già postovi verso Polo. Col quale come ella poi si giugnesse, mai non udii dire, se non quello che l'autore ne scrive, il che possibile è che così fosse. Ma io credo quello essere piuttosto fizione formata sopra quello che era possibile ad essere avvenuto, chè io non credo che l'autore sapesse che così fosse. E perseverando Polo e madonna Francesca in questa dimestichezza, ed essendo Gianni andato in alcuna terra vicina per podestà, quasi senza alcuno sospetto insieme cominciarono ad usare. Della qual cosa avvedutosi un singulare servidore di Gianni, andò a lui, e raccontògli ciò che della bisogna sapea, promettendogli, quando volesse, di fargliele toccare e vedere. Di che Gianni fieramente turbato, occultamente tornò a Rimino, e da questo cotale, avendo veduto Polo entrare nella camera di madonna Francesca, fu in quel punto menato all' uscio della camera, nella quale non potendo entrare, che serrata era dentro, chiamò di fuora la donna, e diè di petto nell' uscio ; perchè da madonna Francesca e da Polo conosciuto, credendo Polo, per fuggire subitamente per una cateratta, per la quale di quella camera si scendea in un' altra, o in tutto o in parte potere ricoprire il fallo suo, si gittò per quella cateratta, dicendo alla donna che gli andasse ad aprire. Ma non avvenne come avvisato avea, perciocchè gittandosi giù, s'appiccò una falda d'un coretto, il quale egli avea indosso, ad un ferro, il quale ad un legno di quella cateratta era ; perchè, avendo già la donna aperto a Gianni, credendosi ella per lo non esservi trovato Polo scusare, ed entrato Gianni dentro, incontanente s'accorse Polo esser ritenuto per la falda del coretto, e con uno stocco in mano correndo là per ucciderlo, e la donna accorgendosene, acciocchè quello non avvenisse, corse oltre presta, e misesi in mezzo tra Polo e Gianni, il quale avea già alzato il braccio con lo stocco in mano, e tutto si gravava sopra il colpo ; avvenne quello che egli non avrebbe voluto, cioè che prima passò lo stocco il petto della donna, che egli aggiugnesse a Polo. Per lo quale accidente turbato Gianni, siccome colui che più che se medesimo amava la donna, ritirato lo stocco, da capo ferì Polo, e ucciselo ; e così amenduni lasciatigli morti, subitamente si partì, e tornossi all' uficio suo. Furono poi li due amanti con molte lacrime la mattina seguente seppelliti, e in una medesima sepoltura.'

Francescani], Franciscans, monks of the order of St. Francis of Assisi ; called also Minor Friars and Cordeliers, this last name being given them on account of the rough cord with which they were girt after the example of their founder, who bound his body with a cord in token that it was a beast which required to be checked with a halter.

The Franciscans are referred to as *frati minori*, Inf. xxiii. 3 ; Guido da Montefeltro (in Bolgia 8 of Circle VIII of Hell) speaks of himself after he had joined the order as *cordigliero*, Inf. xxvii. 67 ; and of the members of the order as those who were 'girt with the halter,' *cinti del capestro*, *vv.* 92–3 ; St. Thomas Aquinas (in the Heaven of the Sun) refers to them as *quella famiglia Che già legava l'umile capestro*, Par. xi. 86–7 ; and, in allusion to their vow of poverty, as *la gente poverella*, Par. xi. 94 ; St. Bonaventura (in the Heaven of the Sun) refers to them as *la famiglia di Francesco*, Par. xii. 115 ; and *gli scalzi poverelli, Che nel capestro a Dio si fero amici*, *vv.* 131–2 ; and reproves their backslidings, *vv.* 112–26 [**Cordiglieri : Frati Minori**] ; St. Thomas alludes to the distinctive characteristics of the Franciscan and Dominican orders, Par. xi. 37–9 [**Domenicani**].

The Franciscan Order was founded originally in 1210; it was sanctioned by Innocent III in 1214; and formally confirmed by Honorius III in 1223, three years before the death of St. Francis.

'The three vital principles of the Order were chastity, poverty, obedience. For chastity, no one was to speak with a woman alone, except the few who might safely do so (from age or severity of character), and that was to urge penitence or give spiritual counsel. Poverty was not only the renunciation of all possessions, but of all property, even in the clothes they wore, in the cord which girt them, even in their breviaries. Money was, as it were, infected; they might on no account receive it in alms, except (the sole exception) to aid a sick brother; no brother might ride if he had power to walk. They were literally to fulfil the precept, if stricken on one cheek, to offer the other; if spoiled of part of their dress, to yield up the rest. Obedience was urged, not merely as obligatory and coercive: the deepest mutual love was to be the bond of the brotherhood.' (Milman.)

The rapidity with which the Order spread abroad in every direction is attested by a contemporary writer, the celebrated Jacques de Vitry (d. 1240), who in his *Hist. Occid.* (quoted by Casini) says:—

'Non solum praedicatione, sed et exemplo vitae sanctae et conversationis perfectae, multos non solum inferioris ordinis homines, sed generosos et nobiles ad mundi contemptum invitant, qui, relictis oppidis et casalibus et amplissimis possessionibus, temporales divitias et spirituales felici commercio commutantes, habitum fratrum minorum, idest tunicam vilis pretii, qua induuntur, et funem, quo accinguntur, assumpserunt. Tempore enim modico adeo multiplicati sunt, quod non est aliqua Christianorum provincia in qua de fratribus suis non habeant.' (Cap. xxxii.)

Franceschi, Frenchmen; the defeat of the French papal troops under John of Appia in their attack on Forlì (in 1282), Inf. xxvii. 44 [**Forlì**]; the betrayal of Manfred by Buoso da Duera for French gold, Inf. xxxii. 115 [**Buoso**[3]]; referred to as *la gente francesca*, D. declaring them to be less foolish than the Sienese, Inf. xxix. 123 (*see below*); the Gauls spoken of by an anachronism as *Franceschi*, Conv. iv. 5[161] [**Arabi: Galli**[2]]; their country one of the W. boundaries of Europe, V. E. i. 8[25-9] [**Europa**[2]]; their use of *oil* as the sign of affirmation, V. E. i. 8[42-4] [**Franci**].

In his comment on Inf. xxix. 123, Benvenuto ridicules the costumes of the French, and deprecates the Italian fashion in his day of aping their ways and language:—

'Galli sunt genus vanissimum omnium ab antiquo, sicut patet saepe apud Julium Celsum, et hodie patet de facto; videmus enim, quod omni die adinveniunt novos habitus, et novas formas vestium. Unde non est membrum in eis quod non habeat suam fogiam; portant enim catenam ad collum, circulum ad brachium, punctam ad calceum, pannos breves, ita quod ostendant culum, partem obscenam corporis occultandam, et caputium ante faciem ad tegendam partem corporis honestam potius manifestandam; et ita de multis vanitatibus. Unde multum miror et indignor animo, quando video italicos et praecipue nobiles, qui conantur imitari vestigia eorum, et discunt linguam gallicam, asserentes quod nulla est pulcrior lingua gallica: quod nescio videre; nam lingua gallica est bastarda linguae latinae, sicut experientia docet.'

Francesco[1], French; *la gente francesca*, Inf. xxix. 123. [**Franceschi.**]

Francesco[2], St. Francis of Assisi, son of Pietro Bernardone, a wool-merchant of Assisi; born 1182, died 1226. He was originally called John, but his father, who had been absent in France at the time of his birth, changed his name to Francis, which he seems to have been the first to bear as a Christian name. In his youth he was given up to a life of pleasure and prodigality, but was always open-handed to the poor. On one occasion at least he bore arms, for he was taken prisoner in a skirmish between Assisi and Perugia, and passed a year in confinement. When he was about 25 he was seized with a severe illness, which gave his thoughts a serious turn; and after a second illness at Spoleto (in 1206), while he was on his way to join a military expedition into Apulia, he determined to devote himself to a religious life. Vowing himself to poverty, which he spoke of as his bride, he renounced every sort of worldly goods, including even his clothes, which he stripped off in the market-place in the sight of the Bishop to whom his enraged father had appealed for the protection of his property. Two or three years after this, hearing one day in church the injunction of Christ to His Apostles: 'Provide neither gold nor silver nor brass in your purse, nor scrip for your journey, neither two coats, neither shoes nor yet staves,' he cast aside shoes, staff, and girdle, and girt himself with a cord, which subsequently became the distinguishing mark of his Order, hence known as the Cordeliers. He soon began to gather followers around him, whom he sent forth to preach, and in 1210 he drew up the rules of his Order, the members of which were called Frati Minori in token of humility, and which received the verbal sanction of Innocent III. In 1212 he was presented by the Benedictines of Monte Subiaco with the little church of the Portiuncula (Santa Maria degli Angeli) in the vicinity of Assisi, which became the home of his Order, and in the same year the first Order of nuns was founded by St. Clara under his direction. [**Chiara, Santa.**] Two years later his Order received formal sanction from Innocent III. In 1219 he went to Egypt with the object of converting the Sultan, and preached to

him in his camp before Damietta, but without success. On his return he founded (in 1221) his Tertiary Order of penitents of both sexes; and in 1223 his Order was solemnly confirmed by a bull of Honorius III. In September 1224 in the solitude of the convent of Alvernia in the Apennines he received in a vision the 'Stigmata,' or marks of our Lord's Crucifixion, in his hands and feet and side [**Alvernia**[2]]; and after two years of great bodily suffering he died at Assisi, at the age of forty-five, Oct. 4, 1226. His body was laid first in the Cathedral of Assisi, but was claimed four years later by the brethren of his Order and removed to their church outside the walls. He was canonized in 1228 by Gregory IX, who appointed Oct. 4, the date of his death, to be observed as his festival.

Lives of St. Francis were written within a few years of his death; one of the best known is that (written in 1263) by St. Bonaventura, who as an infant had been miraculously healed by him. This and the one by Tommaso da Celano were the chief sources of D.'s information as to the details of the life of the saint (Par. xi. 40–117).

St. Francis is mentioned by name by the Franciscan Guido da Montefeltro (in Bolgia 8 of Circle VIII of Hell), Inf. xxvii. 112 [**Guido Montefeltrano**]; by the Dominican St. Thomas Aquinas (in the Heaven of the Sun), Par. xi. 74; by St. Benedict (in the Heaven of Saturn), Par. xxii. 90; and by St. Bernard (in the Empyrean), who points out to D. his place in the Celestial Rose, in company with St. Benedict and St. Augustine, Par. xxxii. 35 [**Rosa**]; he is mentioned, together with St. Benedict, St. Augustine, and St. Dominic, in connexion with the statement that a man may lead a religious life without belonging to a religious order, Conv. iv. 28^{68-71}; he is spoken of by St. T. A. as *principe*, Par. xi. 35; *tutto serafico in ardore*, *v.* 37; *l'un* (as distinguished from St. Dominic), *v.* 40; *un sole*, *v.* 50; *giovinetto*, *v.* 58; *costui*, *vv.* 66, 95; *sposo* (i. e. the bridegroom of poverty), *v.* 84; *padre e maestro*, *v.* 85; *fi' di Pietro Bernardone*, *v.* 89; by St. Bonaventura, as *l'un duca* (as distinguished from St. Dominic), Par. xii. 34; *campione*, *v.* 44; *l'altra rota della biga* (*di santa Chiesa*), *v.* 110; *cotanto paladino* (probably), *v.* 142 [**Paladino**]; by D., as *il poverel di Dio*, Par. xiii. 33; St. F. and St. D. are referred to together by St. T. A. as *due principi* (*della Chiesa*), Par. xi. 35; by St. B., as *due campioni* (*della Chiesa*), Par. xii. 44; *l'una e l'altra rota della biga* (*di santa Chiesa*), Par. xii. 106–7 [**Domenicani: Francescani**].

St. Thomas Aquinas in the Heaven of the Sun explains to D. how Christ raised up two champions, St. Dominic and St. Francis, to succour the Church in her need (Par. xi. 28–39); he then proceeds to relate the life of St. F., saying that in praising one he is praising the other, since 'to one end were their works' (*vv.* 40–2); after describing the situation of Assisi, the birthplace of St. F. (*vv.* 43–54), he relates how, while yet a youth, St. F. incurred his father's wrath for the sake of his bride, Poverty (*vv.* 55–60), and how he was united to her in the presence of the Bishop and of his father (*vv.* 61–3) [**Bernardone**]; henceforth Poverty (who for 1100 years and more, since the death of her first spouse, Christ, had languished in neglect) and St. F. became lovers (*vv.* 64–75); inspired by them, Bernard, Egidius, and Sylvester follow the example of St. F., whose Order now is founded in all humility (*vv.* 76–87); it is sanctioned first by Innocent III, and afterwards confirmed by Honorius III (*vv.* 88–99); after preaching to the Sultan in Egypt without success, St. F. returns to Italy (*vv.* 100–5) [**Soldano**], and two years before his death receives the 'Stigmata,' the final sanction of his work, on Monte Alvernia (*vv.* 106–8); on his deathbed he commends his bride, Poverty, to his followers (*vv.* 109–14), and on her bosom (having been laid naked on the bare ground) he dies (*vv.* 115–17). St. T. A. then speaks of St. Dominic, whom he declares to be a worthy colleague of St. F. (*vv.* 118–39); after which St. Bonaventura, having related the life of St. D. (Par. xii. 31–105), draws a parallel between him and St. F., and concludes with a lamentation over the backslidings of the Franciscan Order (*vv.* 106–26) [**Bonaventura: Domenico**].

Francesco d'Accorso. [**Accorso, Francesco d'.**]

Francesco Guercio Cavalcanti. [**Cavalcanti**[3].]

Franci, Frenchmen, V. E. i. $8^{27, 44}$. [**Franceschi.**]

Francia, France; Philip the Fair referred to by Pope Nicholas III (in Bolgia 3 of Circle VIII of Hell) as *lui chi Francia regge*, Inf. xix. 87; and by Sordello (in Antepurgatory) as *il mal di Francia*, Purg. vii. 109 [**Filippo**[2]]; the kings of France of the Capetian line who bore the name of Philip or Louis, Purg. xx. 50–1 [**Capeti: Table viii. A.**]; Charles of Valois leaves France for Italy, Purg. xx. 71 [**Carlo**[4]]; the women of Florence deserted by their husbands 'by reason of France,' Par. xv. 120 [**Fiorentine**]; one of the W. boundaries of Europe, *fines Francorum*, V. E. i. 8^{27-8}.

Franco Bolognese. [**Bolognese, Franco.**]

Frate Alberigo. [**Alberigo, Frate.**]

Frate Catalano. [**Catalano.**]

Frate Gomita. [**Gomita, Frate.**]

Frate Loderingo. [Loderingo.]

Frati Gaudenti, 'Jovial Friars,' popular name (said to have been given in derision) of the knights of a military and conventual order, called the Knights of Our Lady ('Ordo militiae beatae Mariae'), which was founded in 1261 by certain citizens of Bologna under the sanction of Urban IV. The object of the order was to make peace between the contending factions in the different cities of Italy, and to reconcile family feuds, and to protect the weak against their oppressors. The nickname 'Frati Gaudenti,' which was in common use (as is proved by documentary evidence) within ten years of the foundation of the order, is supposed to have been bestowed upon the knights on account of the laxity of their rules, which permitted them to marry and to live in their own homes, and merely required them to abstain from the use of gold and silver trappings, from attending at secular banquets, and from encouraging actors; while they bound themselves not to take up arms, save in defence of widows and orphans, and of the Catholic faith, or for the purpose of making peace between man and man. (See Federici, *Istoria de' Cavalieri Gaudenti*, and Gozzadini, *Cronaca di Ronzano e memorie di Loderingo d'Andalò frate gaudente.*)

Villani, who describes their dress as consisting of a white habit with a grey cloak, their badge being a red cross and two stars on a white ground, says the order soon came to an end, owing to the fact that their manner of life agreed too well with their name:—

'I frati godenti erano chiamati cavalieri di santa Maria, e cavalieri si faceano quando prendeano quello abito, che le robe aveano bianche e uno mantello bigio, e l'arme il campo bianco, e la croce vermiglia con due stelle, e doveano difendere le vedove e' pupilli, e intramettersi di paci, e altri ordini, come religiosi, aveano. . . . Ma poco durò, che seguiro al nome il fatto, cioè, d'intendere più a godere che ad altro.' (vii. 13.)

Lana, who was a native of Bologna, gives the following account of the order and of the origin of the nickname:—

'È da sapere che nel mille docento sessanta o circa quel tempo due gentili uomini di Bologna si mossono insieme, e andonno a messer lo papa, che in quello tempo era, ed a lui ragiononno della condizione, come erano gentili uomini e cavalieri, e come aveano pensato di fare uno ordine al servigio di nostra Donna madonna santa Maria; il quale ordine sarebbe ad aiutare in ditto e in fatto, con arme e con cavalli, mettendo la vita per ogni vedova e ogni pupillo, ogni pellegrino e ogni povero, ecc., e questo aitorio fare in casa di Comune e a ogni altra corte dall'una città in altra, assumendo li fatti di quelli, sicome fosseno propri procuratori: e questo voleano fare per merito dell'anima sua. Lo predetto papa udendo cotanto bene concedèo sua petizione; ed acciò che fosse bene loro intento, mise nella regola sua, che alcuno non potesse essere s' elli non fosse cavalieri a speroni dorati; e ch' elli fosseno appellati Cavalieri di madonna santa Maria. Avuto costoro tal privilegio con molte altre autoritadi, tornonno a Bologna, e accrescerono lo suo ordine. Nominanza andò per la terra: tali e tali sono fatti frati ed hanno assunto abito al servizio di Nostra Donna. Alcuni diceano: bene hanno fatto, questa vita sarà meritoria; altri dicea: questi saranno frati goditori, elli hanno fatto questo per non andare in oste, nè non ricevere nè portare li carichi del Comune; questa voce moltiplicò tanto che furono chiamati pur frati Gaudenti.'

Benvenuto, who claims to have examined the rules of the order, says:—

'Est sciendum quod, sicut ego collegi ex regula istorum fratrum, quidam nobiles et divites viri, sicut Lodoringus de Andalo, civis bononiensis, Guamons de Caccianimicis de Bononia, Raynerius de Adalardis de Mutina, et plures alii de civitatibus eorumdem congregati, inter se habito colloquio et consilio supplicaverunt Urbano papae quarto quatenus dignaretur donare eis certum ordinem et habitum, sub quo possent vivere libere in quiete, in otio sanctae contemplationis. Quorum precibus Urbanus condescendens, constituit eis ordinem, qui intitulatus est ordo militiae beatae Mariae Virginis gloriosae; et dedit eis certam regulam cum multis praeceptis et observantiis, scilicet quod ferrent froena eorum et calcaria simplicia, non deaurata, non deargentata, quod non irent ad convivia saecularium personarum, nec donarent histrionibus, nec irent sine socio, fratre, vel consorte, vel alia persona honesta; et ita de multis, quae tam inutile quam longum esset enarrare; dedit eis habitum nobilem, qui habet magnam similitudinem cum habitu praedicatorum; et pro insignio scutum albi coloris cum cruce rubea. . . . A principio multi videntes formam habitus nobilis, et qualitatem vitae, quia scilicet sine labore vitabant onera et gravamina publica, et splendide epulabantur in otio, coeperunt dicere: Quales fratres sunt isti? certe sunt fratres gaudentes. Ex hoc inolevit, ut sic vocentur vulgo usque in hodiernam diem, cum tamen proprio vocabulo vocarentur milites Dominae. . . . Iste ordo habet caput et fundamentum Bononiae; unde habent suum monasterium principale extra Bononiam apud locum qui dicitur Castrum Britonum. Et quidam istorum fratrum sunt sacerdotes, alii vero sunt conjugati.'

D. mentions the Frati Gaudenti in connexion with two members of the order, Catalano de' Catalani and Loderingo degli Andalò (one of the founders), who together served the office of Podestà in Florence, Inf. xxiii. 103 [**Catalano: Loderingo**]. Another member of the order was the poet Guittone d'Arezzo, who joined it in or about the year 1268 [**Guittone**].

Frati Minori, 'Minor Friars,' name borne by the Franciscans in token of their humility. [**Francescani.**]

D. compares Virgil and himself, as they walked along in silence one behind the other,

to two Franciscans going along a road (the usual custom of the order being to journey two together in single file), Inf. xxiii. 1–3.

'È usanza de' Frati Minori più che degli altri frati, andando a cammino, andare l'uno innanzi, quello di più auttorità, l'altro dirietro et seguitarlo.' (Anon. Fior.)

Frigi. [**Phryges.**]

Frigia. [**Phrygia.**]

Frisoni, Frisians, natives of Friesland, one of the northernmost provinces of Holland.

The Frieslanders were famous for their great stature, hence, to give an idea of the size of the giant Nimrod, D. says it would take three of them, one on the top of the other, to reach from his middle to his neck, Inf. xxxi. 64. (It has been calculated that this would give N. a stature of nearly 70 ft.) [**Nembrotto.**]

Friuli. [**Forum Julii.**]

Frodolenti, the Fraudulent; these are divided into two classes, inasmuch as a man may practise fraud upon those who trust him, in which case he is a traitor, or upon those who do not trust him, in which case he is merely a deceiver, Inf. xi. 52–4; these two classes are subdivided, the former into four divisions, which are punished in Circle IX of Hell [**Traditori**]; the latter into ten divisions, which are punished in Circle VIII of Hell (Malebolge). This Circle is divided into ten compartments or *bolge*, and in each *bolgia* is punished a different kind of fraud [**Malebolge**]. In Bolgia 1 are Seducers and Pandars, Inf. xviii. 22–99 [**Seduttori**]; in Bolgia 2 are Flatterers, Inf. xviii. 100–36 [**Adulatori**]; in Bolgia 3 are Simoniacs, Inf. xix. [**Simoniaci**]; in Bolgia 4 are Soothsayers, Inf. xx [**Indovini**]; in Bolgia 5 are Barrators, Inf. xxi–xxii [**Barattieri**]; in Bolgia 6 are Hypocrites, Inf. xxiii [**Ipocriti**]; in Bolgia 7 are Thieves and Robbers, Inf. xxiv–xxv [**Ladri**]; in Bolgia 8 are Evil Counsellors, Inf. xxvi–xxvii [**Consiglieri Frodolenti**]; in Bolgia 9 are Schismatics, Inf. xxviii–xxix. 1–36 [**Scismatici**]; in Bolgia 10 are Falsifiers, divided into four classes, Inf. xxix. 40—xxx [**Falsatori**].

Frontinus, Sextus Julius Frontinus, governor of Britain A. D. 75–78; he was appointed 'curator aquarum,' superintendent of aqueducts, in 97; and died in 106.

Frontinus, who was the author of two extant treatises, one (in four books) on the Art of War, the other on Roman Aqueducts, is mentioned, with Livy, Pliny, and Orosius, as having written excellent prose, V. E. ii. 6^{83-4}.

Fucci, Vanni, natural son of one of the Lazzari, a noble family of Pistoja; he was a violent partisan of the Neri, and was one of the three members of that party told off to make away with Focaccia, the champion of the Bianchi [**Focaccia**]. In 1293 he broke into and plundered the treasury of San Jacopo in the church of San Zeno at Pistoja, for which crime a namesake of his, with whom he had deposited the booty, was hanged, Vanni having revealed his name in order to save the life of a certain Rampino de' Foresi, who was on the point of being executed as the culprit. Benvenuto, who tells the story at some length, says Vanni was repeatedly banished for his criminal doings, but used to return to the city at night by stealth, and consort with all sorts of evil company:—

'Iste Vannes fuit filius spurius domini Fucii de Lazaris de Pistorio, vir sceleratissimus et ad omne facinus audacissimus; et quia erat de nobili genere multos excessus saepe faciebat impune; et quamvis bannitus saepe propter multa maleficia enormia, nequiter et nefarie perpetrata, tamen aliquando de nocte stabat in civitate, et cum pravissimis conversabatur.'

The account of Landino, which is less diffuse than that of Benvenuto, is as follows:—

'Intervenne che in quei tempi cenarono una sera insieme molti Pistolesi, et dopo cena con liuti et altri instrumenti andarono cantando per la terra, et finalmente arrivarono a casa di ser Vanni della Nona, notaio molto eccellente, et di buoni costumi, il qual era in loro compagnia, et fermandosi gli altri a far festa, perchè avea donna da bene, et molto bella, Vanni con due compagni, il qual era sempre stimolato da diabolici pensieri, andarono verso il vescovado, al qual era vicina la casa di ser Vanni della Nona. Quì dicono alcuni, che a caso trovarono la porta della chiesa et della sagrestia di san Jacopo aperta, forse per negligentia de' sacerdoti, i quali in quella notte, che era di carnasciale, erano usciti a' suoi piaceri, come è di consuetùdine. Altri dicono, che con ingegni et grimaldegli apersero, et finalmente tolsero di sagrestia tutti gli argenti, et le gioie dell'altare di san Jacopo, et eran di gran pregio, et ritornarono a' compagni, i quali, benchè molto riprendessero il fatto, pure s'accordarono di metterla in casa di ser Vanni, sì perchè era più propinquo luogo, sì perchè stimavano, per la buona fama dell' uomo, tal casa non s'avesse mai a cercare. S'accorsero la mattina i canonici del furto fatto, et ne dieron notitia al podestà, ed egli diligentemente investigando esaminava et tormentava ognuno che sapea che fosse di mala fama. Onde avenne, che molti, benchè fossero innocenti di quello furto, nondimeno per duolo di tormento confessarono degli altri, che avean fatto, et giustamente furono dannati a morte. Fu finalmente preso Rampino di messer Francesco Foresi cittadino nobile, et benchè non confessasse tal furto, perchè in vero era innocente, nondimeno, essendo di molto mala fama, era il podestà sì acceso in ver di lui che avea deliberato di dannarlo; et già gli avea assegnato certo termine, tra il quale dovesse rappresentare il furto. Il perchè posto messer Francesco in ultima disperatione, avea ordinato con parenti et amici, la notte che precedeva al dì ultimo del termine, correr col fuoco al palazzo del podestà, et tòr per forza il figliuolo. Ma Vanni Fucci, il qual si era

Fucci, Vanni

ridotto a Monte Caregli, contado di Firenze, amando molto Rampino, avisò messer Francesco che facesse pigliar ser Vanni. Fu costui preso una mattina di quaresima, essendo nella chiesa de' Frati Minori a udire il sermon divino, et menatone, non senza sdegno del popolo, perchè era reputato d'ottimi costumi; confessò di aver appresso di se tutto il furto, et che spesso avea tentato trarlo della città, ma che ogni volta, che si appressava alla porta, gli parea di veder il cavaliere, che l'andasse a cercare. Per questo egli fu impiccato, et Rampino liberato.'

According to Ciampi (*Notizie inedite della Sagrestia pistoiese de' belli arredi*, &c., pp. 57–67), the real facts were as follows:—

In January, 1293, certain unknown thieves burst the doors of the church of San Zeno, and made an unsuccessful attempt to rob the treasure of the chapel of San Jacopo, their special object being to carry off two tablets of silver, with the images of the Virgin and the Apostles, which had been placed there six years before. The authors of the outrage were not discovered till the following year (1294), when, during the podestàship, at Pistoja, of the famous Giano della Bella, one of the thieves, Vanni della Monna, confessed to the crime, naming as his accomplices Vanni Fucci and Vanni Mirone. Among those who had been suspected of the crime was Rampino di Rannuccio Foresi, who had been arrested and kept in custody, and was only set at liberty in March, 1295, when the real culprits were condemned.

Ciampi quotes the following documents relating to the incident. The first is the petition (dated Jan. 1293) of the overseers of San Jacopo for leave to repair the damage done by the thieves:—

'Orlandinus Partis et Bartromeus Federighi Operarii Opere beati Jacobi petunt a vobis Dominis Capitaneo et Anthianis populi civitatis Pistorii—

Quod dicti Operarii possint, teneantur, et debeant solvere et dare de pecunia dicte opere in tabulis et lignis et ferramentis et aliis necessariis pro aptando portellum et portam Ecclesie majoris S. Zenonis qui et que fuit devastata et perforata quando fuit derobatum altare beati Jacobi.

Et quod Operarii possint . . . solvere de pecunia et avere ipsius Opere pro reaptatura ymaginum beate marie Virginis et apostolorum supra altare beati Jacobi apostoli unde fuerunt derobate et elevate et ipsas facere aptari conciari et solvere magistris et in aliis necessariis.'

The second is a contemporary account of the affair from an old record of the miracles of the Virgin at Pistoja, the unexpected discovery of the perpetrators of the crime having been attributed to her agency:—

'Vannes Fucci della Dolce, Vannes della Monna, et Vannes Mironne pistorienses cives nephandi et homines male conversationis et vite contractaverunt inter se deliberatione habita instigatione diabolica thesaurum beati Jacobi derubare. Quibus de causis et enormitatibus fuerunt multi et alii male infamati et inculpati inter quos erant Rampinus filius domini Rannucci de Forensibus porte Guidonis et Sanna corregiarum et Puccius Grassius fuerunt vexati et gravati per multa genera tormentorum. Unde dominus Rampinus filius domini Rannucci ad mortem dicebatur dampnari et item ad caudam equi muli et ad furcas suspendi. Et Vannes della Monna particeps ex delicto predicto fuit captus inter septa majoris ecclesie quadam die prima quadragesime tunc temporis et in fortia potestatis, videlicet Giani della Bella de Florentia, et comunis Pistorii, qui nominavit malefactores qui ad dictum furtum consenserunt et facere intendebant, excepto filio dicti domini Rannucci, excusando eumdem quod inculpabilis fuerat.'

D. places Vanni (i.e. Giovanni) Fucci (whom he had known, at any rate by sight, Inf. xxiv. 129) among the Robbers in Bolgia 7 of Circle VIII of Hell (Malebolge), Inf. xxiv. 125; *un* (*ladro*), *v.* 97; *il*, *vv.* 98, 121, 128; *ei*, *vv.* 101, 122; *egli*, *v.* 121; *peccator*, *vv.* 118, 130; *mulo* (i.e. bastard), *v.* 125; *bestia*, *v.* 126; *uomo di sangue e di crucci*, *v.* 129; *ladro*, Inf. xxv. 1; *quei*, *v.* 16; *l'acerbo*, *v.* 18 [**Ladri**]. While watching the torments of the Robbers D. sees one close to him on to whose neck a serpent fastens itself (Inf. xxiv. 97–9); and who is straightway turned to ashes, and as suddenly restored to his former shape (*vv.* 100–20); Virgil having asked him who he is, he replies that he had but lately come thither from Tuscany, that while in the flesh he had led the life of a beast, like the bastard he was, and that his name was Vanni Fucci, the beast, for whom Pistoja was a fit den (*vv.* 121–6); D. then begs V. to ask him what crime had brought him there, as he had known him for a man of blood in his lifetime (*vv.* 127–9); Vanni, after declaring that to be seen by them in his present condition is more grievous to him than death itself (*vv.* 130–5), explains that he is being punished for his sacrilegious robbery of the treasury of San Jacopo, the blame of which had been wrongfully laid on another (*vv.* 136–9); he then, lest D. should exult over him, hastens to predict the downfall of the Bianchi, foretelling how, after they had helped to expel the Neri from Pistoja (May, 1301), they would themselves be driven out of Florence (at the coming of Charles of Valois, Nov. 1301), and would, finally, be defeated by Moroello Malaspina at Campo Piceno (*vv.* 140–51) [**Bianchi**: **Campo Piceno**]; having finished his speech, Vanni makes a blasphemous remark, accompanied by an insulting gesture at D., and, being forthwith again attacked by serpents, flees pursued by Cacus, while D. observes that he is the most presumptuous against God of all the spirits he has seen in Hell, not even excepting Capaneus (Inf. xxv 1–18) [**Capaneo**].

Fulcieri da Calboli], member of the illustrious Guelf family of that name at Forlì; referred to by Guido del Duca (in Circle II of Purgatory) as the degenerate grandson of the worthy Rinieri da Calboli, Purg. xiv. 58 [**Calboli: Rinier**[1]]; Guido, addressing Rinieri, describes the ferocious doings of his grandson, Fulcieri, who, as Podestà of Florence, wrought terrible havoc among the Bianchi, *vv.* 55–66.

Fulcieri was Podestà of Florence in 130$\frac{2}{3}$, after the return of the Neri through the influence of Charles of Valois, and he proved himself a bitter foe of the Bianchi. Villani gives the following account of his proceedings:—

'Nel detto anno 1302, essendo fatto podestà di Firenze Folcieri da Calvoli di Romagna, uomo feroce e crudele, a posta de' caporali di parte nera, i quali viveano in grande gelosia, perchè sentivano molto possente in Firenze la parte bianca e ghibellina, e gli usciti scriveano tutto dì, e trattavano con quegli ch'erano loro amici rimasi in Firenze, il detto Folcieri fece subitamente pigliare certi cittadini di parte bianca e ghibellini; ciò furono, messer Betto Gherardini, e Masino de' Cavalcanti, e Donato e Tegghia suo fratello de' Finiguerra da Sammartino, e Nuccio Coderini de' Galigai, il quale era quasi uno mentecatto, e Tignoso de' Macci, e a petizione di messer Musciatto Franzesi, ch' era de' signori della terra, vollero essere presi certi caporali di casa gli Abati suoi nimici, i quali sentendo ciò si fuggiro e partiro di Firenze, e mai poi non ne furono cittadini: e uno massaio delle Calzi fu de' presi, opponendo loro che trattavano tradimento nella città co' bianchi usciti, o colpa o non colpa, per martorio gli fece confessare che doveano tradire la terra, e dare certe porte a' bianchi e ghibellini: ma il detto Tignoso de' Macci per gravezza di carni morì in su la colla*. Tutti gli altri sopradetti presi gli giudicò, e fece loro tagliare le teste, e tutti quegli di casa gli Abati condannare per ribelli, e disfare i loro beni, onde grande turbazione n'ebbe la città, e poi ne seguì molti mali e scandali.' (viii. 59.)

Benvenuto, whose account is simply a translation of that of Villani, gives a somewhat different list of names, viz.:—

'Dominus Bethus de Gerardinis, Masinus et Donatus de Cavalcantibus, Nerlus de Adimaris, Tignosus de Maccis, duo de Scholaribus.'

He concludes with the remark:—

'Ex dictis ergo satis patet, quare Dantes nunc detestatur nequitiam Fulcerii, qui ita male tractavit suam partem Albam eo tempore quo forte ipse reintrasset Florentiam.'

Dino Compagni observes that this violent oppression of the Bianchi and Ghibellines caused them to unite, so that thenceforward they formed but one party:—

'La quale disaventura gli accomunò, e i due nomi si ridussono in uno.' (ii. 30.)

Furie, the Furies or Erinyes, Inf. ix. 38. [**Erine.**]

G

Gabbriello. [**Gabriello.**]

Gabriello, the archangel Gabriel, the angel of the Annunciation (*Luke* i. 21); represented by the Church in human likeness, as are the other archangels, Par. iv. 47 [**Michele: Raffaele**]; *Là dove G. aperse l'ali*, i.e. Nazareth, the scene of the Annunciation (*Luke* i. 26), Par. ix. 138; alluded to, in connexion with the Annunciation (the scene of which D. sees sculptured on the walls of the Circle of the Proud in Purgatory), as *L'Angel che venne in terra col decreto Della molt' anni lagrimata pace*, Purg. x. 34–5 [**Superbi**]; *l'Angelo*, Par. xiv. 36; *facella*, Par. xxiii. 94; *amore angelico*, *v.* 103; *l'amor che . . . discese, Cantando: Ave Maria*, Par. xxxii. 94–5; *Angelo*, *vv.* 103, 110; *quegli che portò la palma Giù a Maria*, *vv.* 112–13; *quel sì grande legato, che venne a Maria . . . da parte del Santo Re celestiale*, Conv. ii. 6[23–5]. D. sees the archangel Gabriel circling round the Virgin Mary in the form of a garland of flame in the Heaven of the Fixed Stars, Par. xxiii. 94–108; and again in the Empyrean, where he is stationed with his wings spread out in front of her, Par. xxxii. 94–114 [**Maria**[1]].

Gaddo, said to be a contraction of Gherardo, name of one of the sons of Count Ugolino della Gherardesca of Pisa, whose imprisonment and death he shared in 1288 in the Tower of Famine at Pisa, Inf. xxxiii. 68; he and his brother Uguccione are referred to as *figliuoi*, *vv.* 48, 87; he and his nephew Anselmuccio, as *gli altri due*, *v.* 90; he was the first of the captives to die, *vv.* 67–70. D. represents the sons and grandsons of Ugolino who died with him as being of 'tender age' (*v.* 88); as a matter of fact, all except Anselmuccio were grown men. [**Brigata, II: Ugolino, Conte: Table xxx.**]

Gade, Gades, mod. Cadiz, sea-port on S.W. coast of Spain, a few miles S. of the mouth of the Guadalquivir; mentioned in connexion with the voyage of Ulysses beyond the Pillars

* I.e. being corpulent, he died while being tortured on the rack.

of Hercules, Par. xxvii. 82 [**Ercole: Ulisse**]; the W. limit of the habitable globe, the mouth of the Ganges being the E. limit, A.T. § 19^{38-43} [**Gange: Gerusalemme**].

Gades, Cadiz, A. T. § 19^{41}. [**Gade.**]

Gaeta, town of S. Italy in the N. of Campania, situated on a promontory at the head of the Gulf of Gaeta; mentioned by Ulysses (in Bolgia 8 of Circle VIII of Hell), who refers to the tradition that it was named after Caieta, the nurse of Aeneas (*Aen.* vii. 1–4), in connexion with his detention by Circë, Inf. xxvi. 91–3 [**Circe**]; named by Charles Martel (in the Heaven of Venus) as one of the limits of the kingdom of Naples, Par. viii. 62 [**Ausonia**]; its dialect distinct from that of Naples, V. E. i. 9^{40-1} [**Caietani**].

Gaetani, Francesco], said to be the Cardinal addressed by D. as 'Transtiberinae sectator factionis,' Epist. viii. 10. [**Transtiberinus.**]

Gaia, daughter of Gherardo da Cammino of Treviso, by his second wife, Chiara della Torre of Milan, and sister of Riccardo (Par. ix. 50); she married a relative, Tolberto da Cammino, and died Aug. 16, 1311, and was buried at Treviso, where, according to Barozzi (in *Dante e il suo Secolo*, p. 804), the remains of her tomb outside the Church of San Niccolò were still to be seen in the last century.

Marco Lombardo (in Circle III of Purgatory) having mentioned 'il buon Gherardo' as one of the worthies of the past generation, D. asks who Gherardo was, Purg. xvi. 124–35; to which Marco replies that he knows nothing of him beyond his good report, except it were the reputation of his daughter Gaia (*vv.* 136–40). [**Cammino, Gherardo da.**]

The commentators differ as to what was the nature of Gaia's reputation; some, such as the Anonimo Fiorentino (followed by Buti, Landino, &c.), state that she was famed for her beauty and virtue:—

'Fu una bella giovane et constumata, simigliante al padre quasi in ogni cosa, et di lei et de' costumi suoi si ragionava non solamente in Trevigi, ma per tutta la marca Trevigiana.'

On the other hand, the Ottimo Comento, Benvenuto, and others state that she was notorious on account of her loose conduct. Benvenuto, who writes as if he were well acquainted with her history, says:—

'Neque nobilitas, neque bonitas facit Gherardum ita notum, sicut filia ejus notissima. Ista enim erat famosissima in tota Lombardia, ita quod ubique dicebatur de ea: Mulier quidem vere gaia et vana; et, ut breviter dicam, Tarvisina tota amorosa; quae dicebat domino Rizardo fratri suo: Procura tantum mihi juvenes procos amorosos, et ego procurabo tibi puellas formosas. Multa jocosa sciens praetereo de foemina ista, quae dicere pudor prohibet.'

Lana's comment may be interpreted either way:—

'Fu donna di tale reggimento circa le deletazioni amorose ch'era notorio il suo nome per tutta Italia.'

There can be little doubt, however, that D. meant to imply that Gaia's reputation was a bad one, and that he mentions her by way of contrast to her father, the ironical allusion being quite after his manner (cf. Inf. xxi. 41; xxix. 125–32).

Galassia, the Galaxy or Milky Way, Par. xiv. 99; D. describes it as 'gleaming white with greater and lesser lights between the poles of the world,' and refers to the doubts of the philosophers as to its origin, *vv.* 97–9; the Pythagorean theory that it was caused by the scorching of the sky on the occasion of Phaëthon's mishap with the chariot of the Sun, alluded to, Inf. xvii. 107–8 [**Fetonte**]; spoken of as 'quello bianco cerchio, che il vulgo chiama la Via di santo Jacopo,' the popular belief in Italy (which probably arose from the similarity in sound to an uneducated ear between *Galassia* and *Galizia*) being that the Milky Way was a sign by night for those who were on a pilgrimage to the shrine of St. James at Compostela in Galicia, Conv. ii. 15^{8-10} [**Galizia**].

D. says it forms part of the Heaven of Fixed Stars, and discusses the various theories as to its origin [**Cielo Stellato**]:—

'È da sapere che di quella Galassia i filosofi hanno avuto diverse opinioni. Chè li Pittagorici dissero che 'l Sole alcuna fiata errò nella sua via, e, passando per altre parti non convenienti al suo fervore, arse il luogo, per lo quale passò; e rimasevi quell' apparenza dell' arsura. E credo che si mossero dalla favola di Fetonte, la quale narra Ovidio nel principio del secondo di Metamorfoseos. Altri dissero (siccome fu Anassagora e Democrito) che ciò era lume di Sole ripercosso in quella parte. E queste opinioni con ragioni dimostrative riprovarono. Quello che Aristotile si dicesse di ciò, non si può bene sapere, perchè la sua sentenza non si trova cotale nell' una traslazione, come nell' altra. E credo che fosse l'errore de' traslatori; che nella nuova (traslazione) par dicere, che ciò sia uno ragunamento di vapori sotto le stelle di quella parte, che sempre traggono quelli; e questa non pare aver ragione vera. Nella vecchia (traslazione) dice, che la Galassia non è altro che moltitudine di stelle fisse in quella parte, tanto picciole, che distinguere di quaggiù non le potemo; ma di loro apparisce quello albore, il quale noi chiamiamo Galassia. E puote essere che il cielo in quella parte è più spesso, e però ritiene e ripresenta quello lume; e questa opinione pare avere, con Aristotile, Avicenna e Tolommeo. Onde conciossiacosachè la Galassia sia uno effetto di quelle stelle, le quali non potemo vedere, e se non per lo effetto loro intendiamo quelle, e così la Metafisica tratta delle prime sustanze, le quali noi non potemo simigliantemente intendere se non per li loro

effetti; manifesto è che 'l Cielo stellato ha grande similitudine colla Metafisica.' (Conv. ii. 15[45–86].)

Aristotle deals with the nature and origin of the Galaxy in his treatise on Meteors (*Meteor.* i. 8). The opinion attributed to him in what D. calls the Old Translation is probably due to the Arabic translator or editor, and was introduced as a correction of his actual opinion (which is recorded in the New Translation) [**Aristotile**]. Ptolemy's opinion is given in the *Almagest* (i. 8) [**Tolommeo**[1]]. D., however, got his account of the various opinions as to the origin of the Milky Way, not from Aristotle, but from Albertus Magnus, *De Meteoris* (i. 2):—

Cap. 2. '*De Galaxia secundum opiniones eorum qui dixerunt Galaxiam esse combustionem solis.* Fuerunt autem quidam qui dixerunt quod sol aliquando movebatur in loco suo: et suo lumine et calore combussit orbem in illo loco. . . . (Cf. Alb. Magn., *De Prop. Elem.* ii. 12, where the fable of Phaëthon is introduced.) . . . Fuit autem ut puto haec opinio Pyctagorae: qui dixit esse terram stellam et moveri: et caelum stare et comburi a sole.

Cap. 3. *De opinione eorum qui dixerunt Galaxiam esse reflexionem luminis solis in quibusdam stellis.* Illi autem qui imitabantur Anaxagoram et Democritum dixerunt quod Galaxia est lumen mutuatum a sole quibusdam stellis, et hoc modo dicitur lumen illarum stellarum. . . .

Cap. 5. *De Galaxia secundum veritatem.* Nihil aliud autem est Galaxia nisi multae stellae parvae quasi contiguae in illo loco orbis in quibus diffinitur lumen solis, et ideo videtur circulus albescens, quasi fumus ignis autem qui est juxta orbem et de natura lucidi non lucet.' (See *Romania*, xxiv. 401-6.)

Galasso da Montefeltro, first cousin of Guido da Montefeltro; mentioned, together with Bertran de Born and five others, as an example of munificence, Conv. iv. 11[129].

Nothing specific is known as to D.'s reasons for including Galasso (who alone of the seven persons named by D. was his contemporary) in this list. Galasso, like his more famous cousin Guido, was a stanch Ghibelline. He was Podestà and Captain of Cesena in 1289; Podestà of Arezzo in 1290, in which year he effected a temporary reconciliation between the Guelfs and Ghibellines; Podestà and Captain of Pisa in 1294; Podestà a second time at Arezzo in 1297; and Podestà of Cesena for the second time in 1299, when he made peace between Bologna and the cities of the Emilia. In 1296 he helped Scarpetta degli Ordelaffi (Inf. xxvii. 45) to expel the Guelfs from Forlì, on which occasion Rinieri da Calboli (Purg. xiv. 88) was killed [**Rinier**[1]]. In 1299 Galasso committed an act of savage cruelty in seizing a castle near San Leo, and putting to death its two lords, whom he impaled alive, at the same time cutting in pieces one of their relatives. In 1300 he and Maghinardo da Susinana (Inf. xxvii. 50), according to Sercambi, led a force of Ghibellines against Gubbio, and captured the town (May); they were, however, driven out a few weeks later by the papal troops under Napoleone degli Orsini acting on behalf of Boniface VIII. He died in the latter half of this same year (1300). (See *Romania*, xxvi. 453.)

Galatas, Epistola ad], St. Paul's Epistle to the Galatians; quoted, Mon. i. 16[18] (*Gal.* iv. 4).

Galatea, one of the Nereids, daughter of Nereus and Doris; she was wooed by the Cyclops Polyphemus, but she rejected his addresses, as she loved the youth Acis, whom the Cyclops thereupon in jealousy crushed under a rock, whence his blood gushed forth and was changed by Galatea into the stream Acis (or Acinius) at the foot of Mt. Aetna. The story is told by Ovid (*Metam.* xiii. 740–897).

D. mentions G. in connexion with the death of Acis, Ecl. ii. 78. [**Acis: Polyphemus.**]

Galeazzo], son of Matteo Visconti of Milan, who brought about his marriage (in 1300) with Beatrice of Este, daughter of Obizzo II, and widow of Nino Visconti of Pisa, although she had already been promised to Alberto Scotto of Piacenza. In revenge, the latter helped to expel Matteo and his son from Milan in 1302 (Villani, viii. 61). After the death of his father, who had returned to Milan in 1310 (Vill. ix. 8), Galeazzo assumed the lordship of the city (June, 1322); he was expelled, however, within a few months, but returned before the end of the year (Vill. ix. 156, 181, 184), and remained in possession until 1327, when he was deposed by Lewis of Bavaria (Vill. x. 31). He died in the following year while serving under Castruccio Castracane.

'Messer Galeasso de' Visconti di Milano, il quale era in servigio di Castruccio, ammalò al castello di Pescia, e in quello in corto termine morì scomunicato assai poveramente, ch' era stato così grande signore e tiranno, che innanzi che 'l Bavaro gli togliesse lo stato era signore di Milano e di sette altre città vicine al suo seguito, com' era Pavia, Lodi, Cremona, Como, Bergamo, Noara, e Vercelli, e morì vilmente soldato alla mercè di Castruccio.' (Vill. x. 86.)

Galeazzo is referred to as 'il Milanese' by Nino Visconti (in Antepurgatory), who, speaking of his wife Beatrice and her second marriage, says that 'the viper which the Milanese bears on the field of his escutcheon' will not look so well on her tomb as his own arms, the cock of Gallura, Purg. viii. 79–81 [**Beatrice**[4]: **Gallura: Milanese: Nino**[2]]. Villani says:—

'I signori Visconti di Milano, come si sa, hanno l'arme loro il campo bianco e la vipera cilestra ravvolta con un uomo rosso in bocca.' (ix. 110.)

Galeno, -us, Galen, Conv. i. 8[33]; Mon. i. 13[45]. [**Galieno.**]

Galeotto, Gallehault (not to be confounded with Galahad), one of the characters in the O. F. Romance of 'Lancelot du Lac'; he was 'Roy d'outre les marches,' and made war upon King Arthur, but by the intervention of Lancelot was induced to come to terms. During his residence at King Arthur's court a warm friendship sprang up between him and Lancelot, who confided to him his love for Queen Guenever. The latter, who secretly loved Lancelot, was easily persuaded by Gallehault to meet the Knight privately. In the course of the interview Gallehault urged the Queen to give Lancelot a kiss, which was the beginning of their guilty love.

From the part he played on this occasion, the name of Gallehault came to be used, like that of 'Sir Pandarus of Troy,' as a synonym for a pandar; hence D. makes Francesca da Rimini (in Circle II of Hell) say of the Romance of Lancelot, which she and Paolo were reading, *Galeotto fu il libro e chi lo scrisse* (i.e. a pandar was the book, and a pandar he who wrote it), Inf. v. 137. [**Francesca.**]

The interpretation of some of the old commentators, 'Galeotto was the title of the book, and Galeotto the name of the author,' is probably due to the fact that the section of the Romance of Lancelot which deals with the episode of Gallehault was sometimes called by his name (e.g. in MS. Brit. Mus. *Harl.* 6341 the colophon to this section runs, *Cy fine Gallehoz*, 'Here ends Gallehault'). The name occurs as a sub-title of Boccaccio's 'Decamerone' in the colophon of the old editions ('Il libro chiamato Decameron cognominato Principe Galeotto'), probably as an indication of the nature of the contents.

The first meeting between Lancelot and Guenever is referred to again by D., who alludes to the cough given by the Lady of Malehaut, one of the Queen's companions, on perceiving the familiarity between them (she herself being in love with Lancelot, who was aware of the fact, and was in great anxiety lest it should injure him with the Queen), Par. xvi. 13-15. [**Ginevra: Lancilloto.**]

The following account of the interview (printed by Paget Toynbee, with translation, in *Report V of American Dante Society*, 1886) from MS. Brit. Mus. *Lansd.* 757 (Cent. xiii) is in the original Old French, the 'Lingua Oil,' in which form (as we learn from V. E. i. 10[12-20]) D. himself was familiar with the Romances of the Round Table. The incident of the cough is omitted in the printed editions of the 'Lancelot,' in which the story is given in a much abbreviated form. This omission had, previous to the publication of the MS. version, led modern commentators to suppose that the version of the Romance known to D. had been lost.

'Einsint aloit Galehout a son compaingnon au main et au soir, et a chaseune foiz qu'il revenoit li demandoit la roine qu'il avoit trové. Et la nuit revint Galehout là où il soloit. Et l'endemain leva bien matin, et revint a son compaingnon et si li dist: "Il n'i a plus, car hui en cest jor covient que la roine vos voie."—"Sire, por Deu fetes issi que nulle riens ne le sache, fors vos et li, . . ."—"Or n'aiez garde," fet Galehout, "car ge en penserai molt bien." Atant prent de lui congié. . . . Lors revient Galehout au tref lo roi. Et la roine li demande: "Quex noveles?"—"Dame," fet il, "beles assez; venuz est la flor des chevaliers del monde."—"Et Dex," fet ele, "coment le verrai gie? Car ge le voil veoir en tel maniere que nus ne lo sache fors lui et moi et vos; car je ne voil mie que autres genz en aient aise." . . . "Dame," fet il, "vos le verroiz assez encor anuit, et si vos dirai coment. Nos en irons senpres deduire là aval"—si li mostre un leu en mi la praerie tot plains d'arbroisieaus—"si aurons au meins de conpaingnie que nos porrons, et là le verroiz; si irons un poi devant ce que anuitier doie."—"Ha!" fet ele, "traus doz amis, com avez or bien dit. Et pleust or au seingnor del mont qu'il anuitast ja!" Lors comencent andui a rire et la roine l'acole et li fait molt grant joie. Et la dame de Maloaut les voit rire, si pense que or est la chose plus hastive qu'el nel seut, si s'en prent molt garde, et ne vient chevalier en la meson cui ele n'esgart en mi le vis. Molt fait la roine grant joie del chevalier qui venuz est, et molt li tarde que la nuit viengne. Si entent a parler et a ragier por le jor oblier qui li ennuie.

Einsi passa le jor tant que vint apres souper qu'il avespri. Et la roine a pris Galehout par la main, et la dame de Maloaut avoc li, et damoisele Lore de Cardoil et une soe pucele, sanz plus de conpaingnie, si s'en torne tot contreval les prez droit là où Galehout avoit dit. . . . Atant s'en vient soz les arbres, si s'asient a une part entre la roine et Galehout bien loing des autres. Et la dame de Maloaut et les autres autresi se merveillent molt de ce qu'il sont si privéement. . . . (Lancelot then approaches in company with Gallehault's seneschal, who had been sent to fetch him)—Atant vienent devant la roine, et li chevaliers tranble si durement qu'il ne puet la roine saluer, et a tote la color perdue si que la roine s'en merveille molt. Lors s'agenoillent ambedui, et li seneschax Galehout la salue et ausi fait li autres chevaliers, mais ce est molt povrement, ainz fiche ses euz en terre comme honteus. . . . Et lors dist Galehout au seneschal: "Alez, si fetes conpaingnie a ces dames qui trop sont seules." Et la roine prent le chevalier par la main là où il est a genouz, si l'asiet devant li et li fet molt bel senblant, et li dit tot en riant: "Sire, molt vos avons desirié tant que Deu merci et Galehout qui ci est que or vos veons. Et neporquant encor ne sai ge mie se vos estes le chevalier que ge demant. Mes Galehout me dit que ce estes vos; et encor voldroie ge bien savoir de vostre boche, se vostre plesir estoit, qui vos estes." Et il li respont qu'il ne set, n'onques nule foiz ne la regarda en mi le vis. Et la roine merveille molt que il puet avoir, et tant que ele sospiece bien une

partie de ce que il a. Et Galehout, qui honteus le voit et esbahiz, pense qu'il diroit ançois a la roine son penser sol a sol, si se regarde et dit si haut que les dames l'oent: "Certes," fet il, "molt sui or vilains que totes ces dames n'on c'un sol chevalier a conpaingnie, ainz sont si soles." Lors se drece et vient a eles, et eles se vienent totes encontre lui, et il les rasiet. Et lors commencent a parler de maintes choses. Et la roine met le chevalier en paroles. . . . "Or me dites," fet ele, "totes les choses que vos avez fetes, por qui les feistes vos?" —"Dame," fet il, "por vos."—"Coment?" fet ele, "amez me vos donc tant?"—"Dame," fet il, "ge n'aim tant ne moi ne autrui."—"Et dès quant," fet la reine, "m'amez vos tant?"—"Dame," fet il, "dès le jor que ge fui apelé chevalier et si ne l'estoie mie."—"Par la foi," fet ele, "que vos me devez, dont vint cest amor que vos avez en moi mise si grant et si enterine?"

A ces paroles que la reine li disoit avint que la dame de Maloaut s'estossi* tot a escient, et dreça la teste que ele avoit embronchiée. Et li chevaliers l'entendi. . . . Et quant il plus esgardoit la dame de Maloaut et sis cuers estoit plus a maleese. De ceste chose se prist la reine garde, et vit qu'il l'esgardoit mout peoreusement là où les dames estoient; et ele l'aresna: "Dites moi," fet ele, "dont ceste amors mut que ge vos demant." Et il s'esforce de parler au plus que il puet et dit: "Dame, si m'aït Dex, dès le jor que ge vos ai dit." —"Coment fu ce donques?" fet ele. "Dame," fet il, "vos le me feistes fere, qui de moi feistes vostre ami se vostre boche ne m'en menti."—"Mon ami?" fet ele, "coment?"—"Dame," fet il, "ge ving devant vos quant ge oi pris congié del roi monseignor toz armez fors de mon chief et de mes mains, si vos commandai a Deu, et dis que estoie vostres chevaliers et vostre amis, et vos respondistes que vostre chevaliers et vostre amis voliez vos bien que ge fusse en toz les leus où ge seroie. Et ge dis: "a Deu, dame;" et vos deistes: "a Deu, biaus dolz amis." Onques puis ciz moz ne me issi del cuer; ce fu li moz qui proudom me fera se ge ja le sui, ne onques puis ne ving en si grant meschief que de cest mot ne me membrast. Ciz moz m'a conforté en toz mes ennuiz. Ciz moz m'a de toz max esté garanz, et m'a gardé de toz perilz. Ciz moz m'a saolé en totes mes granz feins. Ciz moz m'a fet riche en mes granz povretez."

"Par foi," fet la reine, "ci ot mot de buene ore dit, et Dex en soit aorez qui dire le me fist. . . . Et neporquant vostre semblant me mostre que vos amez ne sai la quele de cez dames qui là sont plus que vos ne faites moi." . . . Et ce disoit ele por veoir de combien ele le porroit metre a malese, car ele cuidoit bien savoir qu'il ne pensoit d'amors se a li non. . . . Et cil en fu si angoisseus que par un pou que il ne pasma; mes la peor des dames qui l'esgardoient le retint, et la reine meesmes s'en dota porce que ele le vit palir et color changier. Si le prist par le braz qu'il ne chaïst, et apela Galehout; et il salt sus, si vient a li corant, et voit que sis compainz est issi conreez, si en a si grant angoisse a son cuer comme il puet greignor avoir, et dit: "Ha! dame, por Deu, dites moi que il a eu." Et la reine li conte ce que ele li ot mis devant. "Ha! dame," fet Galehout, "merci! vos le nos porriez bien tolir par tex corroz, et ce seroit trop grant damages."—"Certes," fait ele, "ce seroit mon." . . . "Ha! dame," fet Galehout, "aïez en merci por ses granz desertes." . . . "G'en auré," fet ele, "tel merci com vos voldroiz, . . . mes il ne me prie de rien."—"Dame," fait Galehout, "qu'il n'en a pooir, ne l'en ne puet nule riens amer que l'en ne dot; mais ge vos pri por lui, et se ge ne vos emprioie sel devriez vos porchascier, car plus riche tresor ne porriez vos mie conquerre."—"Certes," fet ele, "gel sai bien et g'en ferai quanque vos commanderoiz."—"Dame," fet Galehout, "granz merciz: et ge vos pri que vos li doigniez vostre amor, et que vos le prengniez a vostre chevalier a toz jorz, et vos devenez sa loiaus amie a toz les jorz de vostre vie, lors si l'auroiz fet plus riche que se vos li doniez tot le monde."—"Einsint," fet la reine, "l'otroi gie que il miens soit et gé tote soe; et par vos soient amendé tuit li mesfait et li trespas des covenances."—"Dame," fet il, "granz merciz; mais or i covient commencement de seurté!"—"Vos n'en deviseroiz ja nule chose," fet la roine, "que ge n'en face."—"Dame," fet Galehout, "donc le besiez par comencement d'amor veraie."—"Del besier," fet ele, "ne voi ge ore ne leu ne tens, mes ne dotez mie que ge ausi volenteive n'en soie comme il seroit; mes ces dames sont iluec qui mout se merveillent que nos avons ici tant fet, si ne porroit estre que eles nel veïssent, et neporquant s'il velt ge le beseré mout volentiers." Et il en est si liez et si esbahiz que il ne puet respondre mot fors tant solement: "Dame, granz merciz."—"Ha! dame," fet Galehout, "del suen voloir ne dotez vos ja, qu'il i est toz; et si sachiez bien que ja riens nule ne s'en apercevra, car nos nos trairons tuit troi ensemble autresi comme se nos conseillions."—"De coi me feroie ge prier," fet ele, "plus le voil ge que vos ne il." Lors se traient tuit troi ensemble et font semblant de conseillier. Et la reine voit bien que li chevaliers n'en ose plus fere, si le prent par le menton et le bese† voiant Galehout assez longuement, si que la dame de Maloaut sot de voir que il la baisoit. . . . Einsi fu fez li premiers acointemenz del chevalier et de la reine par Galehout.'

* Par. xvi. 14.

† Inf. v. 134.

Galieno, Claudius Galenus, commonly called Galen, celebrated physician, born at Pergamum in Asia A. D. 130, died circ. 200, in the reign of Septimius Severus. He studied medicine first at Pergamum, and subsequently at Smyrna, Corinth, and Alexandria. After practising in his native city he went to Rome, where he acquired great celebrity, and numbered the Emperors Marcus Aurelius and Lucius Verus among his patients. Next to Hippocrates he was the most celebrated physician of antiquity, and his authority in medicine remained supreme down to the middle of Cent. xvi. He left a great number of works on medical and philosophical subjects. There are still extant eighty-three treatises which are acknowledged to be his, besides many that are spurious or doubtful. Among his works was a commentary on the 'Aphorisms' of Hippocrates; this and his Τέχνη ἰατρικὴ

(*Methodus Medendi*) were translated into Latin from Arabic versions early in Cent. xi, and were in constant use in the Middle Ages, especially in the Universities of Paris and Bologna [***Aforismi: Tegni***]. The most valuable of his writings were those dealing with anatomy and physiology. He was the first to establish the consultation of the pulse in diagnosis. All his theories, both in medicine and physics, were based upon the properties of the four elements, and the four qualities of heat, cold, moisture, and dryness, combined with a vital principle.

D. places Galen, together with Hippocrates, among the philosophers of antiquity in Limbo, Inf. iv. 143 [**Limbo**]; his *Tegni* (i.e. the *Methodus Medendi*, 'the Art of Healing'), Conv. i. 8^{33}; his saying (in the *De Cognosc. Animi Morbis*) that those who have to unlearn a wrong method 'require double time to acquire knowledge,' Mon. i. 13^{45-7}.

Galigaio, Galigaio de' Galigai, member of an ancient noble family of Florence; mentioned, as representing the family, by Cacciaguida (in the Heaven of Mars), who says that in his day 'he had the gilded hilt and pommel in his house' (i.e. the symbols of knightly rank), Par. xvi. 101–2.

Villani, who describes them as 'molto antichi,' says the Galigai lived in the Porta san Piero (iv. 11); they were Ghibellines (v. 39), and as such were expelled from Florence in 1258 (vi. 65). In 1293, in consequence of a murderous assault committed in France by one of the family upon a Florentine citizen, their houses in Florence were demolished in obedience to the provisions of the Ordinamenti di Giustizia, under the superintendence of Dino Compagni, who records the fact in his chronicle:—

'I primi che vi caddano furono i Galigai; chè alcuno di loro fe' uno malificio in Francia in due figliuoli di uno nominato mercatante, che aveva nome Ugolino Benivivieni, chè vennono a parole insieme, per le quali l'uno de' detti fratelli fu fedito da quello de' Galigai, che ne morì. E io Dino Compagni, ritrovandomi gonfaloniere di giustizia nel MCCLXXXXIII, andai alle loro case e de' loro consorti, e quelle feci disfare secondo le legge.' (i. 12.)

The Ottimo Comento states that in D.'s time the Galigai had sunk to the level of 'popolani':—

'Questi erano già in tale stato, che di loro erano cavalieri; ora sono di popolo, assai bassi.'

To this family belonged Puccio Sciancato (Inf. xxv. 148); another member of the family, Nuccio Coderini de' Galigai, was among those beheaded (in spite of his being half-witted) by Fulcieri da Calboli in 1302 (Vill. viii. 59). [**Fulcieri.**]

Galilea, Galilee, the northernmost of the three provinces into which the Holy Land was divided in the time of our Lord; mentioned in connexion with the message of the Angel at the holy sepulchre to Peter and the disciples that Christ had departed into Galilee (*Mark* xvi. 6–7), which word signifies whiteness, and is hence symbolical of contemplation, Conv. iv. $22^{157-8, 180-91}$.

D.'s interpretation of the word 'Galilaea' as 'whiteness' was doubtless derived, directly or indirectly, from Isidore of Seville, whose account (*Orig.* xiv. 3) is copied by Vincent of Beauvais in his *Speculum Historiale* (i. 67), and by Uguccione da Pisa; the latter says in his *Magnae Derivationes*:—

'*Gala* grece, latine dicitur lac . . . item a gala haec *Galilea* regio Palestinae, sic dicta quia gignat candidiores homines quam alia regio Palestinae, et hinc *galileus, -a, -um*.'

The Fathers interpret the word either 'transmigratio' or 'revelatio' or 'volubilitas.' (See *Academy*, April 7, 1894.)

Galizia, Galicia, province in N.W. corner of Spain; mentioned in connexion with the pilgrimages to the shrine of St. James the Great at Santiago de Compostela, a town in that province, Par. xxv. 18; V.N. § 41^{47} [**Jacopo** [1]]; D., distinguishing between the several classes of pilgrims, states that those who visited the tomb of St. James were known *par excellence* as 'peregrini,' V.N. § 41^{34-50} [**Peregrini**]; the Milky Way, popularly known in Italy as 'la via di santo Jacopo,' according to the common belief that the Galaxy was a sign by night for pilgrims to Galicia, Conv. ii. 15^{8-10} [**Galassia**]. A similar notion prevailed also in England; thus Chaucer in the *Hous of Fame* (*vv.* 936–9) says:—

'See yonder, lo, the Galaxyë,
Which men clepeth the Milky Wey,
For hit is whyt: and somme, parfey,
Callen hit Watlinge Strete.'

Galli [1], ancient noble family of Florence, mentioned by Cacciaguida (in the Heaven of Mars) as having been of importance in his day, Par. xvi. 105.

Villani states that they were Ghibellines (v. 39), and lived in the Mercato Nuovo, and in his time had become of no account:—

'Nel quartiere della porta santa Maria, ch'è oggi nel sesto di san Piero Scheraggio e quello di Borgo, avea molto possenti e antichi legnaggi . . . i Galli, Cappiardi, Guidi, e Filippi, che oggi sono niente, allora erano grandi e possenti, abitavano in Mercato nuovo.' (iv. 13.)

Their houses in Florence, like those of the Galigai, were demolished in 1293 in accordance with the provisions of the Ordinamenti di Giustizia (Vill. viii. 1), on which account, probably, the Ottimo Comento speaks of them as being hopelessly ruined:—

'Questi caddero al tempo dell' autore infino all' ultimo scaglione, nè credo mai si rilievino: sono Ghibellini.'

Galli[2], Gauls; their occupation of Rome under Brennus, and assault upon the Capitol, which was foiled through the awakening of Marcus Manlius by the cackling of a goose, as is recorded by Livy (v. 47) and Virgil (*Aen.* viii. 652–6), Mon. ii. 4^{42-57}; spoken of by an anachronism, in reference to the same incident, as *Franceschi*, Conv. iv. 5^{160-4}. [**Brenno: Campidoglio: Franceschi: Manlius.**]

Gallura, name of one of the four *Giudicati*, or Judicial Districts, into which Sardinia was divided by the Pisans, to whom the island belonged in D.'s time; it comprised the N.E. portion of the island [**Sardigna**]. According to Benvenuto it took its name from the cock borne by the Pisan Visconti, who were Giudici or governors of that division. It came into the possession of the Visconti in 1206, by the marriage of Lamberto Visconti with the only daughter of the last of the native Giudici. Lamberto held it jointly with his brother Ubaldo I till about 1219, when the lordship passed to Ubaldo II, son of Lamberto, who retained it until his death in 1238; he was succeeded by Giovanni (d. 1275), son of Ubaldo I, and father of Ugolino, better known as Nino (d. 1296) (see Casini, *Ricordi danteschi di Sardegna*) [**Table xxx**].

Ciampolo (in Bolgia 5 of Circle VIII of Hell) refers to Frate Gomita as *quel di Gallura*, Inf. xxii. 82 [**Gomita, Frate**]; Nino Visconti of Pisa (in Antepurgatory) refers to the arms of his family as *il gallo di Gallura*, Purg. viii. 81 [**Nino**[2]: **Visconti**[2]].

Gallus Pisanus, Gallo or Galletto of Pisa, poet of the school of Guittone d'Arezzo (circ. 1250–1300); mentioned, together with Bonagiunta of Lucca and Brunetto Latino, as having written in his own local dialect, V. E. i. 13^{8-13}. Two *canzoni* of his in the Pisan dialect have been preserved, and are printed by Monaci (*Crest. Ital.*, 195–8).

Galluzzo, ancient village of Tuscany, to the S. of Florence, about two miles from the Porta Romana on the road to Siena, a little to the N. of the confluence of the Ema with the Greve; mentioned by Cacciaguida (in the Heaven of Mars), who laments that it and Trespiano were included within the Florentine territory, Par. xvi. 53–4.

Ganellone, Ganelon, the traitor who brought about the destruction of Charlemagne's rear-guard at Roncesvalles, where Roland, Oliver, and the rest of the twelve peers were slain. His name, like that of Antenor, the betrayer of Troy, became a byword for treachery in the Middle Ages. D. places him in Antenora, the second division of Circle IX of Hell, among those who betrayed their country, Inf. xxxii. 122. [**Antenora.**]

Ganelon, 'Guenes qui la traisun fist' (who probably represents an historical personage, Wenilo or Wenelon, Archbishop of Sens, accused of treason towards Charles the Bald in 859), was the stepfather of Roland, and at his suggestion was sent by Charlemagne to the Saracen Count Marsiccius, 'li reis Marsilie,' with the demand that he should either receive baptism or pay tribute. Marsiccius, however, bought over G., who persuaded Charlemagne to cross the Pyrenees, saying that the Count would follow and make his submission in person in France. The Emperor consequently returned over the mountains, leaving only his nephew Roland and the rear-guard in Spain. Marsiccius thereupon laid an ambush for Roland, and a fierce battle ensued, during which the latter, being hard pressed, sounded his 'dread horn' to summon Charlemagne to his aid. The Emperor, hearing it, was for turning back to help him, but was dissuaded by G., who said that Roland often sounded his horn merely for amusement while hunting. Roland, meanwhile, after a desperate resistance, was overpowered by the Saracens at Roncesvalles and slain together with all his company. [**Orlando.**]

The legendary destruction by the Saracens of Charlemagne's rear-guard at Roncesvalles is based upon the historical fact, related by Eginhard in his *Vita Caroli* (Cap. ix), that the rear-guard of the Frankish king's army was overwhelmed and plundered by swarms of Gascon mountaineers during his retreat from Spain in 778. [**Roncisvalle.**]

The following account of Ganelon's treason is given in the *Historia Karoli Magni* attributed to Archbishop Turpin, which, with the old French *Chanson de Roland*, was probably the source of D.'s information:—

'Postquam Karolus magnus, imperator famosissimus, totam Hispaniam diebus illis ad Domini et apostoli ejus sancti Jacobi decus acquisivit, rediens ab Hispania Pampiloniam cum suis exercitibus hospitatus est, et erant tunc temporis commorantes apud Caesaraugustam* duo reges saraceni, Marsirius scilicet et Belvigandus frater ejus ... quibus Karolus per Ganalonum mandavit ut baptismum subirent, aut tributum ei mitterent. Tunc miserunt ei triginta equos oneratos auro et argento gazisque hispanicis, et sexaginta equos vino dulcissimo et puro oneratos miserunt pugnatoribus ad potandum, et mille Sarracenas formosas. Ganalono vero viginti equos auro et argento et palleis oneratos fraudulenter optulerunt, ut pugnatores in manus illorum traderet; qui concessit et pecuniam illam accepit. Itaque, firmato inter se pacto pravo traditionis, rediit Ganalonus ad Karolum, et dedit ei gazas quas reges illi miserant,

* Saragossa.

dicens quod Marsirius vellet effici Christianus, et praeparabat iter suum ut veniret ad Karolum in Galliam, et ibi baptismum acciperet, et totam terram hispanicam deinceps de illo teneret. . . . Tunc Karolus, credens verbis Ganaloni, disposuit transire portus Cisereos*, et redire in Galliam. Inde accepto consilio a Ganalono Karolus praecepit carissimis suis, Rotholando nepoti suo, cenomannensi et blaviensi comiti, et Olivero gebenensi comiti, ut cum majoribus pugnatoribus et viginti millibus Christianorum ultimam custodiam in Runcievalle facerent, donec ipse Karolus cum aliis exercitibus portus Cisereos transiret; itaque factum est.'

Then follows a description of the battle of Roncesvalles, and of how Roland, in distress, sounds his horn, which the Emperor hears:—

'Illico Karolus voluit ad eum laturus auxilium redire, sed Ganalonus passionis Rotholandi conscius dixit ei: Noli retro, domine mi rex, redire, quia Rotholandus pro minimo solet tubicinare cotidie. Scias quia nunc auxilio tuo non indiget, sed venandi studio aliquam feram persequens per nemora cornicando discurrit. O subdola consilia, Judae proditoris traditioni comparanda!' (*Turpini Hist.*, §§ xxi, xxiii, ed. Castets.)

When Ganelon's treachery is discovered, he is put on his trial, Charlemagne himself arraigning him:—

'Seignur barun, ço dist Carles li reis,
De Guenelun car me jugiez le dreit!
Il fut en l'host tresqu'en Espaigne od mei,
Si me tolit .xx. mil de mes Franceis,
E mun nevuld, que jamais ne verreiz,
E Olivier, le pruz e le curteis;
Les .xii. pers ad trait pur aveir.'
(*Chanson de Roland*, *vv.* 3750–56.)

Being found guilty, G. is condemned to be drawn asunder by four horses:—

'Traditione Ganaloni declarata, jussit illum Karolus quatuor equis ferocissimis totius exercitus alligari, et super eos sessores quatuor agitantes contra quatuor plagas celi, et sic digna morte discerptus interiit.' (*Turp. Hist.*, § xxvi.)

Gangalandi], one of the Florentine families which received knighthood from the Marquis Hugh of Brandenburg, 'il gran barone,' Par. xvi. 128. [**Ugo di Brandimborgo.**] Villani says:—

'Il detto marchese Ugo fece in Firenze molti cavalieri della schiatta de' Giandonati, de' Pulci, de' Nerli, de' conti da Gangalandi, e di quelli della Bella, i quali tutti per suo amore ritennero e portarono l'arme sua addogata rossa e bianca con diverse intrassegne.' (iv. 2.)—'I Pulci, e' conti da Gangalandi, Cuiffagni, e Nerli d'Oltrarno, furono ad un tempo grandi e possenti con Giandonati, e con quelli della Bella insieme nomati di sopra; e dal marchese Ugo che fece la badia di Firenze ebbono l'arme e la cavalleria, imperciocchè intorno a lui furono molto grandi.' (iv. 13.)

He records that the Gangalandi were Ghibellines, and lived in the Sesto d'Oltrarno. (v. 39.)

Gange, the river Ganges in India; according to D.'s cosmography the mouth of the Ganges was the E. limit of the habitable globe, Cadiz in Spain being the W. limit, A. T. § 19^{40-3}; hence he uses *Gange* to indicate the E. horizon where the Sun rises, Purg. ii. 5; xxvii. 4; Par. xi. 51.

In describing the first sunrise in Purgatory D. says, 'la Notte, che opposita a lui (*il Sole*) cerchia, Uscia di Gange fuor colle bilance, Che le caggion di man quando soverchia,' Purg. ii. 4–6, i. e. the 'night' (which here as elsewhere in D., e. g. Inf. xxiv. 3, means the point of the heavens opposite to the Sun), which circles opposite to the Sun, was issuing forth from Ganges with the Balances (Libra), which fall from her hand when she gets the mastery.

Jerusalem and Purgatory are antipodes; therefore they have a common horizon ('ambedue hanno un solo orizzon, E diversi emisperi,' Purg. iv. 70–1), on which in one direction is India. At this time the Sun was in Aries, and consequently the 'night' was in Libra. When the 'night' is getting the mastery, i. e. at the autumnal equinox, the Sun is entering Libra, which thus may be said to fall from the hands of the night. (Butler.)

The meaning of the passage, Purg. xxvii. 1–5, is that it was sunrise at Jerusalem, midnight in Spain, noon in India, and therefore sunset in Purgatory. For 'l'onde in Gange *da nona* riarse' (*v.* 4), most of the early editions read *da nova* or *di novo*, which is obviously wrong. (See Moore, *Text. Crit.*, pp. 423–5; and *Time-References in the D. C.*, pp. 68–73.)

In the passage, Par. xi. 51, D. speaks of the Sun rising 'tal volta in Gange.' Some difficulty has been made by the commentators as to *tal volta*, 'at whiles,' on the ground that (according to D.'s system) the Sun always rises from the Ganges; but, as Butler points out, D. several times uses *tal volta* in regard to natural phenomena, which recur regularly, but are not always happening (cf. Par. xii. 51; xiv. 116).

Ganges. [**Gange.**]

Ganimede, Ganymede, son of Tros and Callirrhoë, brother of Assaracus, one of the forefathers of Aeneas; he was the most beautiful of mortals, and was carried off by an eagle while hunting with his companions on Mt. Ida in Mysia, that he might take his place among the immortals as the cup-bearer of Zeus (*Aen.* v. 252–7); D. hence alludes to Mt. Ida as 'là dove foro Abbandonati i suoi da Ganimede, Quando fu ratto al sommo concistoro,' Purg. ix. 22–4. [**Ida**^{2}.]

Garamantes. [**Garamanti.**]

Garamanti, the Garamantes, according to the ancients the S.-most inhabitants of N.

* The pass of Cize.

Africa, their country being to the S. of the Great Desert; they took their name from their capital city, Garama.

D. mentions the G. as being among the inhabitants of the first 'climate' or terrestrial zone (*see below*), and refers to their nakedness, and to their having been visited by Cato and his army in their flight from Caesar, Conv. iii. 5^{119-23} (cf. Lucan, *Phars.* iv. 334, 'nudi Garamantes'; ix. 369, 511 ff.); contrasted with the Scythians, who live beyond the seventh 'climate,' and suffer almost unbearable cold owing to the inequality of their days and nights, while the G. live in an equinoctial country, where they wear hardly any clothes owing to the excessive heat, Mon. i. 14^{42-51}.

By *climates* the ancients understood belts of the earth's surface, divided by lines parallel to the equator, those lines being determined according to the different lengths of the day (the longest day being the standard) at different places, or, which is the same thing, by the different lengths, at different places, of the shadow cast by a gnomon of the same altitude at noon of the same day. This system of climates was in fact an imperfect development of the more complete system of parallels of latitude. It was applied only to the N. hemisphere, as the geographers had no practical knowledge of the earth S. of the equator. The modern use of the word *climate* arose from the fact that the term was subsequently applied to the average temperature of each of these regions.

Ptolemy, who derived the idea from the astronomer Hipparchus (circ. B.C. 150), divided the habitable globe, i.e. the N. hemisphere, into seven climates, the first being nearest the equator. The following account of them is given by Alfraganus in his *Elementa Astronomica*:—

'Loca quadrantis habitabilis dividuntur in septem climata quorum primi medium eas transit regiones, in quibus maxima dies est 13 horarum; septimi autem medium in ea incidit loca, ubi maxima dies est 16 horarum. Quicquid enim est versus meridiem ultra terminum primi climatis, ferè totum a mari circumdatur, ut non sit magnus locus habitationi; quod autem extenditur supra septimum clima versus septentrionem, exiguum quoque spacium est, in quo paucae civitates nobis sunt cognitae. Itaque longitudo omnium climatum ab oriente in occasum spacio 12 horarum a revolutione caelesti conficitur; latitudo autem climatis unius ab altero discernitur ex prolixitate diei, si dimidiam horam excesserit.

Primi climatis (per Meroën)* medium constituitur, ubi prolixissimus dies est 13 horarum, et polus supra horizontem elevatur 16 gradus, et $\frac{2}{3}$ unius. Principium ejus est, ubi prolixior dies deprehenditur 12 horarum, cum dimidia et $\frac{1}{4}$, et polus elevatur $12\frac{2}{3}$ gradus, cum $\frac{1}{4}$. Finis ejus est, ubi prolixior dies habetur 13 horarum, et $\frac{1}{4}$, et polus elevatur $20\frac{1}{2}$ gradus. Continet hoc clima in latitudine 440 milliaria.

Secundi climatis (per Syenem) medium transit, ubi maxima dies est $13\frac{1}{2}$ horarum, et elevatur polus 24 gradus et decimam partem unius. Principium ejus sumitur a fine primi climatis. Finis ejus extenditur eò, usque ubi prolixior dies habet $13\frac{1}{2}$ horas cum $\frac{1}{2}$, et polus elevatur $27\frac{1}{2}$ gradus. Complectitur iter 400 milliariorum.

Tertii climatis (per Alexandriam) medium incidit, ubi dies prolixissimus est 14 horarum et polus elevatur $30\frac{1}{2}$ gradus cum $\frac{1}{2}$. Principium ejus sumitur ab extremitate climatis secundi. Finis ejus extenditur eò, ubi dies prolixior est 14 horarum, et $\frac{1}{4}$, et elevatur polus 33 gradus cum $\frac{3}{4}$. Continet 350 milliaria.

Quarti climatis (per Rhodum) medium transit, ubi longissimus dies est $14\frac{1}{2}$ horarum, et elevatur polus 36 gradus, cum $\frac{3}{4}$. Principium ejus est terminus tertii climatis. Finis ejus extenditur eò, ubi prolixior dies est $14\frac{1}{2}$ horarum, et $\frac{1}{4}$, et elevatur polus 39 gradus. Continet spacium 300 milliariorum.

Quinti climatis (per Romam) medium eò pertingit, ubi prolixior dies est 15 horarum, altitudo autem poli est 41 graduum cum $\frac{1}{2}$. Principium ejus est terminus climatis quarti. Finis ejus eò pervenit, ubi longior dies est 15 horarum cum $\frac{1}{2}$, et elevatur polus $43\frac{1}{4}$ gradus. Comprehendit hoc spacium 255 milliaria.

Sexti climatis (per Borysthenem) medium incidit, ubi prolixissimus dies est $15\frac{1}{2}$ horarum, et elevatur polus 45 gradus cum $\frac{3}{4}$. Principium ejus est terminus quinti climatis. Finis ejus eò pertingit, ubi prolixior dies est $15\frac{1}{2}$ horarum, cum $\frac{1}{4}$, et elevatur polus 47 gradus cum $\frac{1}{4}$. Continet hoc spacium 210 milliaria.

Septimi climatis (per Riphaeos) medium constituitur, ubi prolixissimus dies est 16 horarum, elevatio autem poli reperitur 48 graduum, cum $\frac{1}{3}$. Principium ejus incidit in extremitatem climatis sexti. Finis ejus extenditur eò, ubi longior dies est 16 horarum, cum $\frac{1}{4}$, et elevatur polus $50\frac{1}{2}$ gradus. Continet hoc clima 185 milliaria.

Differentia inter initium et finem omnium climatum est $3\frac{1}{3}$ horarum: et in altitudine poli 38 graduum. Summa spaciorum in omnibus climatibus consurgit ad 2240 milliaria.' (Cap. 10.)

Garda, town in Venetia on the E. shore of the Lago di Garda, about 15 miles N.W. of Verona; mentioned by Virgil in his account of the founding of Mantua, Inf. xx. 65. [Benaco.]

Gardingo, name of part of Florence in the neighbourhood of the Palazzo Vecchio, on the site of the present Piazza di San Firenze. Anciently it appears to have been covered with ruins, which remained after the partial destruction of Florence by Totila.

'Alcuni dicono che il Campidoglio di Firenze fu ove oggi si chiama il Guardingo di costa alla piazza ch'è oggi del popolo dal Palazzo. . . . Guardingo fu poi nomato l'anticaglia de' muri e volte che rimasono disfatte dopo la distruzione di Totile, e stavanvi poi le meretrici.' (Villani, i. 38.)

Subsequently the Uberti, the heads of the

* The names are those given in the *Sphaera* of Johannes de Sacrobosco (d. circ. 1250).

Ghibelline party in Florence, built their palace there, which, according to Benvenuto, was wrecked by the populace during a rising against the Ghibellines while Catalano and Loderingo jointly held the office of Podestà.

Catalano (in Bolgia 6 of Circle VIII of Hell) mentions the Gardingo in connexion with this incident, Inf. xxiii. 108. [**Catalano.**]

Gaudenti, Frati. [**Frati Gaudenti.**]

Gaville, village belonging to the Ubertini in the upper Valdarno, not far from Figline, which was almost dispeopled by the Cavalcanti in revenge for the murder of a member of their family, Inf. xxv. 151. [**Cavalcanti, Francesco.**]

Gedeon, Gideon, son of Joash the Abiezrite, one of the Judges of Israel who was chosen by God to deliver the children of Israel from the Midianites. He collected an army of thirty-two thousand men, which by God's directions was reduced to three hundred, that being the number of those who 'lapped, putting their hand to their mouth,' all the rest, who 'bowed down upon their knees to drink water,' being rejected (*Judges* vii. 1–7).

D. mentions Gideon in connexion with this incident, Purg. xxiv. 125. [**Ebrei: Madian.**]

Gelboè, Gilboa, mountain range in N.E. corner of Samaria, rising over the city of Jezreel; the scene of Saul's death (1 *Sam.* xxxi), in consequence of which it was cursed by David (2 *Sam.* i), 'and thereafter felt not rain nor dew,' Purg. xii. 41 [**Saul**]; the rebellious Florentines compared to the summits of, Epist. vi. 3.

Gemelli, Gemini ('the Twins'), constellation and third sign of the Zodiac, so named from its two brightest stars, Castor and Pollux. The Sun is in Gemini from about May 21–June 21 [**Zodiaco**]. D. speaks of the constellation as *gli eterni Gemelli*, Par. xxii. 152; *il segno Che segue il Tauro*, *vv.* 110–11 [**Tauro**]; *gloriose stelle*, *v.* 112; *Castore e Polluce*, Purg. iv. 61 [**Castore**]; *il bel nido di Leda*, Par. xxvii. 98 [**Leda**]; some think it is also alluded to as *tua stella*, Inf. xv. 55; *stella buona*, Inf. xxvi. 23; the sky in which Gemini is rising as the Sun sets (i. e. in winter) is spoken of as *il geminato cielo*, Canz. xv. 3.

The passage, Par. xxii. 112–3, where D. apostrophizes the constellation, and states that he was born when the Sun was in Gemini (*vv.* 115–17), is important as fixing approximately the date of D.'s birthday. It has been calculated that in 1265 the Sun entered Gemini on May 18 and left it on June 17, so that the day was between those two dates. D. enters the sign of Gemini in company with Beatrice in the Heaven of the Fixed Stars, Par. xxii. 110–54.

Gemma Donati], D.'s wife, daughter of Manetto and Maria Donati, married to D. probably between 1291, the year after the death of Beatrice, and 1296, she having borne at least four children to D. before his exile from Florence in 1301. Her mother's will, dated Feb. 17, 1315, by which she received a small bequest, is extant. She survived D., as it appears from documentary evidence that she was still living in 1332, eleven years after D.'s death. D. makes no direct reference to her in his works, but some think she is identical with the 'donna pietosa' of the *Vita Nuova* (§§ 36–9) and *Convivio* (ii. 2, 7, &c.). (See Carpenter, 'The Episode of the *Donna Pietosa*,' in *Report VIII of American Dante Society*, 1889.)

Generatione et Corruptione, De, Aristotle's treatise (in two books) *On Generation and Corruption*, quoted as *Di Generazione*, Conv. iii. 10^{16}; iv. 10^{91}; A.'s statement that the more closely agent and patient are united the stronger the passion, Conv. iii. 10^{13-17} (*De Gen.* i. 6); that everything which suffers change is of necessity united with the changing principle, Conv. iv. 10^{88-91} (*De Gen.* i. 2). [**Aristotile.**]

Generatione Animalium, De. [***Animalium, De Generatione.***]

Generazione, Di. [***Generatione et Corruptione, De.***]

Genesi. [***Genesis.***]

Genesis, Book of Genesis, referred to as *Genesi*, Inf. xi. 107 (ref. to *Gen.* i. 28; ii. 15; iii. 19); *Genesis*, V. E. i. 4^{9} (ref. to *Gen.* iii. 2–3); Mon. iii. 4^{11} (ref. to *Gen.* i. 16); quoted, Purg. xiv. 133 (*Gen.* iv. 14); Par. xxxii. 67–70 (*Gen.* xxv. 22–5); Conv. iv. 12^{143-4} (*Gen.* i. 26); V. E. i. 4^{13-18} (*Gen.* iii. 2–3); Mon. i. 8^{10-11} (*Gen.* i. 26); Mon. iii. 5^{8-10} (*Gen.* xxix. 34–5); A. T. § 21^{69} (*Gen.* i. 9).—The Book of Genesis is supposed to be symbolized by one of the four-and-twenty elders (representing the 24 books of the Old Testament according to the reckoning of St. Jerome) in the mystical Procession in the Terrestrial Paradise, Purg. xxix. 83–4. [***Bibbia:*** **Processione.**]

Gennaio, January; Beatrice (in the Crystalline Heaven) prophesies the coming of a saviour of the world, *prima che Gennaio tutto si sverni* (var. *tutto sverni*), 'before that January is wholly out of winter,' Par. xxvii. 142.

The allusion is to the error in the Julian Calendar, which put the length of the year at 365¼ days, and made every fourth year a leap-year. This was, however, too long by somewhat less than the hundredth part of a day ('la centesma negletta,' Par. xxvii. 143), so that in Dante's time the error was above eight days, and January had been advanced by this amount nearer to the end of winter. This

error was not corrected until 1582, by which time it amounted to ten days, when Gregory XIII introduced the reformed or Gregorian Calendar (not adopted in England until 1752), which provided that ten days should be dropped and that three out of every four hundredth years should be ordinary years, instead of every hundredth year being a leap year as under the old calendar. In this way began the new style (N.S.) as opposed to the old style (O.S.). The Greek Church testifies its independence of Rome by keeping to the latter, which now differs twelve days from the new.

Genovese, Genoese; *lo Genovese*, 'the Genoese territory,' divided from Tuscany by the river Magra, Par. ix. 90 [**Macra**]; *Januensis Marchia*, 'the Genoese March,' on the right side of Italy if the Apennines be taken as the dividing line (from N. to S.), V. E. i. 10^{49-51}.

Genovesi, the Genoese; apostrophized as barbarians, apropos of Branca d'Oria, a Ghibelline of Genoa, Inf. xxxiii. 151–3 [**Branca**]; their march the E. limit of the 'Lingua Oc,' the W. limit of Italian, V. E. i. 8^{50-5}; their dialect distinct from those of the Tuscans and Sardinians, V. E. i. 10^{64-5}; its distinctive characteristic the prevalence of *z*, whence its harshness, V. E. i. 13^{44-52}.

Gentile, Gentile; as distinct from Jew or Christian, Conv. ii. 5^{62}.

Gentiles. [Gentili.]

Gentiles, Summa Contra, treatise of St. Thomas Aquinas on the Catholic Faith *Against the Heathen*, in which he shows that a Christian theology is the sum and crown of all science; quoted as *Contra Gentili*, Conv. iv. 15^{125}, 30^{29}; *Contra Gentiles*, Mon. ii. 4^{6}; his condemnation of those who think they can measure all things with their intellect, Conv. iv. 15^{125-30} (*Summ.* I. v. § 2: 'Sunt enim quidam tantum de suo ingenio praesumentes, ut totam naturam divinam se reputent suo intellectu posse metiri, aestimantes scilicet totum esse verum quod eis videtur, et falsum quod eis non videtur'); the title of D.'s *canzone* 'Contra gli erranti' (Canz. viii. 141) borrowed from that of St. Thomas' work, which was written for the confusion of such as stray from the faith, Conv. iv. 30^{24-30}; his definition of a miracle, Mon. ii. 4^{6-8} (*Summ.* III. ci. § 1: 'Haec autem, quae praeter ordinem communiter in rebus statutum quandoque divinitus fiunt, miracula dici solent').

From this treatise (I. v. § 3) is also taken the quotation attributed by D. to Aristotle in the *Ethics*, 'contra Simonide poeta parlando,' Conv. iv. 13^{70-2}. [**Simonide.**]

Gentili, Gentiles; as opposed to Christians, Par. xx. 104; Conv. iv. 15^{51-91}; Epist. v. 10; Pagans, *la gente folle* ('Professing themselves to be wise, they became fools,' *Rom.* i. 22), their belief in oracles, Par. xvii. 31; their gods and goddesses, Conv. ii. 5^{34-44}; their sacrificial rites, Conv. ii. 5^{45-8}; Mon. ii. 4^{32}; believed in the immortality of the soul, Conv. ii. 9^{67-9}; held that mankind had one beginning, not several, as testified by Ovid (*Metam.* i. 78–83), Conv. iv. 15^{50-84}; represented the chariot of the Sun with four horses, Conv. iv. 23^{134-5}; believed in the manifestation of the divine judgement by trial of combat, Mon. ii. 8^{79}, 10^{87}.

Gentucca, the name (according to the most probable interpretation) of a Lucchese lady mentioned by Bonagiunta (in Circle VI of Purgatory), who speaks of her as being as yet (i.e. in 1300) unmarried, and tells D. that her charms will cause him to modify his opinion of Lucca, Purg. xxiv. 37, 43–5. [**Bonagiunta.**]

Several of the earliest commentators understood the word *Gentucca* to be, not a proper name, but a pejorative of *gente*; e.g. the Ottimo Comento says:—

'Io non so che gente bassa . . . cioè la parte bianca di Firenze.'

The Anonimo Fiorentino:—

'Ciò è, secondo il vulgare lucchese, dicea, che gentucca, ciò è che genticella è questa?'

The first to take it as the name of a lady, and to identify her with the 'femmina' of *v.* 43, appears to have been Buti:—

'Finge l'autore ch'elli nol sapesse intendere, perchè secondo la sua fizione non era anco stato quello ch'elli predicea et annunziava; cioè ch'elli dovea essere confinato di Fiorensa a Lucca, e quive si dovea innamorare d'una gentil donna che sarebbe nominata Gentucca, e così era avvenuto innanti che l'autore scrivesse questa parte, che l'autore, essendo a Lucca non potendo stare a Fiorensa, puose amore ad una gentil donna chiamata madonna Gentucca, che era di Rossimpelo, per la virtù grande et onestà che era in lei, non per altro amore.'

This view is adopted by the majority of modern commentators.

The lady in question has been identified with some probability by Minutoli as a certain Gentucca Morla, wife of Cosciorino Fondora of Lucca, in whose will (dated Dec. 15, 1317) she is several times mentioned. (See *Dante e il suo Secolo*, pp. 223–31; and Bartoli, *Lett. Ital.*, v. 253–61.)

Gerarchia, hierarchy, term used to indicate the several divisions of the Angelic orders, Par. xxviii. 121; Conv. ii. 6^{39-100}; in the Crystalline Heaven D. sees the nine Angelic Hierarchies, the order of which Beatrice expounds to him, Par. xxviii. 40–139. [**Cielo Cristallino.**]

The mediaeval doctrine on the subject of the Angelic Hierarchies was based mainly on

the work (*De Caelesti Hierarchia*) ascribed to Dionysius the Areopagite, and on a sermon of St. Gregory the Great (*see below*). Its original source is no doubt to be looked for in four passages of St. Paul's Epistles, where most of the terms employed occur, viz. *Rom.* viii. 38 ('angeli,' 'principatus,' 'virtutes'); *Ephes.* i. 21 ('principatus,' 'potestas,' 'virtus,' 'dominatio'); *Coloss.* i. 16 ('throni,' 'dominationes,' 'principatus,' 'potestates'); *Coloss.* ii. 15 ('principatus,' 'potestates'). With the addition of Seraphim (*Isaiah* vi. 2, 6), Cherubim (*Gen.* iii. 24; *Ezek.* x. 1–22), and Archangels (1 *Thess.* iv. 16), these terms came to be used to denote three groups of Angelic beings, each containing three orders. The subject is discussed at length by St. Thomas Aquinas in the *Contra Gentiles* (iii. 80) and the *Summa Theologiae* (Pars i. Q. 108), where he compares the different systems of Dionysius and St. Gregory.

Dionysius says :—

'Substantias caelestes omnes Theologia novem explanatoriis nominibus appellavit: has divinus noster initiator (i.e. St. Paul) in tres ternarias distinxit distributiones. Ac primam quidem ait esse illam, quae circa Deum assiduo versatur, illique jugiter inhaerere, ac prae ceteris immediatius uniri traditur: sanctissimos enim Thronos, et pluribus oculis alisque praeditos ordines, Cherubim Hebraico vocabulo et Seraphim appellatos, immediate juxta Deum ante alios eminenti propinquitate locatos esse, sacrorum asserit Eloquiorum explanatione comprobari. Hanc igitur ternariam distributionem, ut unam aequalemque ac primam revera Hierarchiam, inclytus praeceptor noster memoravit, qua non est altera Deiformior, primoribusve Divinitatis illustrationibus immediata conjunctione propinquior. Secundam vero designat illam, quae Potestatibus, Dominationibus, Virtutibusque completur. Tertiam denique eamque caelestium Hierarchiarum ultimam esse dicit Angelorum et Archangelorum, atque Principatuum distributionem.' (*De Caelesti Hierarchia*, Cap. vi. § 2.)

St. Gregory says :—

'Novem vero angelorum ordines diximus, quia videlicet esse, testante sacro Eloquio, scimus Angelos, Archangelos, Virtutes, Potestates, Principatus, Dominationes, Thronos, Cherubim atque Seraphim. Esse namque Angelos et Archangelos pene omnes sacri Eloquii paginae testantur. Cherubim vero atque Seraphim saepe, ut notum est, libri Prophetarum loquuntur. Quatuor quoque ordinum nomina Paulus Apostolus ad Ephesios enumerat, dicens: Supra omnem principatum, et potestatem, et virtutem et dominationem (*Ephes.* i. 21). Qui rursus ad Colossenses scribens, ait: Sive throni, sive potestates, sive principatus, sive dominationes (*Coloss.* i. 16). Dominationes vero et Principatus ac Potestates jam ad Ephesios loquens descripserat; sed ea quoque Colossensibus dicturus, praemisit Thronos, de quibus necdum quidquam fuerat Ephesiis locutus. Dum ergo illis quatuor quae ad Ephesios dixit, id est Principatibus, Potestatibus, Virtutibus atque Dominationibus, conjunguntur Throni, quinque sunt ordines qui specialiter exprimuntur. Quibus dum Angeli et Archangeli, Cherubim atque Seraphim, adjuncta sunt, procul dubio novem esse angelorum ordines inveniuntur.' (*Sancti Gregorii Magni XL Homiliarum in Evangelia.* Hom. xxxiv. § 7.)

D. in the *D. C.* follows the arrangement of Dionysius (Par. xxviii. 130–2), and refers to the fact that St. Gregory departed from it (*vv.* 133–5). He himself in the *Convivio* adopts yet another :—

'La Chiesa parte quelle nobilissime creature (gli Angeli) per tre Gerarchie, ch'è a dire tre Principati santi ovvero divini. E ciascuna Gerarchia ha tre Ordini; sicchè nove Ordini di creature spirituali la Chiesa tiene e afferma. Lo primo è quello degli Angeli; lo secondo degli Arcangeli; lo terzo de' Troni; e questi tre ordini fanno la prima Gerarchia: non prima quanto a nobiltà, non quanto a creazione (che più sono l'altre nobili, e tutte furono insieme create), ma prima quanto al nostro salire a loro altezza. Poi sono le Dominazioni; appresso le Virtuti; poi li Principati; e questi fanno la seconda Gerarchia. Sopra questi sono le Potestati e li Cherubini, e sopra tutti sono li Serafini; e questi fanno la terza Gerarchia.' (ii. 6^{39-55}.)

This arrangement, which D. afterwards abandoned for that of Dionysius, seems to have been borrowed from Brunetto Latino :—

'.Viiii. sont li ordre des bons angles, et tuit sont establi par degré et par dignité.... Cil ordre sont: angle, archange, trones, dominations, vertus, principaus, poestez, cherubin, seraphin.' (*Trésor*, i. 12.)

The three different arrangements are as under :—

Dionysius and D. (in *D. C.*)	St. Gregory.	D. (in *Convivio*).
	First Hierarchy.	
Seraphim.	Seraphim.	Seraphim.
Cherubim.	Cherubim.	Cherubim.
Thrones.	Thrones.	Powers.
	Second Hierarchy.	
Dominions.	Dominions.	Principalities.
Virtues.	Principalities.	Virtues.
Powers.	Powers.	Dominions.
	Third Hierarchy.	
Principalities.	Virtues.	Thrones.
Archangels.	Archangels.	Archangels.
Angels.	Angels.	Angels.

Gerardus de Borneil, Giraut de Borneil, one of the most famous troubadours of his century, born at Essidueil near Limoges circ. 1175, died circ. 1220. He introduced a more popular style of lyric poetry and was distinguished for his facility and versatility as a poet. A number of his poems have been preserved. (See Diez, *Leben und Werke der Troubadours*, 110–24.)

According to the old Provençal biography

he was born of humble parents, but was remarkable for his learning and intelligence, and so greatly excelled in his art that he was called by his contemporaries 'the master of the troubadours':—

'Girautz de Borneill si fo de Lemozi de l'encontrada d'Esiduoill d'un ric castel del vescomte de Lemotgas. E fo hom de bas afar, mas savis hom fo de letras e de sen natural. E fo meiller trobaire que neguns d'aquels que eron estat denant lui, ni que foron apres lui, per quel fo apellatz maestre dels trobadors, et es ancaras per totz aquels que ben entendon sotils ditz ni ben pausatz d'amor ni de sen. Fort fon honratz per los valens homes e per los entendens e per las dompnas q'entendion los siens amaestramens de las soas chanssons. E la soa maniera si era aitals que tot l'invern estava en escola et aprendia letras, e tot l'estiv anava per cortz e menava ab se .ii. chantadors que chantavont las soas chansons. Non volc mais moiller mas tot so que gazaignava donava a sos paubres parens et a la gleisa de la vila on el nasquet, la cals gleisa avia non et a ancaras saint Gervasi.'

Guido Guinicelli (in Circle VII of Purgatory), who says that they are fools who consider Giraut superior to Arnaut Daniel, refers to him as *quel di Lemosì*, Purg. xxvi. 120 [**Arnaldo Daniello**]; in the *De Vulgari Eloquentia* D. refers to him as *Gerardus de Borneil*, V. E. i. 9^{23} (where Rajna, after the MSS., reads *Brunel*); *Gerardus de Bornello*, V. E. ii. 2^{31}, 5^{25}; *Gerardus*, V. E. ii. 2^{88}, 6^{54}; he is quoted as having used the Provençal word *amor*, V. E. i. 9^{23-5}; he was the singer of rectitude (as Arnaut Daniel was of love, and Bertran de Born of arms), V. E. ii. 2^{79-82}; quoted as such, V. E. ii. 2^{88-90}; employed the decasyllabic line, an example being quoted, V. E. ii. 5^{25-6}; wrote *canzoni* in the most illustrious style, the first line of one of them being quoted, V. E. ii. 6^{54-5}.

Gerardus de Bornello. [**Gerardus de Borneil.**]

Geremia, the prophet Jeremiah, V. N. §§ 7^{40}, 31^{8}; *Jeremias*, Epist. viii. 2; *Hieremias*, Epist. x. 22; quoted, V. N. § 7^{40-3} (*Lament.* i. 12); V. N. § 29^{1-3} (*Lament.* i. 1); V. N. § 31^{8-9} (*Lament.* i. 1); Epist. viii. 1 (*Lament.* i. 1); Epist. x. 22 (*Jerem.* xxiii. 24). —The Book of Jeremiah is supposed to be symbolized by one of the four-and-twenty elders (representing the twenty-four books of the O. T. according to the reckoning of St. Jerome) in the mystical Procession in the Terrestrial Paradise, Purg. xxix. 83–4. [***Bibbia*: Processione.**]

Geri del Bello. [**Bello, Geri del.**]

Gerico], the city of Jericho; its capture by Joshua (*Josh.* vi. 1–27) alluded to by the troubadour Folquet (in the Heaven of Venus), in connexion with Rahab, as *la prima gloria Di Josuè in su la Terra Santa*, Par. ix. 124–5. [**Josuè: Raab.**]

Gerion, Geryon, according to classical mythology, a monster with three bodies united together ('tergeminus Geryones,' *Aen.* viii. 202), who was a king in Spain, and was slain by Hercules for the sake of his oxen.

D. makes him the symbol of fraud and places him as guardian of Circle VIII of Hell (Malebolge) where the Fraudulent are punished, representing him as a kind of dragon, Inf. xvii. 1–27; he has the face of a righteous man (*v.* 10), two hairy arms (*v.* 13), and the body of a serpent (*v.* 12), with a pointed tail (*v.* 1), forked at the extremity like that of a scorpion (*vv.* 25–7), its back, breast, and sides being 'painted with knots and little rings' (*vv.* 14–15); he is named, Inf. xvii. 97, 133; xviii. 20; Purg. xxvii. 23; referred to as *figura maravigliosa*, Inf. xvi. 131–2; *la fiera con la coda aguzza*, Inf. xvii. 1; *colei che tutto il mondo appuzza*, *v.* 3; *la sozza imagine di froda*, *v.* 7; *fiera pessima*, *v.* 23; *bestia malvagia*, *v.* 30. On leaving the last division of Circle VII of Hell D. and Virgil arrive at the brink of a deep ravine, into which the river Phlegethon falls in a roaring cascade (Inf. xvi. 91–105); V. casts into the abyss the cord with which D. was girt (*see below*), as a signal to Geryon (*vv.* 106–26), who comes swimming up through the air from below (*vv.* 127–36); V. having explained to D. the nature of the monster, they approach him (xvii. 1–34), and V. mounts on his back, bidding D. do the same (*vv.* 79–96); Geryon then, having received the word from V., descending in wide circles, carries them down to the bottom, and, after depositing them in Malebolge, vanishes out of sight (*vv.* 97–136); later on, when D. shrinks from facing the flames in Circle VII of Purgatory, V. bids him have confidence in him, reminding him how he had taken care of him during their descent on the back of Geryon, Purg. xxvii. 16–24.

Certain details of D.'s description of Geryon are no doubt borrowed from *Rev.* ix. 7, 10, 19; while the idea of his serpent form as the representative of fraud was probably suggested by *Gen.* iii. 1 and *2 Cor.* xi. 3. Other details may have been borrowed from Solinus' account (lii. 37) of the 'mantichora':—

'Facie humana, corpore leonino, cauda velut scorpionis aculeo spiculata ... pedibus sic viget, saltu sic potest, ut morari eam nec extentissima spatia possint nec obstacula latissima.' (Cf. Inf. xvii. 2.)

There is nothing in the classical accounts of Geryon to explain D.'s selection of him as guardian of the Fraudulent. There appears, however, to have been a mediaeval tradition that he allured strangers into his power and then treacherously slew them; thus Boccaccio in the *De Genealogia Deorum*, referring (evidently from memory) to this passage of the *D.C.*, says:—

'Fraudis formam Dantes Allegeri Florentinus, eo in poë-

mate quod Florentino scripsit idiomate, non parvi quidem inter alia poëmata momenti, sic describit. Eam scilicet justi hominis habere faciem, corpus reliquum serpentinum, variis distinctum maculis atque coloribus, et ejus caudam terminari in scorpionis aculeum, eamque Cocyti innare undis, adeo ut illis excepta facie totum contegat horridum corpus, eamque Gerionem cognominat. . . . Et inde Gerion dicta est, quia regnans apud Baleares insulas Gerion miti vultu, blandisque verbis, et omni comitate consueverit hospites suscipere, et demum sub hac benignitate hospites occidere.' (i. 21.)

Similarly the Anonimo Fiorentino :—

'Fue Gerione uno signore crudelissimo et frodolente nelle parti di Spagna, il quale accoglieva gli uomini et tiravagli a sè d'ogni paese, et poi ch'egli gli avea nel suo albergo, mostrando di volere loro fare cortesia, gli rubava et uccidevagli, et davagli a mangiare et a divorare a sue cavalle ch'egli avea, però ch'era molto ricco di bestiame. . . . Et perch' elli fu così frodolente, chiama l'auttore questa fiera Gerione.'

The perplexing symbolism of the cord, with which D. says he 'at one time thought to capture the ounce with the painted skin' (Inf. xvi. 106–8), has as yet received no satisfactory interpretation. Most commentators, accepting an assertion of Buti that D. had in his youth joined the Franciscan order, but left it before the conclusion of the novitiate, take the cord to be that worn by him as a Franciscan. 'By observing the rules of that profession, D. had designed to mortify his carnal appetites, or, as he expresses it, "to take the painted leopard (i.e. pleasure or lust) with this cord." This part of the habit he is now desired by V. to take off; and it is thrown down the gulf, to allure Geryon to them with the expectation of carrying down one who had cloaked his iniquities under the garb of penitence and self-mortification' (Cary). Whatever the real meaning of the allegory, there can be little doubt that the idea of the cord itself is taken from *Isaiah* xi. 5, 'Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.'

Germania. [**Lamagna.**]

Germanico Mare. [**Mare Germanico.**]

Geronimo. [**Jeronimo.**]

Gerusalem. [**Gerusalemme.**]

Gerusalemme, Jerusalem, Purg. xxiii. 29; Par. xix. 127; xxv. 56; *Gerusalem*, Purg. ii. 3; *Jerusalem*, Epist. ii. 2; vii. 8; viii. 1; *Hierusalem*, Mon. iii. 9^{75}; Epist. x. 1; *civitas David*, Epist. viii. 1; *Civitas*, V. N. § 29^{1}, 31^{9}; *il colmo della gran secca* (i.e. the highest point of the N. hemisphere), Inf. xxxiv. 114; *Sion*, Purg. iv. 68; *Là dove il suo fattore il sangue sparse*, Purg. xxvii. 2; Jerusalem, the antipodes of Purgatory, Purg. ii. 3; iv. 68; xxvii. 2 [**Gange**]; *la gente che perdè G.*, i.e. the Jews, Purg. xxiii. 29 [**Giudei**]; *il Ciotto di G.*, i.e. Charles II of Naples, Par. xix. 127 (*see below*); the scene of the Crucifixion, Inf. xxxiv. 113–15; Purg. xxvii. 2; Christ's saying that He must go to J. and suffer many things (*Matt.* xvi. 21), Mon. iii. 9^{74-6}; the Florentine exiles yearn for Florence as did the Babylonian exiles for J., Epist. vii. 8; lament of Jeremiah over (*Lament.* i. 1), V. N. §§ 29^{1}, 31^{9}; Epist. viii. 1; visit of the Queen of Sheba to (1 *Kings* x. 1–13), Epist. x. 1; the heavenly Jerusalem as opposed to *Egitto* (i.e. life upon earth), Par. xxv. 56; Epist. ii. 2.

The zenith, or vertical point of the heavens, above Jerusalem is alluded to as *la plaga, Sotto la quale il sol mostra men fretta*, Par. xxiii. 11–12 (cf. Purg. xxxiii. 103–4); the Sun seems to travel slower when near the zenith, because the shadows change less in a given time than they do when it is lower in the sky.

In D.'s conception of the universe Jerusalem is the central point of the N. hemisphere (cf. *Ezek.* v. 5), and the exact antipodes of the Mt. of Purgatory, the latter being consequently the central point of the S. hemisphere. Since they are antipodes Jerusalem and Purgatory have a common horizon ('ambedue hanno un solo orizon, E diversi emisperi,' Purg. iv. 70–1), which is terminated in the E. by the Ganges in India, and in the W. by Cadiz in Spain. D. speaks of the N. hemisphere as 'la gran secca' (Inf. xxxiv. 113), in accordance with the geography of the time, which imagined the inhabited hemisphere to contain all the dry land of the globe, the S. hemisphere, 'il mondo senza gente' (Inf. xxvi. 117), consisting wholly of water (with the exception, in D.'s view, of the Mt. of Purgatory). [**Plate i. A.**]

Moore (*Time-References in the D.C.*, pp. 68–70) says :—

'Jerusalem was in the system of Dante, and in general mediaeval belief, the ὀμφαλὸς τῆς γῆς, and this is therefore the "Greenwich," so to speak, of Dante's computations of longitude, and consequently of time. On either side of Jerusalem, at the distance of 90°, were the Ganges on the E., and the Pillars of Hercules on the W., this limit being also variously indicated by Dante as Spain, the Ebro, Seville, Gades, or Morocco. Half-way between Jerusalem and Spain, and therefore in the centre of the Mediterranean, and at about 45° W. longitude, was Italy. Finally, the direct antipodes of Jerusalem, and therefore at 180° either E. or W. longitude, was the Mt. of Purgatory. . . . [**Plate i. B.**] Now as 15° of longitude are equivalent to one hour of time, 45° = 3 hrs., 90° = 6 hrs., and of course 180° (as in the case of antipodes) = 12 hrs. It follows at once from this simple and symmetrical system of geography that if it be, e.g., noon at Jerusalem it will be 6 a.m. in Spain (i.e., roughly speaking, Sunrise at the time of the Equinox); 9 a.m. in Italy; 6 p.m. (or Sunset) in India; and midnight in Purgatory.' [**Plate i. C.**]

Gerusalemme, Il Ciotto di, 'the Cripple of Jerusalem,' title by which the Eagle in the Heaven of Jupiter refers to Charles II of Naples, who, as Villani records, was lame ('fu sciancato alquanto,' vii. 1), Par. xix. 127. [**Carlo 2.**]

Charles derived the title of Jerusalem from his father, Charles of Anjou, King of Naples and Sicily, who claimed to have acquired the right to it by purchase from Mary of Antioch in 1272; he further claimed it in his own right,

as one of the forfeited Hohenstaufen dignities, with which he had been invested by the Pope. The title had come to the Hohenstaufen through the marriage of Frederick II to Iolanthe (his second wife), daughter of John of Brienne and Mary of Montferrat, who was eldest daughter of Isabella of Jerusalem and Conrad of Montferrat. (See *Academy*, April 1, 1893.) [**Table v.**]

Gesù, Jesus, Par. xxv. 33; *Jesus*, Mon. iii. $9^{70, 115, 121, 138}$; *Gesù Cristo*, Par. xxxi. 107; V. N. § 41^{4}; *Jesus Christus*, Mon. iii. 3^{37}, 16^{69}; Epist. viii. 5; *Christus Jesus*, Mon. iii. 10^{53}. [**Cristo.**]

Gherardesca, Anselmuccio della. [**Anselmuccio.**]

Gherardesca, Brigata della. [**Brigata, II.**]

Gherardesca, Gaddo della. [**Gaddo.**]

Gherardesca, Nino della. [**Brigata, II.**]

Gherardesca, Ugolino della. [**Ugolino, Conte.**]

Gherardesca, Uguccione della. [**Uguccione [1].**]

Gherardino da Filattiera. [**Filattiera, Gherardino da.**]

Gherardo da Cammino. [**Cammino, Gherardo da.**]

Ghibellini, Ghibellines, supporters of the Empire, as opposed to the Guelfs, the supporters of the Church; mentioned by name once only in the *D. C.*, viz. by the Emperor Justinian (in the Heaven of Mercury), who reproaches them for converting the Imperial Eagle into a party standard, Par. vi. 100–3 [**Aquila [1]**]; Farinata degli Uberti (in Circle VI of Hell) refers to them as *mia parte*, and alludes to their discomfiture of the Guelfs in 1248 and 1260, Inf. x. 47–8; D., addressing Farinata, calls them *i vostri*, and reminds him that after each occasion the Guelfs contrived to regain the upper hand (viz. in 1251 and 1266), Inf. x. 49–51 [**Farinata**]; Oderisi (in Circle I of Purgatory) refers to the Ghibelline victory over the Florentine Guelfs at Montaperti (Sep. 4, 1260), Purg. xi. 112–13 [**Montaperti**]; St. Peter (in the Heaven of Fixed Stars) alludes to the party strife between the Guelfs and Ghibellines, Par. xxvii. 46–8 [**Guelfi**].

The terms *Guelfo* and *Ghibellino* are Italianized forms of the two German names *Welf* and *Weiblingen*. Of these the former was the name of an illustrious family, several members of which had successively been Dukes of Bavaria in the tenth and eleventh centuries. The heiress of the last of these intermarried with a younger son of the house of Este; and from them sprang a second line of Guelfs, from whom the royal house of Brunswick is descended. Weiblingen was the name of a castle in Franconia, whence Conrad the Salic (Emp. 1024–1039) came, the progenitor, through the female line, of the Swabian Emperors. At the election of Lothair in 1125 in succession to Henry V (Emp. 1106–1125) the Swabian family were disappointed of what they regarded almost as an hereditary possession; and at this time a hostility appears to have commenced between them and the house of Welf, who were nearly related to Lothair. In 1071 Henry IV (Emp. 1056–1106) had conferred the Duchy of Bavaria on the Welfs; and in 1080 the Duchy of Swabia had been conferred upon the Counts of Hohenstaufen, who represented the Franconian line. The accession of Conrad III of Swabia (Emp. 1138–1152) to the Imperial throne, and the rebellion of Henry the Proud, the Welf Duke of Bavaria, gave rise to a bloody struggle between the two houses; and at the battle of Weinsberg (Dec. 21, 1140) the names *Welf* and *Weiblingen* were for the first time adopted as war cries, which were subsequently naturalized in Italy as *Guelfo* and *Ghibellino*, and became the distinctive appellations of the opposing factions of the Pope and the Emperor.

They appear to have been first introduced into Italy quite at the beginning of Cent. xiii, when they were adopted by the two leading parties which divided the cities of Lombardy. Macchiavelli, however, assigns an earlier date to their introduction, and states that they were first heard at Pistoja during the campaign of Frederick Barbarossa in Tuscany:—

'Fermossi Federigo a Pisa desideroso d'insignorirsi di Toscana, e nel riconoscere gli amici e nimici di quella provincia seminò tanta discordia, che fu cagione della rovina di tutta Italia, perchè le parti Guelfe e Ghibelline moltiplicarono, chiamandosi Guelfi quelli che seguivano la chiesa, e Ghibellini quelli che seguivano l'imperatore; e a Pistoia in prima fu udito questo nome.' (*Ist. Fior.*, Lib. i.)

'The names of Guelf and Ghibelline were the inheritance of a contest which, in its original meaning, had been long over. The old struggle between the priesthood and the empire was still kept up traditionally, but its ideas and interests were changed. . . . It had passed over from the mixed region of the spiritual and temporal into the purely political. The cause of the Popes was that of the independence of Italy—the freedom and alliance of the great cities of the north, and the dependence of the centre and south on the Roman See. To keep the Emperor out of Italy—to create a barrier of powerful cities against him south of the Alps—to form behind themselves a compact territory, rich, removed from the first burst of invasion, and maintaining a strong body of interested feudatories, had now become the great object of the Popes. . . . The two parties did not care to keep in view principles which their chiefs had lost sight of. The Emperor and the Pope were both real powers, able to protect and assist; and they divided between them those who required protection and assistance. Geographical position, the rivalry of neighbourhood, family tradition, private feuds, and above all private interest, were the main causes which assigned cities, families, and individuals to the Ghibelline or Guelf party. One party called themselves the Emperor's liegemen, and their watchword was authority and law; the other side were the liege-

men of Holy Church, and their cry was liberty; and the distinction as a broad one is true. But a democracy would become Ghibelline, without scruple, if its neighbour town was Guelf; and among the Guelf liegemen of the Church and liberty the pride of blood and love of power were not a whit inferior to that of their opponents. . . . The Ghibellines as a body reflected the worldliness, the licence, the irreligion, the reckless selfishness, the daring insolence, and at the same time the gaiety and pomp, the princely magnificence and generosity and largeness of mind of the house of Swabia; they were the men of the court and camp, imperious and haughty from ancient lineage or the Imperial cause, yet not wanting in the frankness and courtesy of nobility; careless of public opinion and public rights, but not dead to the grandeur of public objects and public services. . . . The Guelfs, on the other hand, were the party of the middle classes; they rose out of and held to the people; they were strong by their compactness, their organization in cities, their commercial relations and interests, their command of money. Further, they were professedly the party of strictness and religion, a profession which fettered them as little as their opponents were fettered by the respect they claimed for imperial law. But though by personal unscrupulousness and selfishness, and in instances of public vengeance, they sinned as deeply as the Ghibellines, they stood far more committed as a party to a public meaning and purpose—to improvement in law and the condition of the poor, to a protest against the insolence of the strong, to the encouragement of industry. The genuine Guelf spirit was austere, frugal, independent, earnest, religious, fond of its home and Church, and of those celebrations which bound together Church and home; but withal very proud, very intolerant; in its higher form intolerant of evil, but intolerant always to whatever displeased it.' (Church.)

'Speaking generally, the Ghibellines were the party of the Emperor, and the Guelfs the party of the Pope; the Ghibellines were on the side of authority, or sometimes of oppression, the Guelfs were on the side of liberty and self-government. Again, the Ghibellines were the supporters of an universal Empire of which Italy was to be the head, the Guelfs were on the side of national life and national individuality.' (O. Browning.)

Villani relates that the names of Guelf and Ghibelline were introduced into Florence in 1215, on the occasion of the quarrel which arose out of the murder of Buondelmonte de' Buondelmonti by the Amidei on Easter Sunday in that year [**Buondelmonti**]. He says:—

'Questa morte di messer Bondelmonte fu la cagione e cominciamento delle maladette parti guelfa e ghibellina in Firenze, con tuttochè dinanzi assai erano le sette tra' nobili cittadini e le dette parti, per cagione delle brighe e questioni dalla Chiesa allo 'mperio; ma per la morte del detto messere Bondelmonte tutti i legnaggi de' nobili e altri cittadini di Firenze se ne partiro, e chi tenne co' Bondelmonti che presono la parte guelfa e furonne capo, e chi con gli Uberti che furono capo de' ghibellini, onde alla nostra città seguì molto di male e ruina, come innanzi farà menzione, e mai non si crede ch' abbia fine, se Iddio nol termina. . . . I maladetti nomi di parte guelfa e ghibellina, si dice che si criarono prima in Alamagna, per cagione che due grandi baroni di là aveano guerra insieme, e aveano ciascuno uno forte castello l'uno incontro all' altro, che l'uno avea nome Guelfo e l'altro Ghibellino, e durò tanto la guerra, che tutti gli Alamanni se ne partiro, e l'uno tenne l'una parte, e l'altro l'altra; e eziandio infino in corte di Roma ne venne la questione, e tutta la corte ne prese parte, e l'una parte si chiamava quella di Guelfo, e l'altra quella di Ghibellino: e così rimasero in Italia i detti nomi.' (v. 38.)

He gives the following list of the Guelf and Ghibelline families in Florence, many of whose names occur in the *D. C.*:—

'Per la detta divisione questi furono i legnaggi de' nobili che a quello tempo furono e divennero guelfi in Firenze, contando a sesto a sesto, e simile i ghibellini. Nel sesto d'Oltrarno furono guelfi i Nerli gentiluomini tutto fossero prima abitanti in Mercato vecchio; la casa de' Giacoppi detti Rossi, non però di grande progenia di antichità, e già cominciavano a venire possenti; i Frescobaldi, i Bardi, e' Mozzi, ma di piccolo cominciamento; ghibellini nel sesto d'Oltrarno, de' nobili, i conti da Gangalandi, Obriachi, e Mannelli. Nel sesto di san Piero Scheraggio, i nobili che furono guelfi, la casa de' Pulci, i Gherardini, i Foraboschi, i Bagnesi, i Guidalotti, i Sacchetti, e' Manieri, e quegli da Quona consorti di quelli da Volognano, i Lucardesi, i Chiaramontesi, i Compiobbesi, i Cavalcanti, ma di poco tempo erano stratti di mercatanti; nel detto sesto furono i ghibellini, la casa degli Uberti, che ne fu capo di parte, i Fifanti, gl' Infangati, e Amidei, e quegli da Volognano, e Malespini, con tuttochè poi, per gli oltraggi degli Uberti loro vicini, eglino e più altri legnaggi di san Piero Scheraggio si feciono guelfi. Nel sesto di Borgo furono guelfi la casa de' Bondelmonti, e furonne capo; la casa de' Giandonati, i Gianfigliazzi, la casa degli Scali, la casa de' Gualterotti, e quella degl' Importuni; i ghibellini del detto sesto, la casa degli Scolari che furono di ceppo consorti de' Bondelmonti, la casa de' Guidi, quella de' Galli e Cappiardi. Nel sesto di san Brancazio furono guelfi i Bostichi, i Tornaquinci, i Vecchietti; i ghibellini del detto sesto furono i Lamberti, i Soldanieri, i Cipriani, i Toschi, e gli Amieri, e Palermini, e Miglioretti, e Pigli, con tuttochè poi parte di loro si fecero guelfi. Nel sesto di porte del Duomo furono in quegli tempi di parte guelfa i Tosinghi, gli Arrigucci, gli Agli, i Sizii; i ghibellini del detto sesto, i Barucci, i Cattani da Castiglione e da Cersino, gli Agolanti, i Brunelleschi, e poi si feciono guelfi parte di loro. Nel sesto di porte san Piero furono de' nobili guelfi gli Adimari, i Visdomini, i Donati, i Pazzi, que' della Bella, gli Ardinghi, e' Tedaldi detti que' della Vitella, e già i Cerchi cominciavano a salire in istato, tutto fossono mercatanti; i ghibellini del detto sesto, i Capon sacchi, i Lisei, gli Abati, i Tedaldini, i Giuochi, i Galigari; e molte altre schiatte d'orrevoli cittadini e popolani tennero l'uno coll' una parte, e l'altro coll' altra, e si mutaro per gli tempi d'animo

e di parte, che sarebbe troppa lunga matera a raccontare. E per la detta cagione si cominciaro da prima le maladette parti in Firenze, con tuttochè di prima assai occultamente, pure era parte tra' cittadini nobili, che chiamava la signoria della Chiesa, e chi quella dello 'mperio, ma però in istato e bene del comune tutti erano in concordia.' (v. 39.)

The struggle between the Guelfs and Ghibellines in Florence continued, with varying fortune to either side, for sixty-three years, from 1215 to 1278, when the Guelfs finally remained masters of the situation. In 1248 the Emperor Frederick II, wishing to retaliate upon the papacy for the unjust sentence pronounced against him at the Council of Lyons, and to weaken the Church party, made offers to the Uberti, the leaders of the Florentine Ghibellines, to help them to expel from their city his enemies and their own; and, his offer being accepted, the Guelfs were driven out of Florence (Inf. x. 48). On the death of Frederick (Dec. 13, 1250) the Guelfs were allowed to return (Inf. x. 49), and the first pacification between the two parties took place. In 1258 the Ghibellines in their turn were expelled in consequence of their having entered into a conspiracy, at the head of which were the Uberti, with the aid of King Manfred, to break up the popular government of Florence, which was essentially Guelf. The majority of the banished Ghibellines took refuge in Siena, and not long after, with the help of troops supplied by Manfred, they gained under the leadership of Farinata degli Uberti the decisive victory at Montaperti (Sep. 4, 1260) over the Florentine Guelfs, who precipitately fled from Florence and took refuge in Lucca (Inf. x. 85–93) [**Montaperti: Farinata**]. The whole of Tuscany was now in the hands of the Ghibellines. In a few years, however, the tide once more turned against them. Manfred, their champion and protector, was defeated and slain at Benevento (Feb. 26, 126$\frac{6}{8}$) by Charles of Anjou with the aid of the Tuscan Guelfs; and this reverse was followed by a rising in Florence against the Ghibellines, the most prominent of whom were expelled (Nov. 1266). Shortly after this a second attempt was made to effect a reconciliation between the opposing parties, by means of matrimonial alliances—it was at this time that the daughter of Farinata degli Uberti was married to the Guelf Guido Cavalcanti. In the next year (1267), however, the Guelfs expelled the remaining Ghibellines from Florence, and offered the lordship of the city to Charles of Anjou for 10 years. After this the Ghibellines never regained their influence in Florence; and, though a partial pacification was effected in 1278 by Cardinal Latino at the instance of Pope Nicholas III, the government still remained in the hands of the Guelfs. In 1289 the exiled Ghibellines made an attempt to enter Florence by force of arms, and supported by the Aretines, who were in alliance with Pisa against the Tuscan league, they risked a battle at Campaldino (June 11, 1289), where they were totally defeated [**Campaldino**]. The capitulation of Caprona in the same year completed their discomfiture [**Caprona**]. Twenty years later the hopes of the Ghibellines were once more raised by the advent of the Emperor Henry VII into Italy, only to be finally dashed by his sudden death at Buonconvento, near Siena, Aug. 24, 1313 [**Table xxxi**].

Ghin di Tacco, famous highwayman (the son, according to Aquarone, of Tacco Monaceschi de' Pecorai da Turita, a noble of Siena), who in revenge for the condemnation to death of one of his relatives (a brother or uncle) stabbed the judge, one Benincasa da Laterina of Arezzo, who had sentenced him, while he was sitting as Papal assessor at Rome.

D. mentions Ghino in connexion with his victim, whom he sees in Antepurgatory among those who died a violent death, Purg. vi. 13–14. [**Benincasa.**]

The following account of the murder, which Ghino committed in the disguise of a pilgrim, is given by the Anonimo Fiorentino:—

'Avvenne per caso che messer Benincasa da Laterina, cittadino d'Arezzo, era assessore del senatore di Siena . . . et essendo a Siena, com' è detto, sentenziò a morte e fece impiccare Turino fratello di Ghino di Tacco, perch' era rubatore come il fratello; et data la sentenzia, gli disse questo Turino: Io vorrei che l'anima mia non stesse più in Purgatorio che la tua starà nel corpo tuo, ciò è tu sarai tosto morto. Messer Benincasa, sentendo chi era Ghino di Tacco, temette; et non si tenne sicuro, sì fu ito a Roma, compiuto l'ufficio a Siena, credendosi a Roma essere sicuro. Et essendo ufficiale di papa Bonifazio in Roma, tenendo nel palagio di Roma banco di ragione, et avea molte genti innanzi, Ghino di Tacco giunto in sulla sala sconosciuto con una schiavina in dosso, mostrando d'andare accattando tra uomo et uomo, giunse a lato a messer Benincasa, et trae fuori uno coltello et ucciselo: poi si cavò la schiavina, et recatasi una spada che avea a due mani, non si lasciò mai appressare persona; et così per mezzo della famiglia uscì del palagio et campò.'

Benvenuto, who says that Ghino was a member of the noble Della Fratta family of Siena, describes him as a sort of Robin Hood, who if he robbed a merchant would restore him part of his gold; or, if a fat priest fell into his hands, would take his mule and give him a worn-out hack in exchange; but, if he came across a poor scholar, would make him a present of money, and recommend him to pay attention to his studies:—

'Iste Ghinus non fuit ita' infamis, ut aliqui scribunt, quod fuerit magnus sicarius et spoliator stratarum. Iste namque Ghinus Tacchi fuit vir

mirabilis, magnus, membratus, niger pilo, et carne fortissimus . . . ; fuit de nobilibus de la Fratta, comitatus Senarum ; qui expulsus viribus comitum de Sancta Flora occupavit nobilissimum castrum Radicofani contra papam. Et cum suis famulis manipulariis faciebat multas et magnas praedas, ita quod nullus poterat ire tutus Romam vel alio per partes illas. Sed fere nullus incurrebat manus ejus, qui non recederet contentus, et amaret et laudaret eum. Et audi morem laudabilem in tali arte latrocinandi: si mercator erat captus, Ghinus explorabat placibiliter quantum ille poterat sibi dare; et si ille dicebat quingentos aureos, auferebat sibi trecentos, et reddebat ducentos, dicens: Volo quod possis negotiari et lucrari. Si erat unus sacerdos dives et pinguis, auferebat sibi mulam pulcram, et dabat ei unum tristem roncinum. Et si erat unus scholaris pauper vadens ad studium, donabat sibi aliquam pecuniam, et exhortabatur ipsum ad bene agendum et proficiendum in scientia.'

Boccaccio, who calls Ghino 'per la sua fierezza e per le sue ruberie huomo assai famoso,' tells a story of him in the *Decamerone*, how he captured a wealthy abbot and his retinue, and treated them so handsomely that the abbot interceded for him with the Pope (Boniface VIII), who gave him a lucrative post and knighted him. (*Giorn.* x. *Nov.* 2). In this account Ghino declares that he became a robber through stress of circumstances, not through villainy:—

'Dovete sapere, che l'esser gentile huomo, e cacciato di casa sua e povero, e haver molti e possenti nimici, hanno per potere la sua vita difendere, e la sua nobiltà, e non malvagità d'animo condotto Ghino di Tacco ad essere rubatore delle strade, e nimico della corte di Roma.'

Benvenuto represents him as explaining to the Pope that he became a robber in order that he might exercise the virtue of liberality. He adds that Ghino himself finally met with a violent end, being set upon by a band of assassins while unarmed at Asinalunga near Siena.

Ghisileriis, Guido de. [**Ghisilerius, Guido.**]

Ghisilerius, Guido, Guido Ghisilieri (1244–1278), Bolognese poet of the school of Guido Guinicelli, with whom he is coupled by D., together with Fabruzzo dei Lambertazzi and Onesto Bolognese; *Guido Ghisilerius*, V. E. i. 15^{42}; *Guido de Ghisileriis*, V. E. ii. 12^{60}; his rejection of the Bolognese dialect a proof of its inferiority, V. E. i. 15^{40-6}; his use of the seven-syllabled line at the beginning of poems in the lofty style, V. E. ii. 12^{38-40}.

Guido Ghisilieri, none of whose poems appear to have been preserved, was the son of Opizzino Ghisilieri, and cousin of Guido Guinicelli, whose father Guinicello had married Guglielmina, first cousin of Opizzino. [**Guido Guinicelli: Table xxv.**]

Ghisilieri, Guido. [**Ghisilerius, Guido.**]

Ghisolabella, daughter of Alberto de' Caccianemici of Bologna, and sister of Venetico Caccianemici (or, as D. calls him, Venedico Caccianimico), who is said to have handed her over to the evil passions of the Marquis of Este (either Obizzo II or his son Azzo VIII, probably the former), in order to curry favour with him; she married, in or before 1270, Niccolò da Fontana of Ferrara, so that it was most likely previous to that date that the outrage took place. The old commentators and editors write the name 'Ghisola bella,' in two words, and assume that she was so called on account of her beauty ('per eccellenzia, però che avanzava in bellezza tutte le donne bolognesi a quello tempo, fu chiamata la Ghisola bella,' says the Anonimo Fiorentino); but her actual name was Ghisolabella or Ghislabella, as is proved by her will (dated Sep. 1, 1281), in which she is described as 'D. Ghislabella, filia quondam domini Alberti de Cazanimitis, et uxor domini Nichollay de Fontana.' (See Del Lungo, *Dante ne' tempi di Dante*, pp. 235 ff.)

G. is mentioned by Caccianimico (in Bolgia 1 of Circle VIII of Hell), who informs D. that he was the intermediary between her and the Marquis, Inf. xviii. 55–6. [**Caccianimico, Venedico.**]

Benvenuto, who identifies the Marquis with Azzo VIII, says:—

'Iste Azo fuit summe magnificus et pulcerrimus corpore; ideo bene debuit convenire cum pulcerrima ad extinguendum flammam ardentis amoris sui. . . . Diversa erat fama hujus facti in vulgo. Aliqui enim mitius loquentes, dicebant, quod ista pulcra fuerat seducta et subtracta fraude praeter conscientiam fratris sui. Alii vero dicebant, quod dictus Marchio incognitus, mutato habitu, ivit Bononiam, et intrans domum istius amici sui manifestavit se et causam sui adventus. Et Veneticus, quamvis esset de Caccianimicis, nescivit expellere istum familiarem inimicum.'

Giacobbe. [**Jacob.**]

Giacomo. [**Jacomo.**]

Giacopo. [**Jacopo.**]

Giampolo. [**Ciampolo.**]

Gianciotto Malatesta. [**Malatesta, Gianciotto.**]

Giandonati], one of the Florentine families which received knighthood from the Marquis Hugh of Brandenburg, 'il gran Barone,' Par. xvi. 128. [**Gangalandi: Ugo di Brandimborgo.**]

Villani mentions them among the most ancient and powerful families in Florence (iv. 13); they resided in the Sesto di Borgo and were Guelfs (v. 39), and as such were exiled from Florence in 1248 (vi. 33), and in 1260 after the battle of Montaperti (vi. 79); subsequently, when the Guelf party split up

into Bianchi and Neri, they sided with the former. (viii. 39.)

Gianfigliazzi], Florentine family, alluded to by the mention of their arms (on a field or a lion azure), one of whom D. sees among the Usurers in Round 3 of Circle VII of Hell, Inf. xvii. 59-60. [**Usurai.**]

Villani says they lived in the Sesto di Borgo and were Guelfs (v. 39), and as such were exiled from Florence in 1248 (vi. 33), and in 1260 after the battle of Montaperti (vi. 79); subsequently, when the Guelf party split up into Bianchi and Neri, they sided with the latter (viii. 39); they were still prominent in Florence in Cent. xiv. (xii. 3.)

Gianicolo], the Mons Janiculus at Rome, on the right bank of the Tiber; supposed to be the hill referred to by D. as *il monte*, in his description of the pilgrims crossing the Tiber as they leave St. Peter's during the Jubilee, Inf. xviii. 33. [**Giubbileo.**]

The Janiculus (on the slope of which now stands the church of S. Pietro in Montorio, marking the spot where St. Peter was martyred), though on the same side of the river as St. Peter's and the Castello Sant' Angelo, is, owing to a bend, almost exactly in face of any one crossing the river on the way back to the city.

Gianni de' Soldanier, Florentine Ghibelline (d. after 1285), placed by D. among those who were traitors to their party, in Antenora, the second division of Circle IX of Hell, Inf. xxxii. 121. [**Antenora: Soldanieri.**]

After the defeat and death of Manfred at Benevento (Feb. 26, 126$\frac{6}{7}$), the Florentine commons, who were for the most part Guelf, became restive, and began to murmur against the government of Guido Novello and the Ghibelline nobles; and, in spite of the conciliatory measures of the latter, finally rose against them and drove them from Florence [**Catalano**]. On this occasion Gianni de' Soldanieri, though a Ghibelline, placed himself at the head of the populace in opposition to his own party, his motive being, according to Villani, his own aggrandisement:—

'Il popolo si ridusse tutto nella via larga di santa Trinità, e messer Gianni de' Soldanieri si fece capo del popolo per montare in istato, non guardando al fine, che dovea riuscire a sconcio di parte ghibellina, e suo dammaggio, che sempre pare sia avvenuto in Firenze a chi s'è fatto capo di popolo.' (vii. 14.)

Elsewhere, however, Villani mentions Gianni among those who had done good service to the state, and had been treated with ingratitude. After recording how certain nobles had been deprived by the commons of possessions which had been given them by the state, he adds:—

'Di questo torto . . . avemo fatta menzione per dare assemplo a quegli che verranno, come riescono i servigi fatti allo ingrato popolo di Firenze; e non è pure avvenuto a' detti, ma se noi ricogliamo le ricordanze antiche di questa nostra cronica, intra gli altri notabili uomini che feciono per lo comune si fu messer Farinata degli Uberti, che guarentì Firenze che non fosse disfatta; e messer Giovanni Soldanieri, che fu capo alla difensione del popolo contra al conte Guido Novello e agli altri ghibellini; e Giano della Bella, che fu cominciatore e fattore del secondo popolo; e messer Vieri de' Cerchi, e Dante Alighieri, e altri cari cittadini e guelfi, caporali e sostenitori di questo popolo.' (xii. 44.)

Gianni Schicchi, Florentine, of the Cavalcanti family, noted for his powers of mimicry; placed among the Falsifiers in Bolgia 10 of Circle VIII of Hell (Malebolge), Inf. xxx. 32; *ombra*, *v.* 25; *folletto*, *v.* 32; *l'altro*, *v.* 42; *rabbioso*, *v.* 46. [**Falsatori.**]

As D. and Virgil are conversing with Capocchio, they see two shades running towards them, biting each other as they go (Inf. xxx. 25–27); suddenly one of them attacks Capocchio, and, fastening on his neck, drags him to the ground (*vv.* 28–30) [**Capocchio**]; Griffolino, who is standing by, explains to D. that this is Gianni Schicchi, and adds, in response to D.'s inquiry, that the other is Myrrha (*vv.* 31–8); he then explains to D. the nature of their crimes, how Myrrha, feigning to be some one else, committed incest with her father (*vv.* 38–41) [**Cinyras: Mirra**], and how Gianni Schicchi perpetrated a fraud in collusion with Simone Donati, by personating Buoso, the father of the latter (*vv.* 42–5) [**Buoso Donati**].

The Anonimo Fiorentino says of Gianni:—'Sapea contraffare ogni uomo, et colla voce et cogli atti.' He had a son Guiduccio, who, probably in allusion to his father's gift of mimicry, was nicknamed Scimmia ('ape'), a sobriquet which appears to have been adopted by the family, as the figure of an ape is sculptured on Guiduccio's tomb in Santa Croce.

Gianni, Lapo. [**Lapo Gianni.**]

Giano. [**Jano.**]

Giano della Bella], the famous Florentine tribune, who, though a noble by birth, espoused the cause of the commons, and enacted the celebrated *Ordinamenti di Giustizia* against the power of the nobles of Florence; he is commonly supposed to be alluded to by Cacciaguida (in the Heaven of Mars), who, referring to the arms of the Marquis Hugh of Brandenburg ('il gran Barone'), which were borne by the families which received knighthood from him, says that 'he who binds them with a fringe is to-day united with the commons,' Par. xvi. 131–2. [**Bella, Della: Ugo di Brandimborgo.**]

Giano della Bella

After the victory of the Florentine Guelfs at Campaldino (June 11, 1289) the insolence of the nobles in Florence, their quarrels, and their oppression of the commons, became so intolerable that at length, in 1292, the people were roused against them. Their cause was espoused by Giano della Bella, himself a noble, who, being one of the Priors, proposed a new law (1293) for the purpose of putting an end to this state of affairs once and for all. By this law, which was accepted and sanctioned under the title of *Ordinamenti di Giustizia*, it was enacted that no noble could take any share in the government, which was reserved for those who were actually engaged in the practice of one of the *Arti*; every act of violence on the part of a noble against the commons was to be punished with severe penalties, confiscation, amputation of the hand, or death; lesser offences were to be visited by pecuniary fines; further, if any noble committed an offence and escaped from justice, the penalty was to be exacted from his relatives; if, on the other hand, any of the commons opposed the government or violated its laws, they were to be punished by being declared to be *grandi*, whereby they were excluded from the government and exposed to the same penalties as the nobles. In order to carry these ordinances into effect a new official was created, viz. the *Gonfaloniere di Giustizia*, who was associated with the six Priors, and was provided with a guard of a thousand foot-soldiers, whose banner bore the communal arms, a red cross on a white ground; this force, which could not be called upon to serve outside the city, was bound always to be at the disposal of the Gonfaloniere for the maintenance of order. One of the first to serve the office of Gonfaloniere was Dino Compagni, who held the post in 1293 (June 15–Aug. 15), as he himself records (i. 12). Dino speaks very highly of Giano's personal character and of the effect of his fearless administration of justice:—

'Ritornati i cittadini in Firenze (dopo Campaldino), si resse il popolo alquanti anni in grande e potente stato; ma i nobili e grandi cittadini insuperbiti faceano molte ingiurie a' popolani, con batterli e con altre villanie. Onde molti buoni cittadini popolani e mercatanti, tra' quali fu uno grande e potente cittadino, savio, valente e buono uomo, chiamato Giano della Bella, assai animoso e di buona stirpe, a cui dispiaceano queste ingiurie, se ne fe' capo e guida, e coll' aiuto del popolo, essendo novamente eletto de' Signori che entrorono addì xv di febbraio MCCLXXXXII (i. e. Feb. 15, 1294), e co' suoi compagni, afforzorono il popolo. E al loro uficio de' Priori aggiunsono uno colla medesima balia che gli altri, il quale chiamorno Gonfaloniere di Giustizia . . . a cui fusse dato uno gonfalone dell' arme del popolo, che è la croce rossa nel campo bianco, e .M. fanti tutti armati colla detta insegna o arme, che avessino a essere presti a ogni richiesta del detto Gonfaloniere, in piazza o dove bisognassi. E fecesi leggi, che si chiamorono Ordini della Giustizia, contro a' potenti che facessino oltraggi a' popolani; e che l'uno consorto fusse tenuto per l'altro; e che i malifici si potessino provare per dua testimoni di publica voce e fama; e deliberorno che qualunche famiglia avessi auto cavaliere tra loro, tutti s'intendessino essere Grandi, e che non potessino essere de' Signori, nè Gonfalonieri di Giustizia, nè de' loro collegi; e furno, in tutto, le dette famiglie [trentatrè o trentasette]; e ordinorno che i Signori vecchi, con certi arroti, avessino a eleggere i nuovi.' (i. 11.) —'Giano della Bella sopradetto, uomo virile e di grande animo, era tanto ardito che lui difendeva quelle cose che altri abbandonava, e parlava quelle che altri taceva; e tutto faceva in favore della giustizia contro a' colpevoli: e tanto era temuto da' rettori, che temeano di nascondere i malifici.' (i. 12.)

Villani speaks of Giano della Bella as 'uno valente uomo, antico e nobile popolano, e ricco e possente' (viii. 1); and says of him, 'era il più leale e diritto popolano e amatore del bene comune che uomo di Firenze, e quegli che mettea in comune e non ne traeva' (viii. 8).

The nobles, exasperated by the severity of Giano's enactments, and by the ruthlessness with which they were put into execution under the most trivial pretexts—Dino says, 'i grandi fortemente si doleano delle leggi, e alli essecutori d'esse diceano: Uno cavallo corre, e dà della coda nel viso a uno popolano; o in una calca uno darà di petto sanza malizia a un altro; o più fanciulli di piccola età verranno a quistione: gli uomini gli accuseranno: debbono però costoro per sì piccola cosa essere disfatti?' (i. 12)—determined to get rid of him. Not daring to have him assassinated for fear of the people, they gradually poisoned the popular mind against him, accusing him of exercising his power, not for the ends of justice, but in order to rid himself of his enemies; and at last Giano fell a victim to their machinations. Corso Donati, being accused of complicity in a murder during a street brawl, was brought to trial before the Podestà; the latter, misled by one of the judges, who had been bribed by Corso, acquitted him and condemned his adversary. Thereupon the populace, furious at what they considered a miscarriage of justice, attacked the palace of the Podestà, and attempted to set it on fire. Giano della Bella, hearing of the tumult, rode among the people in order to disperse them, but the populace, instead of obeying him, insulted, and finally threatened him, so that he was forced to retire. His enemies made the most of his discomfiture, and inflamed the populace against him to such an extent that he thought it prudent to leave Florence (March 5, 1295). No sooner was he outside the city, says Dino, than he was sentenced to banishment, his possessions were confiscated, and his house pillaged and half destroyed (i. 16, 17). Villani adds that he took refuge in France and died there (viii. 8).

According to Macchiavelli, Giano went into voluntary exile:—

'Non volle Giano fare isperienza di questi popolari favori, nè commettere la vita sua ai magistrati, perchè temeva la malignità di questi, e la instabilità di quelli; tale che per

torre occasione ai nimici d'ingiuriare lui, e agli amici di offendere la patria, deliberò di partirsi, e dar luogo all'invidia, e liberare i cittadini dal timore che eglino avevano di lui, e lasciare quella città, la quale con suo carico e pericolo aveva libera dalla servitù de' potenti, e si elesse volontario esilio.' (*Ist. Fior.*, ii.)

In 1294 he had been Podestà of Pistoja, it being during his term of office that the robber Vanni Fucci was brought to trial. [**Fucci, Vanni.**]

Villani includes Giano among those who had been the greatest benefactors of Florence, and had been treated by her with base ingratitude (xii. 44). [**Gianni de' Soldanier.**]

Giapeto, Iapetus, one of the Titans, son of Uranus (Heaven) and Ge (Earth), and father of Atlas, Prometheus, and Epimetheus; mentioned as the father of Prometheus in the translation of a passage from the *Metamorphoses* of Ovid, Conv. iv. 15[82] [**Prometeo**]:—

'Natus homo est: sive hunc divino semine fecit
Ille opifex rerum, mundi melioris origo,
Sive recens tellus seductaque nuper ab alto
Aethere cognati retinebat semina caeli,
Quam satus Iapeto mixtam fluvialibus undis
Finxit in effigiem moderantum cuncta deorum.'
(i. 78–83.)

Giason. [**Jason.**]

Gibilterra, Stretto di], the Strait of Gibraltar; alluded to by Ulysses (in Bolgia 8 of Circle VIII of Hell) as *quella foce stretta Ov' Ercole segnò li suoi riguardi*, Inf. xxvi. 107–8. [**Colonne di Ercole.**]

Giesù, Jesus; reading of some editions for *Gesù*, Par. xxxi. 107. [**Gesù.**]

Gigante[1], the Giant Antaeus, Inf. xxxii. 17. [**Anteo: Giganti.**]

Gigante[2], the Giant in the mystical Procession in the Terrestrial Paradise, whose dealings with the Harlot are commonly understood to typify the relations of Philip IV of France with the Papal See, Purg. xxxii. 152; xxxiii. 45; *feroce drudo*, Purg. xxxii. 155. [**Filippo**[2]: **Processione.**]

Giganti, the Giants of mythology, who were said to have sprung from the blood that fell from Uranus (Heaven) upon the earth, whence Ge (Earth) was regarded as their mother. They made an attack upon Olympus, the abode of the gods, armed with huge rocks and trunks of trees, but the gods, with the aid of Hercules, destroyed them all, and buried them under Aetna and other volcanoes.

D. mentions them in connexion with their war upon the gods, Inf. xxxi. 95; Purg. xii. 33; *i figli della terra*, Inf. xxxi. 121; they figure among the examples of defeated pride in Circle I of Purgatory, where Jupiter, Apollo, Minerva, and Mars are represented as surveying their strewn limbs after their discomfiture by the gods, Purg. xii. 31–3 [**Superbi**]. In this last passage there is a reminiscence of Statius:—

'Hinc Phoebi pharetras, hinc torvae Palladis angues,
Inde Pelethroniam praefixa cuspide pinum
Martis....' (*Theb.* ii. 597–9)

and of Ovid:—

'Cecini plectro graviore Gigantas
Sparsaque Phlegraeis victricia fulmina campis.'
(*Metam.* x. 150–1.)

D. places four Giants, Antaeus, Briareus, Ephialtes, and Nimrod, as warders at the mouth of Circle IX of Hell, Inf. xxxi. 31, 44; xxxiv. 31; and implies that the two Titans, Tityus and Typhon, acted in the same capacity, Inf. xxxi. 124 [**Tifo: Tizio**]. Buti says:—

'Perchè furono tanto superbi, che vollono pigliare il cielo, per questo furono fulminati; per tanto l'autore finge che sieno posti, come mostrò, nel nono cerchio, ove si punisce radicalmente lo peccato della superbia. E sono posti in figura di coloro che insurgono per superbia contro a Dio, i quali sono pur figliuoli della terra, perchè non sanno se non cose terrene.'

As D. and Virgil approach the brink of the last descent in Hell, D. sees what he takes to be lofty towers in front of him (Inf. xxxi. 19–21); V. informs him that they are not towers but Giants, who stand immersed in the icy pit from the navel downwards (*vv.* 22–45); the first they come to is Nimrod (*vv.* 46–81), who addresses them in an unintelligible tongue (*v.* 67) [**Nembrotto**]; they next see Ephialtes (*vv.* 84–96), who is fiercer-looking and larger than Nimrod (*v.* 84), and has his arms bound with a chain (*vv.* 85–90) [**Fialte**]; next they come to Antaeus (*vv.* 112–45), who talks intelligibly and is unchained (*v.* 101), and at V.'s request puts them down on to the ice of Cocytus (*vv.* 122–45) [**Anteo**]; Briareus, whom they do not see close, as he is the farthest off of all (*v.* 103), is bound like Ephialtes, and is of the same size, but fiercer-looking (*vv.* 104–5) [**Briareo**].

From the dimensions which D. supplies in the case of Nimrod (Inf. xxxi. 58–66), it has been calculated that he must have imagined the Giants to be about 70 English feet in stature. [**Nembrotto.**]

Gigas, the Giant, i.e. Nimrod, V. E. i. 7[26]. [**Nembrotto.**]

Gilbertus Porretanus], Gilbert de la Porrée, scholastic logician and theologian, born at Poitiers, 1075; he was a pupil of Bernard of Chartres and of Anselm of Laon, and after being Chancellor of the Cathedral at Chartres for about 20 years he went to Paris, where he lectured on dialectics and theology; he was made Bishop of Poitiers in 1141, and died in 1154. His chief logical work, the treatise *De Sex Principiis*, whence he is sometimes called 'Magister Sex Principiorum,' was regarded with a reverence almost equal to that bestowed upon Aristotle. This treatise, on which Albertus Magnus wrote a commentary, consists of an elaborate criticism of the ten Aristotelian categories. Gilbert drew a distinction between the first four, substance, quality, quantity, and

relation, which he called *formae inhaerentes*, and the remaining six, to which he gave the name of *formae assistentes*. This distinction was adopted in the schools until Cent. xvi. The work itself is included in the *Ars Vetus* by Aegidius Romanus in his commentary on the latter. [***Arte Vecchia.***]

D., who refers to Gilbert by his title of 'Magister Sex Principiorum,' quotes his statement (in the *De Sex Principiis*, § 1) to the effect that certain forms belong to things compounded, and exist in a simple and unchanging essence, Mon. i. 11[20–3] ('Forma est compositioni contingens, simplici et invariabili essentia consistens').

Ginevra, Guenever, 'Gwenhwyvar, the daughter of Gogyrvan the Giant, bad when little, worse when great' (*Mabinog.*), the wife of King Arthur, in the Romance of 'Lancelot du Lac.' She secretly loved Lancelot, and at an interview between them, brought about by Gallehault, she, at the instigation of the latter, gave Lancelot a kiss, which was the beginning of their guilty love.

D. refers to the incident in connexion with the cough given by the Lady of Malehaut, one of the Queen's companions, on perceiving the familiarity between Lancelot and her mistress, Par. xvi. 13–15; the love of Guenever and Lancelot is alluded to, Inf. v. 128, 133–4. [**Galeotto : Malehaut, Dama di.**]

Gioacchino[1], the Calabrian Abbot Joachim, placed by D. among the Doctors of the Church (*Spiriti Sapienti*) in the Heaven of the Sun, where his spirit is pointed out by St. Bonaventura, Par. xii. 140 [**Sole, Cielo del**]. He appears to have enjoyed in his own day, and long afterwards, a reputation for prophetic power, hence St. B. speaks of him as 'Di spirito profetico dotato' (*v.* 141), words which are said to be taken *verbatim* from the anthem still chanted on the festival of St. Joachim in the churches of Calabria.

Joachim was born circ. 1130 at Celico, about four miles N.E. of Cosenza in Calabria. He made a pilgrimage to the Holy Land, and on his return to Italy became a monk, entering (circ. 1158) the Cistercian monastery of Sambucina. In 1176 he was made Abbot of Corazzo in Calabria. In 1185 Pope Urban III appointed a deputy Abbot in order that he might have leisure to devote himself to his writings. In 1189 Joachim founded a community at Flora (now San Giovanni in Fiore) in the forest of Silla among the mountains of Calabria, whence he was named 'de Floris.' From this institution, the rule of which was sanctioned by Celestine III in 1196, ultimately sprang the so-called 'Ordo Florensis.' Joachim died in 1202. He wrote a commentary upon the Apocalypse (*Expositio in Apocalypsin*), a Harmony of the Old and New Testaments (*Concordia utriusque Testamenti*), besides the *Psalterium decem chordarum*, *Contra Judaeos*, and other works. He was credited with the authorship of a Book of the Popes, in which the persons and names of all the future Popes were described. Benvenuto says of him :—

'Scripsit multa et praecipue super prophetas, declarando prophetias et ventura tempora. Multa siquidem prophetasse vera videtur in libro, quem dicitur fecisse de pontificibus, in quo effigiavit mirabiliter unumquemque in diversa forma et figura.'

Montaigne refers to this book in his Essays:—

'Je voudrois bien avoir reconnu de mes yeux le livre de Joachim Abbé Calabrois, qui prédisoit tous les Papes futurs, leurs noms et formes.' (i. 11.)

Joachim is said also to have foretold the coming of Antichrist in the year 1260, as appears from the following lines quoted by Pietro di Dante :—

'Cum decies seni fuerint et mille ducenti
Anni, qui nato sumunt exordia Christo,
Tunc Antichristus nequissimus est oriturus.
Haec Cistercensis Joachim praedixit, et anno
Quo Saladinus sanctam sibi subdidit urbem.'

According to an account referred to by Philalethes, Richard Cœur de Lion, when at Messina, consulted Joachim, who foretold to him the failure of the third Crusade.

Gioacchino[2], Joachim, the first husband of St. Anne, by whom he was the father of the Virgin Mary; he and St. Anne are mentioned together as the parents of the Virgin in proof of the human nature of the latter, though she was the mother of our Lord, Conv. ii. 6[12–14]. [**Anna**[1] : **Maria**[1].]

Giobbe. [**Job.**]

Giocasta. [**Jocasta.**]

Giordan. [**Jordan.**]

Giosaffàt. [**Josaffàt.**]

Gioseppo. [**Giuseppo.**]

Giosuè. [**Josuè.**]

Giotto, the great Florentine artist, born in 1266 (the year after the birth of D., whose intimate friend he is said to have been), at the village of Colle, near Vespignano, about 14 miles from Florence; died in Florence, Jan. 8, 133⅘.

Oderisi (in Circle I of Purgatory) mentions him as having eclipsed the fame of Cimabue, Purg. xi. 95. [**Cimabue.**]

Giotto's father, Bondone, was a simple husbandman, and set his son to mind sheep; while thus occupied G. used to amuse himself by drawing the objects he saw around him. Vasari relates how Cimabue came upon him one day as he was drawing a sheep, and was so struck with the natural genius of the boy that he took him to Florence and made him his pupil :—

'I principii di sì grand' uomo furono . . . nel contado di Firenze, vicino alla città quattordici miglia, . . . e di padre detto Bondone, lavoratore di terra e naturale persona. Costui . . . l'allevò secondo lo stato suo, costumatamente. E quando fu all' età di dieci anni pervenuto, mostrando in tutti gli atti ancora fanciulleschi una vivacità e prontezza d'ingegno straordinario, che lo rendea grato non pure al padre, ma a tutti quelli ancora che nella villa e fuori lo conoscevano; gli diede Bondone in guardia alcune pecore, le quali egli andando pel podere, quando in un luogo e quando in un altro pasturando, spinto dall' inclinazione della natura all' arte del disegno, per le lastre ed in terra o in su l'arena del continuo disegnava alcuna cosa di naturale, ovvero che gli venisse in fantasia. Onde andando un giorno Cimabue per sue bisogne da Fiorenza a Vespignano, trovò Giotto che, mentre le sue pecore pascevano, sopra una lastra piana e pulita, con un sasso un poco appuntato, ritraeva una pecora di naturale, senza avere imparato modo nessuno di ciò fare da altri che della natura: perchè fermatosi Cimabue tutto maravigliloso, lo domandò se voleva andar a star seco. Rispose il fanciullo, che, contentandosene il padre, anderebbe volentieri. Dimandandolo dunque Cimabue a Bondone, egli amorevolmente glie lo concedette, e si contentò che seco lo menasse a Firenze: là dove venuto, in poco tempo, aiutato dalla natura ed ammaestrato da Cimabue, non solo pareggiò il fanciullo la maniera del maestro suo, ma divenne così buono imitatore della natura, che sbandì affatto quella goffa maniera greca, e risuscitò la moderna e buona arte della pittura, introducendo il ritrarre bene di naturale le persone vive: il che più di dugento anni non s'era usato.'

A different story is given by the Anonimo Fiorentino:—

'Giotto fu dipintore, et maestro grande in quella arte, tanto che, non solamente in Firenze d'onde era nato, ma per tutta Italia corse il nome suo. Et dicesi che 'l padre di Giotto l'avea posto all' arte della lana, et ogni volta ch' egli n'andava a bottega si fermava et ponea alla bottega di Cimabue. Il padre dimandò il lanaiuolo con cui avea posto Giotto com' egli facea; risposegli, egli è gran tempo ch' egli non v'era stato: trovò ultimamente ch' elli si rimanea co' dipintori, dove la natura sua il tirava, ond' egli, per consiglio di Cimabue, il levò dall' arte della lana, et poselo a dipingniere con Cimabue. Divenne gran maestro, et corse in ogni parte il nome suo; et molte dell' opere sue si truovono, non solamente in Firenze, ma a Napoli et a Roma et a Bologna.'

Boccaccio, who tells an amusing story of Giotto in the *Decamerone*, says of him:—

'Ebbe uno ingegno di tanta eccellenzia, che niuna cosa dalla natura madre di tutte le cose, et operatrice col continuo girare de cieli fu, che egli collo stile e con la sua penna, o col pennello non dipignesse sì simile a quella, che non simile, anzi più tosto dessa paresse; in tanto che molte volte nelle cose da lui fatte si truova, che il visivo senso degli huomini vi prese errore, quello credendo esser vero, che era dipinto . . . meritamente una delle luci della fiorentina gloria dir si puote.' (vi. 5.)

According to Vasari, Giotto painted the portraits of Dante, Brunetto Latino, and Corso Donati in what is now the Bargello at Florence:—

'Ritrasse, come ancor oggi si vede, nella cappella del palagio del Podestà di Firenze, Dante Alighieri, coetaneo ed amico suo grandissimo, e non meno famoso poeta che si fusse nei medesimi tempi Giotto pittore. . . . Nella medesima cappella è il ritratto, similmente di mano del medesimo, di ser Brunetto Latini maestro di Dante, e di messer Corso Donati gran cittadino di que' tempi.'

It is doubtful whether the well-known existing fresco in the Bargello is actually the work of Giotto.

Villani says that G. was buried at the public expense in the church of Santa Reparata at Florence:—

'Giotto nostro cittadino, il più sovrano maestro stato in dipintura che si trovasse al suo tempo, e quegli che più trasse ogni figura e atti al naturale . . . passò di questa vita a dì 8 di Gennaio 1336, e fu seppellito per lo comune a santa Reparata con grande onore.' (xi. 12.)

A bust of him by Benedetto da Maiano was placed in the Duomo of Florence by command of Lorenzo de' Medici with an epitaph by Angelo Poliziano, beginning:—

'Ille ego sum per quem pictura extincta revixit.'

The name Giotto is supposed to be a shortened form, either of Ambrogiotto, dim. of Ambrogio, or of Angelotto, dim. of Angelo.

Giovacchino. [Gioacchino.]

Giovane, Il Re. [Arrigo[4].]

Giovanna[1], Joan, wife of Buonconte da Montefeltro; the latter (in Antepurgatory) complains to D. that neither she nor his other relatives showed any concern for him after his death, Purg. v. 89. [Buonconte.]

Giovanna[2], Joan, daughter (born circ. 1291) of Nino Visconti of Pisa and Beatrice of Este; in 1296, while still an infant, she was entrusted by Boniface VIII to the guardianship of the town of Volterra, as the daughter of a Guelf who had deserved well of the Church, but she was deprived of all her property by the Ghibellines, and, after living with her mother at Ferrara and Milan, was married to Riccardo da Cammino, lord of Treviso; after the death of her husband in 1312 she seems to have been reduced to poverty; in 1323 she was living in Florence, where a grant of money was made her in consideration of the services of her father; the date of her death is uncertain, but she was almost certainly dead in 1339 (see Del Lungo, *Dante ne' tempi di Dante*, pp. 313–41). Her marriage to Riccardo da Cammino is mentioned by Sacchetti, who refers (*Nov.* xv) to

D.'s introduction of her into the *D.C.* According to Buti she had no children and died before her mother, through whose marriage to Galeazzo Visconti of Milan the possessions of the Pisan Visconti passed into the hands of the Visconti of Milan.

Nino Visconti (in Antepurgatory) begs D. to ask his daughter Joan to pray for him, and laments that her mother, who had married again, no longer cares for him, Purg. viii. 70–3. [**Beatrice**[4]**: Cammino, Riccardo da: Nino**[2].]

Giovanna[3], Joan, mother of St. Dominic; St. Bonaventura (in the Heaven of the Sun), with a play upon the meaning of the name (John, of which it is the feminine, signifying in Hebrew 'the grace of God,' or 'Jehovah has been gracious'), says of her in reference to St. D., 'O madre sua veramente Giovanna,' Par. xii. 80. [**Domenico.**]

The interpretation of the name D. may have got from Isidore of Seville, who says (*Orig.* vii. 9):—

'Joannes interpretatur, In quo est gratia, vel, Domini gratia.'

Or from the *Magnae Derivationes* of Uguccione da Pisa, who says:—

'Johannes Baptista interpretatur, gratia Domini; ja: dominus, anna: gratia, inde Johannes, quasi Johanna.'

Giovanna[4], Joan, name of a lady-love of Guido Cavalcanti; D. speaks of seeing her in company with Beatrice, and says of her, 'era di famosa beltade, e fu già molto donna di questo mio primo amico'; he adds that she was also called *Primavera* (a name applied to her by Guido Cavalcanti in one of his *ballate*), which he interprets 'the forerunner' ('cioè prima verrà'), and explains that this is also the meaning of *Giovanna*, which is the feminine of *Giovanni*, i. e. John the Baptist, the forerunner of Christ, V. N. § 24^{16-37}; elsewhere he speaks of her and Beatrice familiarly as *monna Vanna e monna Bice*, Son. xiv. 9 (V. N. § 24); Son. xxxii. 9. [**Primavera: Vanna.**]

Giovanna[5], Joan, pseudonym of a lady (called also 'Bianca' and 'Cortese') mentioned by D. in one of his *canzoni*, Canz. x. 153.

Giovanna[6], Juana I, daughter of Enrique I, King of Navarre, by whose marriage (in 1284) with Philip the Fair the kingdom of Navarre became annexed to the crown of France; the union of the two kingdoms through this marriage is alluded to by the Eagle in the Heaven of Jupiter, Par. xix. 143–4. [**Navarra: Table xiii.**]

Giovanni[1], St. John the Baptist, Inf. xix. 17; Par. iv. 29 (where the reference applies equally to St. John the Evangelist); xvi. 25; xxxii. 31; V. N. § 24^{36}; *Battista*, Inf. xiii. 143; xxx. 74; Purg. xxii. 152; Par. xvi. 47; *Praecursor*, Epist. vii. 2; alluded to, Par. xviii. 134–5. As St. John the Baptist was the patron saint of Florence, D. speaks of the Baptistery as *il mio bel san Giovanni*, Inf. xix. 17; and of Florence itself as *l'ovil di san Giovanni*, Par. xvi. 25. D. alludes to St. John as the forerunner of Christ, V. N. § 24^{36-7}; Epist. vii. 2; his life in the wilderness, Par. xviii. 134; xxxii. 32; his martyrdom, Par. xviii. 135; xxxii. 32; his two years in Limbo (i. e. from his death until that of Christ), Par. xxxii. 33; his place in the Celestial Rose, Par. xxxii. 31–5. [**Battista.**]

Giovanni[2], St. John the Apostle and Evangelist, son of the fisherman Zebedee and Salome, and younger brother of St. James the Apostle; he is commonly regarded as the author of the Book of Revelation, as well as of the Gospel which bears his name.

St. John is mentioned, *Giovanni*, Purg. xxix. 105; xxxii. 76; Par. iv. 29 (where the reference applies equally to St. John the Baptist); Conv. iii. 14^{63}; *Giovanni Evangelista*, Conv. ii. 6^{18}; *Vangelista*, Inf. xix. 106; *Johannes*, Mon. ii. 13^{26}; iii. 8^{8}, $9^{103, 111, 121}$, 15^{20}; Epist. x. 33; *filius Zebedaei*, Mon. iii. 9^{83}; alluded to (according to one interpretation), as one of *i quattro animali* in the mystical Procession in the Terrestrial Paradise, Purg. xxix. 92 [**Evangelisti**]; *un veglio solo*, Purg. xxix. 143 [***Apocalypsis***]; *i più giovani piedi*, i. e. the feet of St. John, who outran St. Peter in their race to the sepulchre of our Lord, though St. Peter was the first to enter (*John* xx. 6), Par. xxiv. 126; the representative of Love, as St. James was of Hope, and St. Peter of Faith, on the occasions when the three Apostles were present alone with Christ, i. e. at the raising of Jairus' daughter (*Luke* viii. 51), at the Transfiguration (*Matt.* xvii. 1; *Mark* ix. 2; *Luke* ix. 28), and in the garden of Gethsemane (*Matt.* xxvi. 37; *Mark* xiv. 33), the three being referred to by Beatrice as *i tre (ai quali) Gesù fé' più chiarezza*, Par. xxv. 33; D. speaking to St. James (in the Heaven of Fixed Stars) calls St. John *il tuo fratello*, Par. xxv. 94; he is described as *un lume*, Par. xxv. 100; *splendore*, Par. xxv. 106; *fuoco*, Par. xxv. 121; *fiamma*, Par. xxvi. 2; *colui che giacque sopra il petto Del nostro Pellicano, e . . fue D'in su la croce al grande uficio eletto*, Par. xxv. 112–14 (ref. to *John* xiii. 23; xix. 26–7); *aguglia di Cristo*, Par. xxvi. 53; *quei che vide tutti i tempi gravi, Pria che morisse, della bella sposa* (i. e. of the Church), Par. xxxii. 127–8.

D. refers to St. John as the author of the *Gospel*, Inf. xix. 106; Purg. xxix. 92; Conv. ii. 6^{18}; iii. 14^{63}; Mon. ii. 13^{26}; iii. 8^{8}, $9^{103, 111}$, 15^{20}; Epist. x. 33; as the author of the *Apocalypse*, Inf. xix. 106–8; Purg. xxix. 105

[**Ezechiel**]; Purg. xxix. 143–4; Par. xxv. 94–6; xxxii. 127; Epist. x. 33; his presence at the Transfiguration with St. Peter and St. James, Purg. xxxii. 76; Par. xxv. 33; Conv. ii. 1[48]; Mon. iii. 9[83]; at the raising of Jairus' daughter, Par. xxv. 33; in the garden of Gethsemane, Par. xxv. 33; the disciple who leaned on Jesus' bosom, Par. xxv. 112–13; the Virgin Mary committed to his charge, Par. xxv. 113–14; his visit with St. Peter to the tomb of Christ, Par. xxiv. 126; Mon. iii. 9[111–14]; St. Peter's question concerning him, 'Lord, what shall this man do?' (*John* xxi. 21), Mon. iii. 9[120–2].

After D. has been examined by St. James concerning hope in the Heaven of the Fixed Stars (Par. xxv. 25–99), a brilliant light, equal in brightness to the Sun, shines forth and joins the spirits of St. James and St. Peter (*vv.* 100–11) [**Cancro**]; Beatrice explains that this is the spirit of St. John the Evangelist (*vv.* 112–17); D. gazes at St. John in the expectation of seeing his earthly body (*vv.* 118–21), but the latter reproves him, reminding him that his body is earth on earth, the only two who ascended to Heaven with their earthly bodies being Christ and the Virgin Mary (*vv.* 122–9); St. John, who had been circling round with St. Peter and St. James, now like them becomes motionless (*vv.* 130–2), while D. remains dazed with the exceeding brightness of his light (*vv.* 136–9); St. John then proceeds to examine him concerning love (Par. xxvi. 1–66), after which D. regains his sight and sees the spirit of Adam (*vv.* 70–81).

In the Celestial Rose D. assigns to St. John the seat on the right of St. Peter, who is himself seated on the right of the Virgin Mary, Par. xxxii. 124–30. [**Rosa.**]

In the mystical Procession in the Terrestrial Paradise St. John is represented by his writings, his *Gospel* appearing (according to the most probable interpretation) as one of the four beasts (*quattro animali*), Purg. xxix. 92; his *Epistles* as one of the four elders in humble guise (*quattro in umile paruta*), Purg. xxix. 142, 145–8; while his *Book of Revelation* appears under the guise of a solitary elder asleep (*un veglio solo dormendo*), who comes last of all (*diretro da tutti*), the Apocalypse being the last book in the Bible (*vv.* 143–4). [**Processione.**]

The *Gospel of St. John* is quoted, Purg. xiii. 29 (*John* ii. 3); Purg. xvi. 19 (*John* i. 29); Purg. xxxiii. 10–12 (*John* xvi. 16); Conv. ii. 6[16–17] (*John* i. 5); Conv. ii. 9[115–16] (*John* xiv. 6); Conv. ii. 15[171–2] (*John* xiv. 27); Mon. ii. 2[42–3] (*John* i. 3–4); Mon. ii. 13[27] (*John* xix. 30); Mon. iii. 9[103–7, 111–22] (*John* xiii. 6, 8; xx. 5–6; xxi. 7, 21); Mon. iii. 14[23–5] (*John* xvii. 4); Mon. iii. 15[20–33] (*John* xiii. 15; xxi. 22; xviii. 36); Epist. iv. 5 (*John* xv. 19); Epist. vii. 2 (*John* i. 29); Epist. viii. 2 (*John* xxi. 17); Epist. x. 33 (*John* xvii. 3); A. T. § 22[20–1] (*John* viii. 21); referred to, Par. xxiv. 126; Mon. iii. 9[111–14] (ref. to *John* xx. 6); Par. xxv. 112–13 (ref. to *John* xiii. 23); Par. xxv. 113–14 (ref. to *John* xix. 26–7); Conv. iii. 14[63–4] (ref. to *John* i. 1); Mon. iii. 8[2–8] (ref. to *John* xx. 23).

The *Revelation of St. John* is quoted, Epist. x. 33 (*Rev.* i. 8); referred to, Inf. xix. 106–10 (ref. to *Rev.* xvii. 1–3); Purg. xxix. 105 (ref. to *Rev.* iv. 8); Par. xxv. 94–6 (ref. to *Rev.* vii. 9); Par. xxvi. 17 (ref. to *Rev.* i. 8).

Giovanni[3], John, name of imaginary personage, Conv. i. 8[94]; iii. 11[67]. [**Martino**[1].]

Giovanni, Il gran, St. John the Baptist, Par. xxxii. 31. [**Giovanni**[1].]

Giovanni, Il Re. [**Arrigo**[4].]

Giovanni Buiamonte. [**Buiamonte, Giovanni.**]

Giovanni da Vespignano], Florentine, renowned for his piety, supposed by some to be one of those referred to by Ciacco (in Circle III of Hell), Inf. vi. 73. [**Barduccio.**]

Giovanni di Monferrato. [**Johannes**[3].]

Giovanni XXI. [**Ispano, Pietro.**]

Giovanni XXII], John XXII (Jacques d'Euse or Duèse), born at Cahors in Guienne circ. 1244; elected Pope in succession to Clement V (after a vacancy of more than two years) at Lyons, Aug. 7, 1316; died at Avignon, at the age of over ninety, Dec. 4, 1334. Villani states (ix. 81) that he was the son of a cobbler ('Giovanni ventiduesimo nato di Caorsa di basso affare . . . fu uno povero cherico, e di nazione del padre ciabattiere'), but this appears to be incorrect, his family having been, if not noble, at any rate of honourable extraction. In his youth he went as a student to Naples, where he afterwards became tutor in the family of Charles II. He was subsequently appointed successively Bishop of Fréjus (circ. 1300), Chancellor in Naples, Archbishop of Avignon (1310), and finally, in recognition of his services to Clement V at the Council of Vienne, Cardinal-Bishop of Oporto. He appears to have owed his election as Pope, partly to the dissensions between the Gascon and Italian Cardinals, and partly to the influence of King Robert of Naples.

St. Peter (in the Heaven of Fixed Stars) alludes to John XXII and Clement V, with reference to their avarice and extortions, when he says, *Del sangue nostro Caorsini e Guaschi S'apparecchian di bere*, Par. xxvii. 58–9. [**Caorsino: Clemente**[2].]

Villani records that at his death John XXII left an enormous treasure, the proceeds mainly of fines on ecclesiastical promotions:—

'Dopo la sua morte si trovò nel tesoro della Chiesa a Avignone in monete d'oro coniate il

valore e computo di diciotto milioni di fiorini d'oro e più; e il vasellamento, croci, corone, e mitre, e altri gioielli d'oro con pietre preziose l'estimo a larga valuta di sette milioni di fiorini d'oro. Sicchè in tutto fu il tesoro di valuta di più di venticinque milioni di fiorini d'oro. . . . Il detto tesoro la maggior parte fu raunato per lo detto papa Giovanni per sua industria e sagacità, che infino l'anno 1319 puose la reservazione di tutti i beneficii collegiati di cristianità, e tutti gli volea dare egli, dicendo il facea per levare le simonie. E di questo trasse e raunò infinito tesoro. E oltre a ciò per la detta reservazione quasi mai non confermò elezione di nullo prelato, ma promovea uno vescovo in uno arcivescovado vacato, ed al vescovado del vescovo promosso promovea uno minore vescovo, e talora avvenia bene sovente che d'una vacazione d'uno grande vescovado o arcivescovado o patriarcato facea sei o più promozioni; e simile d'altri beneficii; onde molte e grandi provvisioni di moneta tornavano alla camera del papa. Ma non si ricordava il buono uomo del vangelo di Cristo, dicendo a' suoi discepoli: Il vostro tesoro sia in cielo, e non tesaurizzate in terra.' (xi. 20.)

This reference to John XXII fixes the date of this portion of the *D. C.*, which must have been composed not later than 1316, the year of his election.

There is probably a further reference to John XXII in the passage (Par. xviii. 128–36) in which D. denounces the venality and avarice of the Pope, which led to the trafficking in interdicts and excommunications (*v.* 130). D. here alludes no doubt to the avarice of John XXII, taunting him with his 'devotion to John the Baptist' (*vv.* 133–5), i. e. to the Florentine gold florin, on one side of which was represented the Baptist (the patron saint of Florence), on the other being the lily of Florence. Such was this Pope's 'devotion' to the Florentine coin that in 1322, as Villani records, he went so far as to strike imitations of it:—

'Nel anno 1322 papa Giovanni fece fare in Vignone una nuova moneta d'oro fatta del peso e lega e conio del fiorino d'oro di Firenze sanza altra intrasegna, se non che dal lato del giglio diceano le lettere il nome del papa Giovanni; la qual cosa gli fu messa a grande riprensione, a fare dissimulare sì fatta moneta come il fiorino di Firenze.' (ix. 171.)

Orsini (in his history of the Florentine coinage) says that the Baptist was represented on the gold florin standing at full length, with his raiment reaching to the knee and girt about the loins, his hair hanging over his shoulders, and his head surrounded with a nimbus; with his right hand he is in the act of giving the benediction after the usage of the Greek Church (i. e. with the thumb and little finger joined, and the other fingers opened wide); in his left hand he holds a staff terminating in a cross, surrounded by the inscription *S. Johannes B.*

Giovanni del Virgilio], a poet of Bologna (said to have been named after Virgil on account of his skilful imitations of the Roman poet), where he was professor of the humanities from 1318 to 1325; he addressed two Latin poems to D., while the latter was at Ravenna, to which D. sent two Latin eclogues in reply; in this correspondence Giovanni figures under the name of Mopsus, and D. himself under that of Tityrus. [***Egloghe*** [2]**: Mopsus: Tityrus.**]

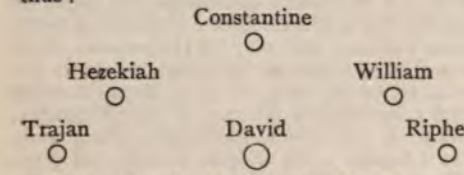
Giove [1], Jove, name applied to God by D., who doubtless thought it identical with Jehovah, Purg. vi. 118. [**Dio.**]

Giove [2], Jove or Jupiter, chief of the Roman gods, son of Saturn and Rhea, and father of Apollo, Mars, Minerva, &c.; *il fabbro di Giove* (i. e. Vulcan), Inf. xiv. 52 [**Capaneo: Vulcano**]; the attack of the Giants on Jove, Inf. xxxi. 45, 92 (cf. Purg. xii. 32); slays Phaëthon with a thunderbolt, Purg. xxix. 120 [**Fetonte**]; *l'uccel di Giove* (i. e. the Eagle), Purg. xxxii. 112 [**Aquila**]; the Pagan worship of Jove, Mercury, and Mars, Par. iv. 62; Jove the son of Saturn and father of Mars, Par. xxii. 145–6; Dardanus, the mythical ancestor of the Trojans, the son of Jove, Conv. iv. 14^{146-7} [**Dardano**]; speech of Jove to Mercury concerning Aeneas, Mon. ii. 7^{79-80} [***Aeneis***]; alluded to, as the son of Rhea, in connexion with Mt. Ida, Inf. xiv. 101 [**Rea**]; as the father of Apollo, Minerva, and Mars, in connexion with the attack of the Giants on Olympus, Purg. xii. 32 (cf. Inf. xxxi. 45, 92) [**Giganti**].

Giove [3], the planet Jupiter, Par. xviii. 95; xxii. 145; xxvii. 14; Conv. ii. 4^{7}, 14^{194}, 15^{144}; *la temprata stella Sesta*, Par. xviii. 68–9; *la giovial facella*, Par. xviii. 70; *dolce stella*, Par. xviii. 115; *il sesto lume*, Par. xx. 17; *quella luce che . . . regge tra Saturno e Marte*, Son. xxviii. 1–3; Jupiter the sixth in order of the planets, its position being between Mars and Saturn, Par. xviii. 68–9; xx. 17; xxii. 145–6; Son. xxviii. 1–3; Conv. ii. 4^{7}, $14^{196-202}$; of a silvery colour compared to the other stars, Par. xviii. 68, 96; Conv. ii. 14^{202-4}; a star of temperate complexion, as opposed to the heat of Mars and the frigidity of Saturn, according to the opinion of Ptolemy, Conv. ii. $14^{199-202}$ (cf. Par. xviii. 68, 115; xxii. 145) [**Tolommeo** [1]]; the period of its revolution twelve years, for half of which it would be concealed from the Earth if the motion of the *Primum Mobile* were suspended, Conv. ii. 15^{144-5} [**Cielo Cristallino**].

Giove, Cielo di, the Heaven of Jupiter; the sixth in D.'s conception of Paradise, Conv. ii. 4^{6-7} [**Paradiso**]; resembles Geometry inasmuch as it lies between two things repugnant to itself, viz. the cold of Saturn and the heat of Mars, and also as being immaculate, Conv. ii. $14^{194-223}$; it is presided over by the Dominions [**Dominazioni**].

In the Heaven of Jupiter D. places the spirits of those who loved and exercised justice (*Spiriti Giudicanti*), among whom he names David [**David**]; Trajan [**Traiano**]; Hezekiah [**Ezechia**]; Constantine [**Costantino**]; William II of Sicily [**Guglielmo** 2]; and Ripheus [**Rifeo**]. These six are arranged in the shape of the eye and eyebrow of an Eagle, the Eagle itself being formed by the rest of the spirits in this Heaven [**Aquila** 2]. David forms the pupil of the eye ('luce in mezzo per pupilla'), while the other five form a semicircle round him in the shape of the eyebrow ('i cinque fan cerchio per ciglio'), Par. xx. 37–9, 43; thus:



On leaving the Heaven of Mars, D. notices that Beatrice has become more resplendent, and thus learns that they have ascended to the Heaven of Jupiter (Par. xviii. 52–69); here he sees the spirits of the Just, which, singing as they move, form successively the thirty-five letters in the sentence *Diligite justitiam qui judicatis terram*, pausing silent for a while as soon as they have assumed the shape of a letter (*vv.* 70–93); when the final M is reached, they remain in this shape, while gradually other spirits join them, and the M is by degrees metamorphosed, first into the lily of Florence (the fleur-de-lys), and then into the Imperial Eagle (*vv.* 94–114); D. then prays Christ to turn His eyes to the iniquities of the papal court, the avarice and extortions of which he denounces (*vv.* 115–36). After displaying itself to D. with opened wings, the Eagle begins to speak, using the first person as representing the spirits of which it is composed (Par. xix. 1–xx. 138). When the Eagle has ceased speaking D. and Beatrice ascend to the Heaven of Saturn. [**Aquila** 2.]

Giovenale, Juvenal (Decimus Junius Juvenalis), the great Roman satirist, born at Aquinum, probably in the reign of Nero (A. D. 54–68), died at the age of over eighty in the reign of Antoninus Pius (A. D. 138–161); his extant works consist of sixteen satires. D. does not show any close acquaintance with Juvenal's works, such quotations as he makes from them being apparently at second-hand.

Virgil (addressing Statius in Purgatory) mentions Juvenal among those who are with himself in Limbo, and says that it was from him that he learned of the affection of Statius for himself, Purg. xxii. 14–15 [**Limbo**]. D.'s assumption here that Statius outlived Juvenal is not in accordance with the facts, S. having predeceased the latter by some years [**Stazio**].

Juvenal's denunciation of riches (*Sat.* x. 1–27; xiv. 139), Conv. iv. 12^{83}; his lines upon hereditary nobility (*Sat.* viii. 1–32, 54–5) paraphrased and discussed, Conv. iv. 29^{57-64}; his saying that virtue is the only true nobility (misquoted, with the insertion of *animi*, from *Sat.* viii. 20), Mon. ii. 3^{18}; one of his lines (*Sat.* x. 22) quoted from Boëthius (*Cons. Phil.* ii. *pr.* 5), Conv. iv. 13^{108-10}. [**Boezio.**]

Gioventute et Senettute, Di. [***Juventute et Senectute, De.***]

Gioviale facella, the torch of Jove, i. e. the planet Jupiter, Par. xviii. 70. [**Giove** 3.]

Giovinetto, Lo, the Youth, i. e. Alphonso III of Aragon, Purg. vii. 116. [**Alfonso** 1.]

Giraut de Borneil. [**Gerardus de Borneil.**]

Girolamo. [**Jeronimo.**]

Giuba. [**Juba.**]

Giubbileo, the first Jubilee of the Roman Church, instituted by Boniface VIII in the year 1300.

D. compares the sinners passing along one of the bridges of Malebolge in opposite directions, to the throngs of pilgrims crossing the bridge of Castello Sant' Angelo on their way to and from St. Peter's at Rome during the Jubilee (when measures were taken to keep the two streams of traffic distinct in order to prevent accidents), Inf. xviii. 28–33.

The Anonimo Fiorentino says:—

'Concorse tanta gente a Roma, che la gente ch' andava a santo Pietro di Roma su per lo ponte sopra il Tevero era assai volte tanta che molti, per le strette, nello scontrarsi insieme, sarebbono morti; se non che si provvidde che certi, sopra ciò diputati, stavono in sul ponte; et quei che venivono da san Piero mandavono da una parte del ponte, et quei che v'andavono . . . mandavono dall' altra parte.'

The Jubilee is alluded to by Casella (in Antepurgatory), who tells D. that he had been admitted into Purgatory since its commencement, three months before, Purg. ii. 98–9 [**Casella**]; there is doubtless also a reference to the Jubilee in D.'s allusion to the 'barbarians' coming to see the wonders of Rome, Par. xxxi. 31–6 [**Barbari**]; and to the pilgrims from Croatia coming to see the Veronica, which was exhibited during the Jubilee, Par. xxxi. 103–4 [**Croazia**].

Some think there is a reference to the Jubilee in the passage in the *Vita Nuova*, where D. alludes to the Veronica, 'in quel tempo che molta gente va (*var.* andava) per vedere quella imagine benedetta,' V. N. § 41^{2-3}; the right reading, however, is almost certainly *va*, not *andava*, and the allusion is not to the

Jubilee but to the annual pilgrimage during Holy week, when it was customary to exhibit the Veronica. [**Veronica.**]

During the great Jubilee of 1300, indulgences were granted by a Papal Bull to all who during the year should visit the churches of St. Peter and St. Paul on a certain number of days, and should confess and repent themselves of their sins; Villani gives the following account:—

'Negli anni di Cristo 1300, secondo la nativitade di Cristo, con ciò fosse cosa che si dicesse per molti, che per addietro ogni centesimo d'anni della natività di Cristo, il papa ch' era in que' tempi, facea grande indulgenza, papa Bonifazio ottavo, che allora era apostolico, nel detto anno, a reverenza della natività di Cristo, fece somma e grande indulgenza in questo modo; che qualunque Romano visitasse infra tutto il detto anno, continuando trenta dì, le chiese de' beati apostoli santo Pietro e santo Paolo, e per quindici dì l'altra universale gente che non fossono Romani, a tutti fece piena e intera perdonanza di tutti i suoi peccati, essendo confesso o si confessasse, di colpa e di pena. E per consolazione de' cristiani pellegrini, ogni venerdì o dì solenne di festa, si mostrava in san Piero la Veronica del sudario di Cristo. Per la qual cosa gran parte de' cristiani che allora viveano, feciono detto pellegrinaggio così femmine come uomini, di lontani e diversi paesi, e di lungi e d'appresso. E fu la più mirabile cosa che mai si vedesse, che al continuo in tutto l'anno durante, avea in Roma, oltre al popolo romano, duecentomila pellegrini, sanza quegli ch' erano per gli cammini andando e tornando, e tutti erano forniti e contenti di vittuaglia giustamente, così i cavalli come le persone, e con molta pazienza, e sanza romori o zuffe: ed io il posso testimoniare, che vi fui presente e vidi. E dell' offerta fatta per gli pellegrini molto tesoro ne crebbe alla Chiesa, e' Romani per le loro derrate furono tutti ricchi.' (viii. 36.)

Villani goes on to state that the sight of the great and ancient monuments of Rome on this occasion so impressed him that he formed then and there the resolution of writing his chronicle, in humble imitation of Sallust, Livy, and other Roman writers.

Giuda[1], Judas Iscariot, the betrayer of Christ, *Giuda*, Inf. ix. 27; xxxi. 143; Purg. xx. 74; xxi. 84; *Giuda Scariotto*, Inf. xxxiv. 62; alluded to as *l'anima ria*, Inf. xix. 96; *peccatore*, Inf. xxxiv. 56; *quel dinanzi*, *v.* 58; *anima*, *v.* 61; his place with Lucifer in the nethermost pit of Hell, hence called *il cerchio di Giuda*, Inf. ix. 27; xxxi. 143; xxxiv. 62; Matthias elected to fill his place as Apostle, Inf. xix. 94–6; *la lancia Con la qual giostrò Giuda* (i.e. fraud and treachery), Purg. xx. 73–4; his betrayal of Christ avenged by Titus, Purg. xxi. 82–4. [**Tito.**]

D. places Judas in one of the mouths of Lucifer in the lowest division of Hell, which is named *Giudecca* after him; his head is inside Lucifer's mouth, who gnaws it, while his legs project outside, and his back is flayed by Lucifer's claws, Inf. xxxiv. 55–63 [**Giudecca**]; he is perhaps represented in this position, which resembles that of the Simoniacs (Inf. xix. 22–4), on account of his having sold Christ for thirty pieces of silver [**Bruto**[2]: **Lucifero**].

Giuda[2], name of an ancient Florentine, mentioned, as representing the Giudi family, by Cacciaguida (in the Heaven of Mars), who speaks of him as having been a good citizen in his day, Par. xvi. 123.

The Giudi are not mentioned by Villani; the Ottimo Comento says of them:—

'Questi son gente d'alto animo, Ghibellini, e molto abbassati d'onore e di ricchezze e di persone; e quelli che v'erano al tempo dell' autore seguirono coi detti Cerchi la fuga.'

Buti says:—

'Questo è quello, unde furno detti i Giudi, che abitorno in el sesto di san Piero Scheraggio.'

According to Ld. Vernon, members of this family held consular office in Florence in Cent. xii, and at the beginning of Cent. xiii; having become Ghibellines they were expelled in 1258, but returned after the battle of Montaperti in 1260, only to be expelled again in 1268; they were excluded from the peace of 1280, and, having been declared 'Magnati' in 1282, were finally excluded from the magistracy in 1293, after which they appear to have fallen into low estate.

Giuda[3], St. Jude the Apostle, son of Alpheus and Mary (the sister of the Virgin Mary), and brother of James the Less, author of the Epistle which bears his name; thought by some to be symbolized by one of the four elders in humble guise in the mystical Procession in the Terrestrial Paradise, Purg. xxix. 142. According to a better interpretation the four elders represent, not the authors of the four canonical Epistles, but the Epistles themselves personified. [**Processione.**]

Giuda[4]. [**Judas.**]

Giuda Maccabeo. [**Maccabeo.**]

Giudea, the land of Judaea, mentioned in connexion with *Psalm* cxiv. 1–2, Conv. ii. 1[60]; *Judaea*, Epist. x. 7. [***Psalmi.***]

Giudecca, name given by D. to the last of the four divisions of Circle IX of Hell, where Traitors are punished, Inf. xxxiv. 117; *cerchio di Giuda*, Inf. ix. 27 [**Inferno**]. In this division, which is named after Judas, who betrayed his Master, are placed those who have been traitors to their benefactors, Inf. xxxiv. 1–69 [**Traditori**]. *Examples*: Lucifer and Judas, who represent the betrayers of the highest spiritual authority [**Giuda**[1]: **Lucifero**]; Brutus and Cassius, representative of the betrayers of the highest civil authority [**Bruto**[2]: **Cassio**].

Giudei, the Jews, Inf. xxiii. 123; xxvii. 87; Par. vii. 47; xxix. 102; Conv. ii. 9[70]; *Giudeo*,

Par. v. 81; Conv. ii. 5^{62}; iv. 28^{75-8}; *Judaei*, Mon. iii. 13^{48-9}, 15^{32}; Epist. viii. 3; their council of the chief priests and Pharisees, at which it was determined to put Christ to death (*John* xi. 47), Inf. xxiii. 122–3; coupled with the Saracens as unbelievers, Inf. xxvii. 87; Conv. ii. 9^{70}; Epist. viii. 3; though having only the Old Testament to guide them, yet they know what is right in the matter of vows, and do it, Par. v. 81; both God and they willed the death of Christ, but from different motives, Par. vii. 47; the eclipse of the Sun at the Crucifixion visible equally to the Jews at Jerusalem, and to the inhabitants of Spain and India (i. e. to the whole inhabited world), Par. xxix. 101–2 [**Gerusalemme**]; the Jews share the universal belief in angels, Conv. ii. 5^{62}; and in the immortal somewhat in man, Conv. ii. 9^{70}; St. Paul's saying that outward conformance does not make a man a Jew (*Rom.* ii. 28–9), Conv. iv. 28^{75-81}; the Jews oppose the release of St. Paul, who appeals to Caesar (*Acts* xxviii. 19), Mon. iii. 13^{48-50}; Christ did not seek to be delivered from them, His kingdom not being of this world (*John* xviii. 36), Mon. iii. 15^{27-33} [**Ebrei**].

Giudeo. [**Giudei.**]

Giudicanti, Spiriti. [**Spiriti Giudicanti.**]

Giudice, Il, the Judge, i. e. Nino de' Visconti of Pisa, who was judge of the district of Gallura in Sardinia, Purg. viii. 109. [**Gallura: Nino** 2.]

Giudice delle Colonne. [**Guido delle Colonne.**]

Giuditta. [**Judit.**]

Giugurta, Jugurtha, adopted son of Micipsa, King of Numidia, who bequeathed his kingdom in common to him and his own two sons, Hiempsal and Adherbal. Jugurtha, however, who aspired to the sole sovereignty, assassinated Hiempsal soon after his father's death, and a division of the kingdom was then made by the Roman senate between J. and Adherbal. But J., in defiance of the Romans, attacked Adherbal, took him prisoner, and put him to death, B.C. 112. The Romans now declared war upon him, and sent the Consul, L. Calpurnius Bestia, against him. J., however, bribed the latter to make a favourable peace, and succeeded in defying the Romans, until, having been repeatedly defeated by Metellus, he was finally crushed by Marius and carried a prisoner to Rome, where he died, B.C. 104.

D. introduces Jugurtha as a type of corruption (or, as some think, of perfidy), Canz. xviii. 73.

D.'s estimate of J. was probably derived from the account of Orosius:—

'Jugurtha, Micipsae Numidarum regis adoptivus heresque inter naturales ejus filios factus, primum coheredes suos, id est Hiempsalem occidit, Adherbalem bello victum Africa expulit. Calpurnium deinde consulem adversum se missum pecunia corrupit atque ad turpissimas condiciones pacis adduxit. Praeterea cum Romam ipse venisset, omnibus pecunia aut corruptis aut adtemptatis seditiones dissensionesque permiscuit; quam cum egrederetur infami satis notavit elogio dicens: O urbem venalem et mature perituram, si emptorem invenerit!' (v. 15, §§ 3–5.)

Giulia. [**Julia.**]

Giuliano, Monte San], mountain in Tuscany, between Lucca and Pisa, 'that hill whose intervening brow Screens Lucca from the Pisan's envious eye,' the Serchio flowing to the N. of it, the Arno to the S.; alluded to by Ugolino (in Circle IX of Hell) as *il monte Per che i Pisan veder Lucca non ponno*, Inf. xxxiii. 29–30.

Giulio. [**Julius.**]

Giuno, Juno, daughter of Saturn and Rhea, and wife and sister of Jupiter; *Giuno*, V. N. § 25^{74}; Conv. ii. 5^{39}; *Junone*, Inf. xxx. 1; Par. xii. 12; *Juno*, Par. xxviii. 32 (:*ciascheduno* :*uno*); her jealousy of Semelë and wrath against the Thebans, Inf. xxx. 1–3 [**Semelè**]; Iris (the rainbow), her handmaiden, *ancella di Junone*, Par. xii. 12; and messenger, *messo di Juno*, Par. xxviii. 32 [**Iri**]; her hostility to the Trojans (owing to the judgement of Paris), and speech to Aeolus (*Aen.* i. 65 ff.), V. N. § 25^{74-7} [**Eolo: Paris**]; regarded by the Pagans as the goddess of might, Conv. ii. 5^{39-40}.

Giunone, reading of some editions for *Junone*, Inf. xxx. 1; Par. xii. 12. [**Giuno.**]

Giuochi, an ancient noble family of Florence, mentioned by Cacciaguida (in the Heaven of Mars) as having been of importance in his day, Par. xvi. 104.

According to Ld. Vernon, the Giuochi came originally from the Val di Sieve; their name occurs in documents as early as the end of Cent. xi, and one at least of the family held consular office in Florence in Cent. xii; they were excluded from the magistracy in 1293 and again in 1311, and appear to have become extinct in the course of Cent. xiv.

Villani says they were Ghibellines (v. 39; vi. 33), and, though originally noble, had fallen into decay in his time:—

'Erano molto antichi . . . i Giuochi che oggi sono popolani, che abitavano da santa Margherita nel quartiere di porta san Piero.' (iv. 11.)

The Ottimo Comento says of them:—

'Questi sono divenuti al neente oggi dell' avere, e delle persone: e' sono Ghibellini.'

Giuseppe. [**Giuseppo.**]

Giuseppo 1, Joseph, son of the patriarch Jacob and Rachel his wife; mentioned in connexion with the false accusation brought

against him by Potiphar's wife, whom Maestro Adamo (in Bolgia 10 of Circle VIII of Hell) speaks of as *la falsa che accusò G.*, Inf. xxx. 97. [**Falsatori.**]

Note.—The form *Giuseppo*, which here occurs in rime, is, as Nannucci points out (*Teorica dei Nomi*, pp. 171–2), the original Italian form of this name.

Giuseppo [2], Joseph, son of Heli, the husband of the Virgin Mary, and reputed father of Christ; he is alluded to in connexion with Mary's reproach to Christ, when He tarried behind to teach in the Temple at Jerusalem, 'Behold, thy father and I have sought thee sorrowing' (*Luke* ii. 48), Purg. xv. 91. [**Maria** [1].]

Giuseppo della Scala], illegitimate son of Alberto della Scala, who made him Abbot of San Zeno at Verona; he is alluded to as Alberto's son by the Abbot of San Zeno (in Circle IV of Purgatory), who says he was deformed in person, and still more deformed in mind, besides having been basely born, Purg. xviii. 124–6. [**Alberto della Scala: Zeno, San.**]

Giustiniano, Justinian, surnamed the Great, Emperor of Constantinople, A. D. 527–565. During his reign the great general Belisarius overthrew the Vandal kingdom in Africa and the Gothic kingdom in Italy. Justinian is best known, however, not by his conquests but by his legislation. He appointed a commission of jurists to draw up a complete body of law, which resulted in the compilation of two great works;—one, called *Digesta* or *Pandectae*, in fifty books, contained all that was valuable in the works of preceding jurists; the other, called *Justinianeus Codex*, consisted of a collection of the Imperial constitutions. To these two works was subsequently added an elementary treatise in four books, under the title of *Institutiones*; and at a later period Justinian published various new constitutions, to which he gave the name of *Novellae Constitutiones*. These four works, under the general name of *Corpus Juris Civilis*, form the Roman law as received in Europe. [***Digesto.***]

'The vain titles of the victories of Justinian are crumbled into dust; but the name of the legislator is inscribed on a fair and everlasting monument. Under his reign, and by his care, the civil jurisprudence was digested in the immortal works of the *Code*, the *Pandect*, and the *Institutes*; the public reason of the Romans has been silently or studiously transfused into the domestic institutions of Europe, and the laws of Justinian still command the respect or obedience of independent nations.' (Gibbon.)

D. mentions Justinian in his apostrophe to Italy, with special allusion to his great legislative work, Purg. vi. 89; J. (in the Heaven of Mercury) says of himself, *Cesare fui, e son Giustiniano* (i. e. I was Emperor on earth, but that dignity ceases with death; I am Justinian here in Paradise, since the baptismal name endures with my personality), Par. vi. 10; D. appeals to Florence to follow the example of Justinian, and amend her laws, Canz. xviii. 37.

D. places Justinian among the spirits of those who sought honour in the active life (*Spiriti Operanti*), in the Heaven of Mercury, Par. vi. 10; *un* (*spirto*), Par. v. 121; *anima degna*, *v.* 128; *lumiera*, *v.* 130; *ella*, *vv.* 131–2; *figura santa*, *v.* 137; *sustanza*, Par. vii. 5; *essa*, *v.* 7. [**Mercurio, Cielo di.**]

On his arrival with Beatrice in the Heaven of Mercury, D is addressed by one of the spirits (that of Justinian), who invites D. to question him (Par. v. 115–20); D., encouraged by B., asks who he is and how he came to that Heaven (*vv.* 121–30); the spirit, shrouding itself in its own brightness, then replies (*vv.* 131–9); beginning with a brief sketch of his own life (Par. vi. 1–27), in which he refers to his codification of the Roman law (*vv.* 12, 22–4), to his conversion by Agapetus (*vv.* 13–21) [**Agabito**], and to the victories of his general Belisarius (*vv.* 25–7) [**Bellisar**], Justinian goes on to trace the career of the Imperial Eagle from the time when it was carried westward from Troy by Aeneas, down to the time when the Guelfs opposed it, and the Ghibellines made a party ensign of it (*vv.* 1–9, 28–111) [**Aquila** [1]]; he then tells D. who the spirits are in the Heaven of Mercury (*vv.* 112–42), giving a special account of Romieu of Villeneuve (*vv.* 127–42) [**Romeo**]; and finally, having finished speaking, he sings Hosanna, and retires with the other spirits (Par. vii. 1–9).

Giuvenale. [**Giovenale.**]

Glauco, Glaucus, fisherman of Anthedon in Boeotia, who became a sea-god by eating of the divine herb which Saturn had sown.

D. compares the change wrought in himself, while gazing upon Beatrice, to the transformation undergone by G. when he had partaken of the divine herb, Par. i. 67–9.

Buti comments:—

'Siccome Glauco di pescatore diventò iddio marino gustando l'erba che avea quella virtù, così l'anima umana gustando le cose divine diventa divina.'

The story of Glaucus is told by Ovid—the god relates how, when a mortal, he was led to taste of certain herbs which had the effect of bringing to life again the fish he laid on them:—

'Ante tamen mortalis eram, sed scilicet altis
Deditus aequoribus; jam tum exercebar in illis.
Nam modo ducebam ducentia retia pisces,
Nunc in mole sedens moderabar arundine linum.
Sunt viridi prato confinia litora, quorum
Altera pars undis, pars altera funditur herbis . . .
. . . Ego primus in illo
Caespite consedi, dum lina madentia sicco,
Utque recenserem, captivos ordine pisces
Insuper exposui, quos aut in retia casus
Aut sua credulitas in aduncos egerat hamos.

Res similis fictae: sed quid mihi fingere prodest?
Gramine contacto coepit mea praeda moveri
Et mutare latus, terraque, ut in aequore, niti.
Dumque moror mirorque simul, fugit omnis in undas
Turba suas, dominumque novum litusque relinquunt.
Obstipui, dubitoque diu, causamque requiro,
Num deus hoc aliquis, num sucus fecerit herbae.
Quae tamen has, inquam, vires habet herba? manuque
Pabula decerpsi, decerptaque dente momordi.'

[No sooner has he tasted the herbs than he feels himself undergo a marvellous change, and finds that he has become a sea-god, and is received as such by the other gods.]

'Vix bene conbiberant ignotos guttura sucos
Cum subito trepidare intus praecordia sensi,
Alteriusque rapi naturae pectus amore.
Nec potui restare diu, Repetendaque nunquam
Terra, vale! dixi, corpusque sub aequora mersi.
Di maris exceptum socio dignantur honore . . .
Hactenus acta tibi possum memoranda referre:
Hactenus haec memini: nec mens mea cetera sensit.
Quae postquam rediit, alium me corpore toto
Ac fueram nuper, neque eundem mente recepi.'
(*Metam.* xiii. 920–25, 930–49, 956–9.)

Benvenuto draws an elaborate parallel between Glaucus and D.:—

'Glaucus piscator figuraliter est poeta Dantes, qui diu fuerat piscatus in aqua inferni et purgatorii, et tandem pervenerat ad pratum virens, ubi nunquam fuerat alius poeta, scilicet ad paradisum deliciarum, et ibi tamquam piscator bonus posuerat homines captos sermone suo, qui facti avidi, gustata nova herba, idest doctrina, quae hucusque fuerat inviolata et intacta, intraverunt mare; et ipse novus Glaucus relicta terra more Glauci factus est primo semideus, et plene et perfecte lotus dulci aqua fluviorum paradisi deliciarum factus est deus in magno mari paradisi cum aliis beatis mutata forma primae naturae et vitae.'

Golias, Goliath, the giant of Gath, who fought for the Philistines against Israel, and was slain by David with a stone from his sling (1 *Sam.* xvii); D. appeals to the Emperor Henry VII, as a second David, to overthrow Philip the Fair, the modern Goliath, Epist. vii. 8. [**Arrigo** [2]: **Filippo** [2]: **Filistei.**]

Golosi], the Gluttonous, placed in Circle III of Hell, Inf. vi. 7–99; *la gente sommersa*, *v.* 15; *spiriti*, *v.* 18; *miseri profani*, *v.* 21; *ombre*, *vv.* 34, 101; *gente maledetta*, *v.* 109 [**Inferno**]; their guardian is Cerberus, the emblem of gluttony, with three gullets, fiery eyes, an unctuous beard, a huge belly, and paws armed with nails, with which he claws and rends the sinners (*vv.* 13–21) [**Cerbero**]; they lie prone in the mud, to remind them of their base life upon earth, while they are continually pelted with showers of rain, hail, and snow (*vv.* 7–12, 34–7). *Example*: Ciacco [**Ciacco**].

Those who expiate the sin of Gluttony in Purgatory are placed in Circle VI [***Beatitudini***: **Purgatorio**]; their punishment is in a state of emaciation to pass and repass before an apple-tree laden with fruit and watered by a fountain, without being able to satisfy their hunger and thirst, Purg. xxii. 130–8; xxiii. 19–27, 61–75. *Examples*: Forese Donati [**Forese**]; Bonagiunta da Lucca [**Bonagiunta**]; Pope Martin IV [**Martino** [2]]; Ubaldino dalla Pila [**Ubaldin dalla Pila**]; Bonifazio de' Fieschi [**Bonifazio** [2]]; and Messer Marchese da Forlì [**Marchese** [3]]. From the leaves of the tree issues a voice which proclaims examples of temperance, Purg. xxii. 139–54; viz. the Virgin Mary at the feast of Cana in Galilee (*vv.* 142–4) [**Maria** [1]]; the Roman women of old (*vv.* 145–6) [**Romane**]; Daniel (*vv.* 146–7) [**Daniello**]; those who lived in the Golden Age (*vv.* 148–50); and St. John the Baptist (*vv.* 151–4) [**Battista**]. The voice of one of the sinners is heard chanting 'Labia mea, Domine' (*Psalm* li. 15), Purg. xxiii. 10–11. From among the branches of a second apple-tree a voice proclaims examples of gluttony, Purg. xxiv. 118–26; viz. the Centaurs (*vv.* 121–2) [**Centauri**]; and the Hebrews rejected by Gideon (*vv.* 124–6) [**Ebrei: Gedeon**].

Gomita, Frate, Sardinian friar (of what order is not known) who having been appointed chancellor or deputy of Nino Visconti of Pisa, judge of Gallura, abused his position to traffic in the sale of public offices. Nino turned a deaf ear to all complaints against him until he discovered that the friar had connived at the escape of certain prisoners who were in his keeping, whereupon Nino had him hanged forthwith. [**Nino** [2].]

D. places the friar, along with Ciampolo and Michael Zanche, among the Barrators in Bolgia 5 of Circle VIII of Hell (Malebolge), Inf. xxii. 81; *un* (*barattiere*), *v.* 67; *lui*, *v.* 68; *colui*, *v.* 79; *quel di Gallura*, *v.* 82; *vasel d'ogni froda*, *v.* 82; *barattier sovrano*, *v.* 87; *esso*, *v.* 88. [**Barattieri.**]

Virgil having asked the barrator Ciampolo if there are any of 'Latin' race with him in the boiling pitch, he replies that there is one of a neighbouring race (i.e. Sardinian), whom he would be glad to rejoin beneath the pitch, in order that he might escape the maulings of the demons (Inf. xxii. 64–9); in response to further questions Ciampolo names two Sardinians, friar Gomita and Michael Zanche, who he says are never weary of talking together about Sardinia (*vv.* 79–90); he gives an instance of friar Gomita's nefarious dealings, viz. that he accepted bribes from his master's enemies, who were his prisoners, and allowed them to escape (*vv.* 83–5). [**Ciampolo.**]

The following account of friar Gomita and Michael Zanche is given in the *Chiose Anonime* (ed. Selmi):—

'Frate Gomita fu cancelliere del Giudice di Gallura, e fu molto malizioso e grande trabaldiere per danari; e fra l'altre cose che fece di rivenderia, avendo cacciati i Pisani il Giudice Nino di Gallura fuori di Pisa, Giudice Nino scrisse che tutti i Pisani ch' erano nel suo Giudicato fossero sostenuti: e così fu fatto. E, a questo, Don Gomita per danari li lasciò fuggire; onde Giudice Nino lo fece mettere in prigione, e in suo luogo mise Don Michele

Zanche. Don Michele Zanche, essendo cancelliere di Giudice Nino di Gallura, subitamente si cominciò a recare per le mani le tenute e fare rivenderie peggio che Don Gomita.'

Benvenuto sums up Ciampolo's account of himself and his two fellows in these words :—

'Vult dicere breviter: nos sumus tres boni socii, qui fuimus tres praecipui baratatores trium optimorum dominorum; sed Ciampolus sciebat plus caeteris, et tenuisset omnes ad scholam.'

Gomorra, Gomorrah, ancient city of Palestine, destroyed by fire from heaven on account of the abominable wickedness of its inhabitants (*Gen.* xix. 4–8, 23–9); it is mentioned, together with Sodom, among the instances of lust proclaimed by the Lustful in Circle VII of Purgatory, Purg. xxvi. 40. [**Lussuriosi: Sodomiti.**]

Gorgon, the Gorgon Medusa; she alone of the three Gorgons was mortal, and was at first a beautiful maiden, but, in consequence of her having given birth to two children by Poseidon in one of Athena's temples, the latter changed her hair into serpents, which gave her head such a fearful appearance that every one who looked upon it was changed into stone.

The three Furies stationed at the entrance to the City of Dis invoke Medusa to come and turn D. to stone in order to prevent his ingress, *Medusa*, Inf. ix. 52; *Gorgon*, *v.* 56. The Gorgon here is usually understood to be symbolical of despair; and Virgil's bidding of D. to turn his back and hide his face (*vv.* 55–7) is probably meant to indicate that human reason can resist the temptation to despair by refusing to contemplate it. [**Erine: Medusa.**]

Gorgona, small island in the Mediterranean, about 20 miles S.W. of Leghorn; D. calls upon it and Capraia, another island further S., to come and block up the mouth of the Arno, in order that Pisa and its inhabitants may be annihilated, Inf. xxxiii. 82–4. [**Caprara.**]

Ampère, in his *Voyage Dantesque*, remarks upon this passage :—

'Cette imagination peut paraître bizarre et forcée si l'on regarde la carte; car l'île de la Gorgone est assez loin de l'embouchure de l'Arno, et j'avais toujours pensé ainsi jusqu'au jour où, étant monté sur la tour de Pise, je fus frappé de l'aspect que, de là, me présentait la Gorgone. Elle semblait fermer l'Arno. Je compris alors comment Dante avait pu avoir naturellement cette idée, qui m'avait semblé étrange, et son imagination fut justifiée à mes yeux. Il n'avait pas vu la Gorgone de la tour penchée, qui n'existait pas de son temps, mais de quelqu'une des nombreuses tours dont Pise était comme hérissée.'

Gostantino. [**Costantino.**]

Gostanza. [**Costanza.**]

Gottifredi, Duca, Duke Godfrey, i.e. Godfrey of Bouillon, the great Crusader, son of Count Eustace II of Bouillon in the Ardennes, born at Baisy (near Genappe in Belgium) circ. 1060. Godfrey, who was created Marquis of Antwerp and Duke of Lorraine by the Emperor Henry IV in reward for his services in the imperial cause, was one of the foremost leaders in the First Crusade, and was among the first to enter Jerusalem, when that city was captured, after a siege of five weeks, in 1099. On the foundation of a Christian kingdom of Jerusalem, he was unanimously elected sovereign; but he refused to wear a crown of gold where his Lord had worn a crown of thorns, and accepted, instead of the kingly title, the humbler designation of Defender and Baron of the Holy Sepulchre. During the single year of his rule he successfully repelled the Saracens, and drew up from the various feudal statutes of Europe the elaborate system of mediaeval jurisprudence known as the *Assizes of Jerusalem*. He died in 1100, and was buried in the Church of the Holy Sepulchre, his loss being bewailed by Mahometans as well as by Christians, on account of the impartiality and temperateness of his rule.

'The first rank both in war and council is justly due to Godfrey of Bouillon; and happy would it have been for the Crusaders if they had trusted themselves to the sole conduct of that accomplished hero, a worthy representative of Charlemagne, from whom he was descended in the female line.... His valour was matured by prudence and moderation; and his piety, though blind, was sincere; and in the tumult of a camp he practised the real and fictitious virtues of a convent. Superior to the private factions of the chiefs, he reserved his enmity for the enemies of Christ; and though he gained a kingdom by the attempt, his pure and disinterested zeal was acknowledged by his rivals.' (Gibbon.)

D. places Godfrey among those who had fought for the faith (*Spiriti Militanti*), in the Heaven of Mars, where his spirit is pointed out by Cacciaguida, Par. xviii. 47. [**Marte, Cielo di.**]

Gottus Mantuanus, Gotto of Mantua, a poet of whom nothing certain appears to be known beyond that he was a contemporary of D., who was personally acquainted with him.

D. mentions him as having introduced into his stanza an unrimed line, which he called the key, and states that Gotto had recited to him many good *canzoni* of his own composition, V. E. ii. 13^{26-30}.

Governo, now Governolo, town in Lombardy, about twelve miles from Mantua, on the right bank of the Mincio, close to where it falls into the Po. It is said to have been the scene of the interview between Attila and Pope Leo I, when the former was persuaded to spare Rome and quit Italy.

Virgil mentions it in connexion with the

founding of Mantua by Manto, Inf. xx. 78. [**Mantova: Mincio.**]

Graeci, Greeks, Canz. xxi. 4; V. E. i. 8^{20}; Mon. ii. $11^{53, 57}$. [**Greci**[1].]

Graffiacane, one of the ten demons in Bolgia 5 of Circle VIII of Hell (Malebolge), deputed by Malacoda to escort D. and Virgil, Inf. xxi. 122; *Graffiacan*, Inf. xxii. 34. In the boiling pitch where the Barrators are tortured G. sees one of the sinners, Ciampolo, with his snout above the surface, whom he hooks by the hair and drags to the bank, where he is questioned by Virgil, Inf. xxii. 31–6 [**Alichino: Ciampolo**]. Philalethes renders the name 'Hundekraller,' i.e. dog-mauler (the sinners being likened to *cani*, Inf. vi. 19; viii. 42).

Graii, Greeks, Mon. ii. 3^{80}. [**Greci**[1].]

Graius, Greek, Mon. ii. 7^{82}. [**Greci**[1].]

Graziano, Gratian (Franciscus Gratianus), founder of the science of canon law; born about the end of Cent. xi at Chiusi in Tuscany (or, according to some, at Carraria near Orvieto). In early life he appears to have become a Benedictine monk, and to have entered the Camaldulian monastery of Classe near Ravenna, whence he afterwards removed to that of San Felice at Bologna. Here he spent many years in the preparation of his great work, the celebrated *Concordia discordantium Canonum*, better known as the *Decretum Gratiani*, which was published between 1140 and 1150. In this work, which forms the first part of the *Corpus Juris Canonici*, and which he compiled from the Holy Scriptures, the Canons of the Apostles and of the Councils, the Decretals of the Popes, and the writings of the Fathers, Gratian brought into agreement the laws of the ecclesiastical and secular courts. [***Decretali:*** **Decretalistae.**]

D. places Gratian among the Doctors of the Church (*Spiriti Sapienti*), in the Heaven of the Sun, where his spirit is pointed out by St. Thomas Aquinas, who says of him, in allusion to his work on the canon and civil law, *l'uno e l'altro foro Aiutò*, Par. x. 104–5. [**Sole, Cielo di.**]

Greci[1], the Greeks, Inf. xxvi. 75; Purg. ix. 39; xxii. 88, 108; Par. v. 69; Conv. ii. 4^{39}; iv. 22^{35}; *Graeci*, Canz. xxi. 4; V. E. i. 8^{20}; Mon. ii. $11^{53, 57}$; *Graii*, Mon. ii. 3^{80}, 7^{82} [**Greco**]; Virgil warns D. not to address Ulysses and Diomed (in Bolgia 8 of Circle VIII of Hell), but to leave the speaking to him, as they, being Greeks, might be shy of D.'s speech, Inf. xxvi. 72–5 (*see below*); the Greeks (Ulysses and Diomed) persuade Achilles to leave Scyros, Purg. ix. 39 [**Achille: Sciro**]; the account of their siege of Thebes in the *Thebaid*, Purg. xxii. 88–9 [**Stazio: Tebe**]; the Greek poets in Limbo, Purg. xxii. 106–8 [**Limbo**]; *lo gran duca dei Greci*, i.e. Agamemnon, Par. v. 69 [**Agamemnone**]; the term *Protonoe* applied by the Greeks to the divine Intelligence, Conv. ii. 4^{38-9}; their term *hormen* (ὁρμήν) for the blind animal instinct (taken by D. from Cicero, *Acad. Quaest.* iv. 8; *De Fin.* iii. 7), Conv. iv. 21^{120}, 22^{35}; the Greeks dwell partly in Europe, partly in Asia, V. E. i. 8^{20-1}; called *Grai* by Virgil (*Aen.* viii. 135; iii. 163), Mon. ii. 3^{80}; (*Aen.* iv. 228), Mon. ii. 7^{82}; the struggle for supremacy between them and the Romans, under the leadership respectively of Pyrrhus and Fabricius, terminated in favour of the Romans, Mon. ii. 11^{53-9} [**Fabbrizio: Pirro**].

It is not altogether clear what D. means in the passage, Inf. xxvi. 72–5, where Virgil warns him not to address Ulysses and Diomed, lest they 'being Greeks' (*v.* 75) should be shy of his speech, but to leave himself to speak to them. Benvenuto asks why they should object to being addressed by the Tuscan D. any more than by the Lombard Virgil (who spoke to them, not in Greek, but in the Lombard dialect, as appears from Inf. xxvii. 19–21), and concludes that it was because V. knew Greek and had written of Greek heroes (of which he reminds them, *vv.* 80–2) :—

'Hic merito quaeritur quare isti graeci fuissent indignati loqui Danti, cum tamen Virgilius mantuanus ita esset latinus et italicus, sicut Dantes florentinus? Dicendum breviter, quod licet Virgilius esset latinus, tamen optime novit linguam graecam, et summopere conatus est imitari vestigia graecorum, ... et quia multa scripsit de gestis graecorum et potissime Ulyxis et Diomedis, ideo verisimiliter isti erant responsuri sibi sine indignatione.'

Some think that V. means to imply that Ulysses and Diomed were haughty and arrogant (thus Cary quotes a line from a sonnet attributed to D., 'Ed ella mi rispose, come un Greco'); others that they, having been famous personages in their own time, would not condescend to hold converse with an unknown individual like D. Castelvetro supposes that by 'Greeks' here V. means 'ancients.' He remarks that D. never converses with any of the ancients whom he encounters, whether of Greek, Roman, or any other nationality, but only with moderns; and he thinks that when V. speaks of Guido da Montefeltro as a 'Latin,' and bids D. address him ('Parla tu, questi è Latino,' Inf. xxvii. 33), he means that Guido is a modern. Philalethes observes :—

'Merkwürdig ist es, dass Dante sich nirgends mit Personen aus dem alten Griechenland in Unterredung einlässt, wogegen er häufig mit den neuern Italienern oder, wie er sich anderswo ausdrückt, mit Lateinern spricht. Sollte diess nicht auf die Unkenntniss der Griechischen Sprache deuten? Nur durch Virgil's Vermittelung ist ihm die Griechische Vorwelt aufgeschlossen.'

Greci[2], ancient noble family of Florence, extinct in D.'s day, mentioned by Cacciaguida (in the Heaven of Mars) as having been already in their decline in his time, Par. xvi. 89.

The Borgo de' Greci in Florence (which at the present time leads from the Piazza di San Firenze to the Piazza di Santa Croce) was named from them. Villani says of them :—

'Nel quartiere della porta santa Maria, ch'è oggi nel sesto di san Piero Scheraggio e quello di Borgo ... abitavano in Mercato nuovo grandi e

possenti . . . i Greci che fu loro tutto il borgo de' Greci, oggi sono finiti e spenti, salvo che n' ha in Bologna di loro legnaggio.' (iv. 13.)

Grecia, Greece; Virgil (addressing D.) refers to the Trojan war as the time 'quando Grecia fu di maschi vota' (all the men having departed to take part in the siege of Troy), Inf. xx. 108; in ancient Greece love was treated of in poetry, not by writers of the common tongue, but by men of letters, V. N. § 25[29–31].

Greco [1], a Greek; Sinon, the Greek who persuaded the Trojans to admit the wooden horse within their walls, *Sinon Greco*, Inf. xxx. 98; *il Greco*, *v.* 122; *il falso Greco*, Canz. xviii. 71 [**Sinone**: **Troia**]; the Greek poet most beloved by the Muses, i. e. Homer, Purg. xxii. 101–2 [**Omero**]; Constantine the Great, who transferred the seat of the Empire from Italy to Greece, Par. xx. 57 [**Costantino**].

Greco [2], the Greek language; Homer's poems, if translated from Greek into Latin, would lose their harmony and melody, just as the Psalter has done, which was translated from Hebrew into Greek, and thence into Latin, Conv. i. 7[91–103]; *filos* in Greek the same as *amatore* in Italian, Conv. iii. 11[47–51]; the animal instinct in man termed *hormen* (ὁρμὴν) in Greek, Conv. iv. 21[120–2] (cf. iv. 22[35]). [**Greci [1]**.]

Greco [3], Greek; Cicero's blame of the Romans (*De Fin.* i. 1) for praising 'Greek grammar' (i. e. Greek literature), at the expense of their own, Conv. i. 11[93–8] [***Finibus, De***]; the Greek proverb, that friends ought to have all things in common (from Cicero, *De Off.* i. 16: 'ut in Graecorum proverbio est: amicorum esse omnia communia'), Conv. iv. 1[16–18]; the Greek word *autentin*, according to Uguccione, the origin of the Italian *autore*, Conv. iv. 6[38–41] [**Uguccione [2]**].

Gregorio, Pope Gregory I, the Great, born at Rome, of a noble family, circ. 540. He was educated for the law, and when about 30 was elected prefect of Rome, which office he held for three years. On the death of his father he retired from public life, and gave up his whole fortune to public uses, founding monasteries and charitable institutions. In a monastery which he built in Rome he embraced the Benedictine rule, and spent his time in works of charity and devout exercises. About 579 he was appointed abbot, and also one of the seven deacons of the Roman Church. In 582 Pope Pelagius II sent him to Constantinople on a diplomatic mission, where he remained for more than three years. In 590, on the death of Pelagius, he was unanimously chosen as his successor, and, in spite of his reluctance, was crowned Pope in September of that year. His pontificate of 14 years was marked by extraordinary vigour and activity; he checked the aggressions of the Lombards, and restored order and tranquillity to Rome; in Italy and France he enforced stricter ecclesiastical discipline, and in England, Spain, and Africa he waged an effectual war against paganism and heresy. The story, told by Bede, of how he was fired with a desire to convert England, after seeing some English slaves in the market-place at Rome, is well known. He died at Rome, March 12, 604. The chief of his writings are the *Moralia*, an exposition of the book of Job in 35 books, his *Homilies* on Ezekiel, and on the Gospels, and his *Dialogues* in four books on the lives and miracles of the Italian saints, besides his *Letters*, written during his pontificate.

St. Gregory is mentioned in connexion with the legend (alluded to again, Par. xx. 106–17) that by his prayers he delivered the soul of the Emperor Trajan from hell, Purg. x. 75 [**Traiano**] *(see below)*; Beatrice (in the Crystalline Heaven) mentions him in connexion with the difference between his arrangement of the angelic orders and that of Dionysius, Par. xxviii. 133 [**Dionisio [2]**: **Gerarchia**]; D. reproaches the Italian Cardinals with the neglect of his writings and of those of other Fathers of the Church, Epist. viii. 7 [**Ambrosius**].

Some think St. Gregory is alluded to as one of the four elders, 'in humble guise,' in the mystical Procession in the Terrestrial Paradise (the other three being St. Ambrose, St. Augustine, and St. Jerome), Purg. xxix. 142. The reference is more probably to the four writers of the canonical Epistles. [**Processione.**]

The legend, alluded to by D. (Purg. x. 75; Par. xx. 106–17), that the Emperor Trajan was recalled to life from hell, through the intercession of Gregory the Great, in order that he might have room for repentance, was widely believed in the Middle Ages, and is repeatedly recounted by mediaeval writers. The following account is given by the Anonimo Fiorentino:—

'Santo Gregorio, veggendo dipinto in uno tempio una storia di Trajano in questa forma, che essendo rubellata allo imperio romano una città, Trajano, armato collo esercito suo, colle bandiere levate, et uscendo di Roma, il figliuolo del detto Trajano, ovvero d'uno suo principe, disavvedutamente avea morto uno figliuolo d'una vedova di Roma. Questa vedovella, nel mezzo delle schiere, portata dal dolore, prese il freno del cavallo di Trajano imperadore dicendo: Signore, fammi vendetta della morte del mio figliuolo. Trajano umilmente ristette dicendo: Aspettati tanto ch'io torni. Costei, impronta per lo dolore che aveva, disse: Et se tu non torni? Trajano umilmente le rispose: Quelli che terrà il luogo mio il ti farà. Costei, come dice nel testo, disse: Et a te che fia pro il bene che farà un altro? Costui fermossi, et fe fermare tutta la sua gente, et chiamò il figliuolo et privollo della eredità; et comandogli ch'egli fosse sempre figliuolo di costei. Ora, leggendo ciò,

e guardando santo Gregorio l'umiltà et la giustizia che fu in questo Trajano, mosso a pietà, per che era stato pagano, chè sapea bene che egli era dannato, si gettò in quel tempio in orazione, et pregò Iddio che dovesse perdonare a Trajano. Apparvegli uno agnolo dicendogli: Iddio t' ha esaudito; egli ha perdonato a Trajano, ma guardati che da questo punto innanzi tu non prieghi più per veruno che sia dannato: pur, di questa prosunzione, eleggi, o vuogli stare un dì in Purgatorio, o avere tutta tua vita le gotte, mal di stomaco, et mal di fianco. Santo Gregorio elesse innanzi la infermità. Fassi questione che, se Iddio avea condennata l'anima di Trajano allo 'nferno, con ciò sia cosa che la sentenzia d'Iddio è immobile et inflessibile, com' egli trasse Trajano d'inferno? Rispondesi che Iddio avea veduto che santo Gregorio dovea pregare per lui: non l'avea condennato, ma avealo riserbato, et non era ito allo 'nferno.'

St. Thomas Aquinas, who cites this case of St. Gregory's intercession for Trajan, attempts to reconcile it with the orthodox doctrine that prayer is of no avail for those in hell. He says:—

'Damascenus in sermone suo . . . narrat quod Gregorius pro Trajano orationem fundens, audivit vocem sibi divinitus dicentem: Vocem tuam audivi, et veniam Trajano do; cujus rei, ut Damascenus dicit in dicto sermone, testis est Oriens omnis et Occidens. Sed constat Trajanum in inferno fuisse. . . . De facto Trajani hoc modo potest probabiliter aestimari, quod precibus B. Gregorii ad vitam fuerit revocatus, et ita gratiam consecutus sit, per quam remissionem peccatorum habuit, et per consequens immunitatem a poena: sicut etiam apparet in omnibus illis qui fuerunt miraculose a mortuis suscitati, quorum plures constat idololatras et damnatos fuisse. De omnibus talibus enim similiter dici oportet, quod non erant in inferno finaliter deputati, sed secundum praesentem propriorum meritorum justitiam: secundum autem superiores causas, quibus praevidebantur ad vitam revocandi, erat aliter de eis disponendum. Vel dicendum, secundum quosdam, quod anima Trajani non fuit simpliciter a reatu poenae aeternae absoluta; sed ejus poena fuit suspensa ad tempus, scilicet usque ad diem judicii.' (S. T. iii, Suppl. Q. lxxi, A. 5.)

Gregorius, Pope Gregory the Great, Epist. viii. 7. [**Gregorio.**]

Greve, Val di. [**Valdigreve.**]

Griffolino], an alchemist of Arezzo, placed by D. among the Falsifiers in Bolgia 10 of Circle VIII of Hell (Malebolge); he is not named, but is alluded to as *l'uno* (*lebbroso*), Inf. xxix. 86, 92, 110; *l'Aretin*, Inf. xxx. 31; *egli*, *v.* 37 [**Falsatori**]. On their way through Bolgia 10 D. and Virgil see two spirits (Griffolino and Capocchio) seated back to back supporting each other, and scratching the scabs from their flesh (Inf. xxix. 73–84); V. addresses one of them (G.) and asks if any 'Latins' are among them (*vv.* 85–90); G. replies that both he and his comrade are 'Latins,' and asks V. who he is (*vv.* 91–3); V. tells him that he has brought D., who is alive, to show him Hell (*vv.* 94–6); thereupon the two spirits start apart and gaze at D. (*vv.* 97–9); at V.'s suggestion D. then asks them who they are (*vv.* 100–8); G. states that he belonged to Arezzo, and was burnt at the instance of Albero of Siena, because in jest he had offered to teach him to fly, and had not done so; he adds, however, that it was not on that account that he was in Hell, but because he had been an alchemist (*vv.* 109–20) [**Albero**]; after some talk with Capocchio, G.'s companion (*vv.* 121–39), D. and V. see two other spirits come rushing madly along, one of whom attacks Capocchio and drags him to the ground (xxx. 25–30); G., trembling with fear, informs D. that this is Gianni Schicchi (*vv.* 31–3); D. inquires who the other is (*vv.* 34–6), and G. replies that it is Myrrha (*vv.* 37–9), and describes how both she and Gianni had been guilty of falsification of the person (*vv.* 40–5) [**Capocchio**: **Gianni Schicchi**: **Mirra**].

According to the old commentators Griffolino pretended that he could teach Albero how to fly, in order to extract money from him; and it was his indignation at having been taken in and fleeced that led the latter to denounce G. as a magician. Benvenuto says:—

'Est breviter sciendum rem jocosam: fuit igitur in nobili civitate Senarum circa tempora autoris quidam magister Grifolinus de Aretio, magnus naturalis et alchimicus, qui astutissimus contraxit familiaritatem magnam cum quodam filio episcopi senensis, cui nomen erat Albarus, a quo sagaciter emungebat pecuniam et munera multa, quia ille cum lingua sua mirabili promittebat illi simplici et fatuo facere mirabilia magna. Inter alia, dum Albarus iste levissimus miraretur et laudaret Grifolinum, dicens: O quale est ingenium tuum! dixit Grifolinus: Certe scirem facere impossibilia per naturam. Quid diceres, si videres me patenter volare more avis per aërem? Albarus pinguis et pecuniosus expensis Crucifixi, coepit rogare, ut doceret eum artem volandi artificialiter, qui tamen erat per naturam levissimus ad volandum cum sua mente vanissima. Multa ergo dicebat, et plura promittebat. Sed Grifolinus ludificabatur eum, et dabat illi verba in solutum. Tandem Albarus videns se delusum et deceptum, conquestus est episcopo patri suo; qui accensus indignatione magna fecit formari unam inquisitionem contra eum, qualiter exercebat magicam, quam tamen ille ignorabat; et sub isto colore fecit eum igne cremari.'

The Anonimo Fiorentino says that G. pointed out to his dupe one of the particular advantages of being able to fly:—

'Vedi, Albero, e' sono poche cose ch' io non sappia fare: s' io volessi, io t' insegnerei volare; et s' egli ha in Siena veruna donna a cui tu voglia bene, poterai intrare in casa per le finestre volando.'

A somewhat different account is given in the Ottimo Comento:—

'Dice l'Aretino . . . ch' elli fu d'Arezzo, e uno Sanese, nome Alberto, il fece ardere non per archimia, ma perocchè li appuose ch' elli fosse ingiuratore di demonii, ed eretico in fede; e ciò si mosse a fare, perocchè 'l detto Aretino disse un die al detto Alberto: S' i' voless' io, volerei come uno uccello. Il Sanese volle che Griffolino glie le insegnasse: l'Aretino disse, che glie l' aveva detto per sollazzo; quelli indegnò, e poi in Firenze ad uno inquisitore de' Paterini, ch' era Sanese di nazione, e tenea che Alberto fosse suo figliuolo, il fece ardere . . . alcuni dicono che 'l fe' ardere al vescovo di Siena, ch' era suo padre.'

Grifone, the Griffin in the mystical Procession in the Terrestrial Paradise (commonly understood to be symbolical of Christ, its twofold nature, half lion, half eagle, representing the twofold nature of Christ, human and divine), Purg. xxix. 108; xxx. 8; xxxi. 113, 120; xxxii. 26, 43, 89; *la fiera, Ch' è sola una persona in duo nature*, Purg. xxxi. 80; *doppia fiera*, Purg. xxxi. 122; *animal binato*, Purg. xxxii. 47; *biforme fiera*, Purg. xxxii. 96. [**Processione.**]

Gualandi, noble Ghibelline family of Pisa, mentioned by Count Ugolino (in Circle IX of Hell), with the Sismondi and Lanfranchi, as having been foremost among those whom the Archbishop Ruggieri incited to work his destruction, Inf. xxxiii. 32.

Buti, who lectured on the *D. C.* in Pisa, says of these three families:—

'Queste sono tre case di gentiluomini della città di Pisa, di grande onore e di grande potenzia nell' antico; e benchè ancora sieno, pur sono molto mancate come l'altre famiglie antiche e l'altre cose.'

The tower in which Ugolino and his sons and grandsons were starved to death, and which thence got the name of 'Torre della Fame,' was called after this family 'la torre de' Gualandi alle Sette Vie.' It stood in the Piazza degli Anziani, nearly on the spot where the modern clock-tower in the Piazza dei Cavalieri now stands. It is said to have been destroyed in 1655. [**Ruggieri, Arcivescovo: Ugolino, Conte.**]

Gualdo, the village of Gualdo Tadino in Umbria, on the slopes of the Apennines, about 20 miles N.E. of Perugia, and 8 miles N. of Nocera; mentioned by St. Thomas Aquinas (in the Heaven of the Sun) in his description of the situation of Assisi, Par. xi. 48. St. T. says that Gualdo and Nocera (not to be confounded with Nocera in Apulia), which are in the upper valley of the Tupino, on the E. side of the ridge of Monte Subasio (on the S.W. slope of which stands Assisi), 'lament behind it (the ridge) for a grievous yoke' (*vv.* 47–8). Some take the 'greve giogo' to be this ridge, and understand the allusion to be to the inhospitable position of these two places; others think it refers to their political subjection to the Guelfs of Perugia. Benvenuto comments:—

'*Per greve giogo*, quia recipit ventum, frigus et incommoda a dicto monte. Alii tamen exponunt, propter grave jugum perusinorum, quia dictae terrae erant subditae dominio perusinorum; et istud fuit aliquando verum: sed prior expositio est melior.'

Gualdrada, daughter of Bellincion Berti de' Ravignani of Florence; through her marriage with Guido Guerra IV, the Conti Guidi traced their descent from the Ravignani [**Bellincion Berti**]. Jacopo Rusticucci mentions her as the grandmother of the Guido Guerra who is with him in Round 3 of Circle VII of Hell, calling her *la buona Gualdrada*, Inf. xvi. 37 [**Guidi, Conti: Guido Guerra**].

According to the old accounts Guido Guerra IV, otherwise known as Guido Vecchio (d. 1213), married Gualdrada at the instigation of the Emperor Otto IV. The story was that the Emperor, being in Florence, was struck with the beauty of the maiden and asked who she was. Bellincione replied that she was the daughter of a man who would be proud to let the Emperor kiss her; whereupon Gualdrada exclaimed that no man alive should kiss her save he who was to be her husband. The Emperor, delighted with her spirit, urged Guido, who was present, to ask her in marriage, and, the match having been made, dowered the couple with lands in the Casentino.

Villani tells the story as follows:—

'Questo conte Guido vecchio, onde poi tutti i conti Guidi sono discesi, prese per moglie la figliuola di messere Bellincione Berti de' Rovignani, ch' era il maggiore e 'l più onorato cavaliere di Firenze, e le sue case succedettono poi per retaggio a' conti, le quali furono a porta san Piero in su la porta vecchia. Quella donna ebbe nome Gualdrada, e per bellezza e bello parlare di lei la tolse, veggendola in santa Reparata coll' altre donne e donzelle di Firenze. Quando lo 'mperadore Otto quarto venne in Firenze, e veggendo le belle donne della città che in santa Reparata per lui erano raunate, questa pulcella più piacque allo 'mperadore; e 'l padre di lei dicendo allo 'mperadore ch' egli avea podere di fargliele basciare, la donzella rispose che già uomo vivente la bascerebbe se non fosse suo marito, per la quale parola lo 'mperadore molto la commendò; e il detto conte Guido preso d'amore di lei per la sua avvenentezza, e per consiglio del detto Otto imperadore, la si fece a moglie, non guardando perch' ella fosse di più basso lignaggio di lui, ne guardando a dote; onde tutti i conti Guidi sono nati del detto conte e della detta donna. . . . Il sopraddetto Otto imperadore privilegiò il detto conte Guido della signoria di Casentino. Avemo sì lungo parlato del detto conte Guido . . . perocchè fu valente uomo, e di lui sono tutti i conti Guidi discesi, e perch' e' suoi discendenti molto si mischiarono poi de' fatti di Firenze.' (v. 37.)

Boccaccio gives a similar account in his

Comento, 'secondochè soleva il venerabile uomo Coppo di Borghese Domenichi raccontare, al quale per certo furono le notabili cose della nostra città notissime.'

This story, however, savours more of romance than of history, for it appears from documentary evidence that Gualdrada was married to Guido Guerra about 1180, some twenty years before Otto IV was chosen Emperor. She was Guido's second wife, he having previously married Agnese, daughter of Guglielmo il Vecchio, Marquis of Monferrato. (See Latham, *Dante's Letters*, pp. 48–9.)

Gualterotti, ancient noble family of Florence, mentioned by Cacciaguida (in the Heaven of Mars), together with the Importuni, as having been of importance in his day, and as having had the Buondelmonti as their neighbours in the Borgo santo Apostolo, Par. xvi. 133.

Both families, who were Guelfs, had fallen into decay in D.'s time. Villani says of them:—

'In borgo santo Apostolo erano grandi Gualterotti e Importuni, che oggi sono popolani; i Buondelmonti erano nobili e antichi cittadini in contado, . . . prima si puosono Oltrarno, e poi tornarono in Borgo.' (iv. 13.)—'Nel sesto di Borgo furono guelfi la casa de' Bondelmonti, . . . la casa de' Gualterotti, e quella degl' Importuni.' (v. 39.)

The Ottimo Comento says of the Gualterotti:—

'Questi son pochi in numero, e meno in onore'; and of the Importuni: 'Di costoro appena è alcuno.'

The former, according to Ld. Vernon, were excluded from the magistracy in Florence in 1282, in 1293, and again in 1311. Some of the family were Ghibellines, and three of them were expelled as such in 1268.

Guanto, Ghent, on the Scheldt, the capital of East Flanders; mentioned by Hugh Capet (in Circle V of Purgatory), together with Douay, Lille, and Bruges, to indicate Flanders, in connexion with the cruel treatment of that country and its Count by Philip the Fair, Purg. xx. 46. [**Bruggia: Fiandra.**]

Guaschi, Gascons; St. Peter (in the Heaven of Fixed Stars), alluding to the simony of Clement V, who was a native of Gascony, and to the avarice of John XXII, who was a native of Cahors, says *Del sangue nostro Caorsini e Guaschi S'apparecchian di bere*, Par. xxvii. 58–9 [**Caorsino: Giovanni XXII**]; Cacciaguida (in the Heaven of Mars), alluding to Clement V's betrayal of the Emperor Henry VII, refers to him as *il Guasco*, Par. xvii. 82 [**Arrigo**[2]]; D. refers to Clement and his following as *Vascones*, Epist. viii. 11 [**Clemente**[2]].

Guasco, Gascon; *il Guasco*, i.e. Clement V, Par. xvii. 82. [**Guaschi.**]

Guascogna, Gascony, province in S.W. corner of France, which for many years was held by the kings of England, the French crown claiming homage from them in consideration of their tenure of it.

Hugh Capet (in Circle V of Purgatory) refers to the capture of Gascony from Edward I of England in 1294 by Philip the Fair, Purg. xx. 66 (*see below*); the province is alluded to by Nicholas III (in Bolgia 3 of Circle VIII of Hell) in connexion with the Gascon Pope Clement V, Inf. xix. 83 [**Clemente**[2]].

The incident alluded to by Hugh Capet (Purg. xx. 66) is related by Villani as follows:—

'Nell' anno 1293, avendo avuta battaglia e ruberia in mare tra' Guasconi che erano uomini del re d'Inghilterra, e' Normandi che sono sotto il re di Francia, della quale i Normandi ebbono il peggiore, e vegnendosi a dolere dell' ingiuria e dammaggio ricevuto da' Guasconi al loro re di Francia, lo re fece richiedere il re Adoardo d'Inghilterra (il quale per sorte tenea la Guascogna dovendone fare omaggio al re di Francia) che dovesse far fare l'ammenda alle sue genti, e venire personalmente a fare omaggio della detta Guascogna al re di Francia, e se ciò non facesse a certo termine a lui dato il re di Francia col suo consiglio de' dodici peri il privava del ducato di Guascogna. Per la qual cosa il re Adoardo, il quale era di grande cuore e prodezza, e per suo senno e valore fatte di grandi cose oltremare e di qua, isdegnò di non volere fare personalmente il detto omaggio, ma mandò in Francia Amondo suo fratello che facesse per lui, e soddisfacesse il dammaggio ricevuto per la gente del re di Francia. Ma per l'orgoglio e cuvidigia de' Franceschi, il re Filippo di Francia nol volle accettare, per avere cagione di torre al re d'Inghilterra la Guascogna, lungamente conceputa e desiderata. Per la qual cosa cominciò dura e aspera guerra tra' Franceschi e gl' Inghilesi in terra e in mare, onde molta gente morirono, e furono presi e diserti dall' una parte e dall' altra. . . . E 'l seguente anno il re Filippo di Francia mandò in Guascogna Messer Carlo di Valos suo fratello con grande cavalleria, e prese Bordello e molte terre e castella sopra il re d'Inghilterra, e in mare mise grande navilio in corso sopra gl' Inghilesi.' (viii. 4.)

Guascogna, Golfo di], the Gulf of Gascony, or Bay of Biscay; alluded to by St. Bonaventura (in the Heaven of the Sun) in his description of the situation of Calahorra, the birthplace of St. Dominic, as *l'onde Dietro alle quali . . . Lo sol talvolta ad ogni uom si nasconde* (i.e. the waters behind which the sun sinks during the summer solstice), Par. xii. 49–51. [**Callaroga.**]

Guccio de' Tarlati], one of the Tarlati of Pietramala in the territory of Arezzo, in which city they were the chiefs of the Ghibelline party; he is said by the old commentators (some of whom call him Cione, others Ciacco, but the majority Guccio) to be the person alluded to by D. as *l'altro* (*Aretino*) *che annegò correndo in caccia*, whom he saw in Antepurgatory among those who died a

violent death without absolution, but repented at the last moment, Purg. vi. 15. [**Anti-purgatorio.**]

According to Benvenuto he was uncle of the celebrated Guido Tarlati, Bishop of Arezzo, and was drowned in the Arno, his horse having run away with him, while in pursuit of some of the Bostoli, Guelf exiles from Arezzo, who had taken refuge in Castel di Rondine :—

'Ad sciendum quis fuerit iste innominatus, debes scire quod in civitate Aretii ex nobilibus de Petra Mala fuit unus dominus Tarlatus antiquus, qui genuit Angelum primogenitum; ex quo natus est Guido episcopus aretinus, famosus dominus Aretii, vir magnanimus et magnificus, nihil habens clericale, qui Aretium patriam suam magnis honoribus et multis decoravit. Ex dicto Tarlato natus est alius filius, nomine Zutius, patruus dicti episcopi, juvenis strenuus armorum. Hic, cum Tarlati gererent bellum cum Bostolis nobilibus de Aretio, qui exules recipiebant se in castello quod dicitur Rondine in Valle Arni, equitavit contra illos; et cum persequeretur quosdam, equus fortis transportavit ipsum in Arnum, et suffocatus est in quodam pelago. Cujus corpus inde extractum Bostoli ludibriose sagiptasse dicuntur; quapropter acerbum odium natum est inter partes.'

Other accounts state that he was drowned while trying to escape from the Bostoli (after the battle of Campaldino, in 1289, say some); thus Pietro di Dante says:—

'Alius, quem non nominat, de Aretio, et qui fugiendo necatus est, fuit Guccius de Petramala; qui dum ordinasset quamdam cavalcatam ad terram Laterinae contra certos de Bostolis ibi manentes, inimicantes ei, tunc dicti Bostoli cum gente Florentinorum ibi occultata aggressi sunt eum, et fugando eum in flumen Arni suffocatus est.'

The Ottimo Comento (with which Lana and Buti agree) says:—

'Questi fu uno giovane, che ebbe nome Cuccio de' Tarlati d'Arezzo, lo quale alla sconfitta di Bibbiena (i. e. Campaldino) fu molto perseguitato, e cacciato da quelli di Rondina; alla fine fuggendo, e quelli perseguendolo, fuggìo nel fiume d'Arno, e quivi annegò.'

The Anonimo Fiorentino :—

'Quei da Pietramala, al tempo ch'egliono tenevono Bibbiena, avendo guerra colla famiglia de' Bostoli d'Arezzo, andorono con loro brigata a Rondine, che 'l teneono i Bostoli: i Bostoli, ch' erono avvisati, aveano fatto celatamente raunata, et aveano avuto ajuto da' Fiorentini; onde avvenne che, come eglino s'appressorono a Rondine, i Bostoli uscirono fuori con loro brigata. Quei da Pietramala, veggendo il soperchio, fuggirono: Guccio da Pietramala, ch' è quelli di cui parla l'Auttore, correndo giunse al fiume d'Arno, et credendo potere valicare, si misse in Arno: Arno era grosso; di che finalmente v' affogò dentro.'

Guelfi, Guelfs, supporters of the Church, as opposed to the Ghibellines or supporters of the Empire; mentioned by name once only in the *D. C.*, viz. by the Emperor Justinian (in the Heaven of Mercury), who refers to their alliance with Charles II of Naples, Par. vi. 107 [**Carlo** 2]; and reproaches them with opposing the golden *fleurs-de-lys* of France to the Imperial Eagle, *vv.* 100–1 [**Aquila** 1]; Farinata degli Uberti (in Circle VI of Hell) refers to their discomfiture in 1248 and 1260, Inf. x. 46–8; D., addressing Farinata, reminds him that after each occasion the Guelfs contrived to regain the upper hand (viz. in 1251 and 1266), Inf. x. 49–50 [**Farinata**]; Oderisi (in Circle I of Purgatory), referring to the defeat of the Florentine Guelfs by the Ghibellines at Montaperti (Sep. 4, 1260), speaks of the former as *la rabbia fiorentina*, Purg. xi. 112–14 [**Montaperti**]; St. Peter (in the Heaven of Fixed Stars) alludes to the strife between the Guelfs and Ghibellines, Par. xxvii. 46–8 [**Ghibellini**].

Throughout the *D. C.* the *wolf* is symbolical of the Guelf party (doubtless from the association of the name), and, further, of the sin of avarice, and, as connected with these, of the Papal power and pretensions of the Church. Butler says :—

'How far the Guelf party, as a whole, can be connected otherwise than through their name with the sin which the wolf denotes, it is impossible to say; but it may be remarked that the trading classes for the most part held to it.'

The Guelf party generally is alluded to as *lupa*, Inf. i. 49; Purg. xx. 10; *lupi*, Par. xxvii. 55; the Florentine Guelfs are alluded to as *lupi*, Purg. xiv. 50, 59; Par. xxv. 6; *lupo*, Par. ix. 132; the Pisan Guelfs (Ugolino and his sons) as *il lupo e i lupicini*, Inf. xxxiii. 29. [**Ugolino, Conte.**]

The standard of the Guelf party, in Florence, bore the arms of Clement IV, over which later they placed a small scarlet lily, as is recorded by Villani :—

'Volle il papa Clemente che per suo amore la parte guelfa di Firenze portasse sempre la sua arme propria in bandiera e in suggello, la quale era, ed è, il campo bianco con una aguglia vermiglia in su uno serpente verde, la quale portarono e tennero poi, e fanno insino a' nostri presenti tempi; bene v' hanno poi aggiunto i guelfi uno giglietto vermiglio sopra il capo dell' aquila.' (vii. 2.)

Guercio Cavalcanti. [**Cavalcanti, Francesco de'.**]

Guerra, Guido. [**Guido Guerra.**]

Guglielmo[1], William, Count of Orange, who, under the name of Guillaume Fierebrace or Guillaume au Court-Nez, was the central figure of the twenty-four Old French *Chansons de Geste* (containing a total of nearly 130,000 lines) known as the *Geste de Guillaume*, in which his exploits against the Saracens in defence of Christendom are celebrated.

D. places William, together with his fellow-champion Renouard, another hero of the same *Geste*, among those who fought for the faith (*Spiriti Militanti*), in the Heaven of Mars, where their spirits are pointed out by Cacciaguida, Par. xviii. 46. [**Marte, Cielo di: Rinoardo.**]

In the *Chansons de Geste* William is represented as one of the twelve children of Count Aimeri of Narbonne, and of his wife Hermengart. After a series of adventures, in one of which he had his nose cut off by the Giant Corsolt (whence his sobriquet 'au Court-Nez'), he married Orable, daughter of Desramé, the Saracen King of Cordova, after she had been baptized by the name of Guibourc. Subsequently William was disastrously defeated by his father-in-law at the battle of Aliscans, in the neighbourhood of Arles. This defeat was afterwards avenged in a second great battle of Aliscans, where the victory of William's army was mainly due to the prowess of Renouard. The latter, commonly known as 'Rainouart au tinel,' from the immense club which was his favourite weapon, was a son of Desramé and brother of Orable. He had been sold into slavery in France, and served for some time as scullion in the royal kitchen, until William, observing his immense strength, enrolled him in his army and made him his companion in arms. After the second battle of Aliscans, in which Renouard engaged eleven of the Saracen chiefs successively in single combat, and by his prowess saved the Frankish host from another disastrous defeat, he was baptized, and married Aélis, the daughter of the Emperor. Finally both William and Renouard entered a monastery, where the former received the title of saint. The most important poem in the *Geste de Guillaume* is that entitled *Aliscans*, which was composed probably about the middle of Cent. xii. It is the chief authority for the (legendary) exploits both of William and Renouard. The author of this poem, which was written probably circ. 1170 by Jendeu de Brie in Sicily, anticipates D. in placing the Count of Orange in Paradise:—

'Si est sains; Diex l'a fait beneïr
En paradis celestre.' (*vv.* 641–2.)

Historically speaking, William, Count of Orange, was of Northern French origin; he was born towards the middle of Cent. viii, his parents, Theodoric and Alde, being probably of royal descent. William in his youth was attached to the court of Charlemagne, and became one of the most trusted councillors and warriors of the Frankish king. Nothing precise is known of him until the year 790, when he was appointed Duke of Septimanie (or of Toulouse or Aquitaine) by Charlemagne. His most glorious achievement belongs to the year 793, when Hescham, the Caliph of Cordova (788–796), having proclaimed the *Jehad* or holy war, invaded France with an army of 50,000 men and penetrated as far as Narbonne. William went to meet the invaders, encountered them at Villedaigne, near the river Orbieu, and gave them battle. Though defeated, his heroic efforts checked the Saracen advance and compelled them to return to Spain. By William's valour on this occasion France was once more saved from the Saracens, as she had been saved sixty years before (Oct. 732) by Charles Martel at Poitiers. In 801 (or 803) William took a chief part in the capture of Barcelona from the Saracens by the forces of Louis, King of Aquitaine. In 804 he founded the monastery of Gellone (St. Guillem du Désert) near Montpellier in the diocese of Lodève, into which he retired, June 29, 806. Here he died in the odour of sanctity, May 28, 812, two years before Charlemagne. He was afterwards canonized as St. William of Gellone. The dates of William's career fall entirely within the reign of Charlemagne, but romance has assigned his chief actions to the reign of Louis le Débonnaire (814–843), doubtless owing to the fact that he was at the head of Louis' council for several years, whilst the latter was King of Aquitaine. (See Léon Gautier, *Épopées Françaises*, iv. 72–3.)

Guglielmo[2], William II, the Good, King of Sicily and Naples in the Norman line, 1166–1189; he was son (born 1154) of William I, the Bad (1153–1166) (so called on account of his cruelty towards his rebellious barons), and married (in 1177) Joan, youngest daughter of Henry II of England, by whom he had no issue. On his death, at the age of 35, the crown of Sicily passed to his cousin Tancred, whose son and successor, William III, was dispossessed by the Emperor Henry VI, who, as Duke of Swabia, had married Constance, the aunt of William II, and heiress presumptive to the throne. The kingdom of the two Sicilies thus passed to the Hohenstaufen line, in the person of Frederick I (afterwards Emperor as Frederick II), the son of Henry VI and Constance. [**Cicilia: Costanza**[1]: **Arrigo**[5]: **Table iv.**]

William II is placed in the Heaven of Jupiter among the spirits of those who loved and exercised justice (*Spiriti Giudicanti*), Par. xx. 62; *quel*, *v.* 61; *il giusto rege*, *v.* 65 [**Giove, Cielo di**]; the Eagle, who points out his spirit to D., and speaks of him as 'the just king,' says that Sicily deplores William's death, and laments that Charles II of Anjou and Frederick II of Aragon are still alive (*vv.* 62–3) [**Aquila**[2]: **Carlo**[2]: **Federico**[3]].

William II's reign was as beneficial to his subjects as that of his father had been the reverse; he was a zealous champion of the Church, and spent the large treasures left by William I in founding and endowing pious institutions. His death was sincerely lamented by the Sicilians, who 'in later times looked back to the rule of this admirable prince, just as our oppressed forefathers talked of the good laws of Edward the Confessor.'

Gibbon thus sums up the results of his reign:—

'The youth, innocence, and beauty of William the Second, endeared him to the nation; the factions were reconciled; the laws were revived; and from the manhood to the premature death of that amiable prince, Sicily enjoyed a short season of peace, justice, and happiness, whose value was

enhanced by the remembrance of the past and the dread of futurity.'

Philalethes quotes the concluding lines of a popular ballad upon William:—

'Rex Gulielmus abiit, non obiit,
Rex ille magnificus, pacificus,
Cujus vita placuit Deo et hominibus,
Ejus semper spiritus Deo vivat caelitus.'

On his tomb was written simply, 'Hic situs est bonus rex Gulielmus.' Benvenuto says of him:—

'Iste fuit optimus regum sui temporis in justitia, liberalitate, clementia, et omni virtute heroica.'

The following account of his court, which represents the popular estimate, is given by the Anonimo Fiorentino:—

'Questo re Guglielmo fue uno uomo giusto e ragionevole, et amava gli suoi sudditi di dilezione regale, la quale fae differenzia dalla iniqua tirannia; e teneali in tanta pace e trastullo, che si potea estimare uno paradiso terrestre. Costui era liberalissimo, e non era cavaliere, nè d'altra condizione uomo, che fosse in sua corte, o che passasse per quelle contrade, che da lui non fosse proveduto. Era lo dono proporzionato a sua virtude. Ben teneva egli questa regola negli uomini di corte, che, se in sua corte venia uno cattivo uomo di corte, o mal parlante, incontanente era conosciuto per quegli che sopra ciò erano posti, e ad esso gli erano donate robe, per che avessono cagione di partirsi; s' erano tanto conoscenti, sì si partiano, se non, cortesemente gli era dato commiato; e se a lui andava uno virtudioso e curiale, a questo similemente era donato; ma continuo lo teneano in speranza di maggior dono; e con tali genti erano sì legati che raro si partivano. Per la quale regola in quella corte si trovava d'ogni perfezion gente: quivi erano buoni dicitori in rima; quivi erano escellentissimi cantatori; quivi erano persone d'ogni sollazzo, che si può pensare virtudioso et onesto. In questa corte era tanta tranquillità che gli abitanti e sudditi notavano in allegrezza.'

Guglielmo [3], William VII (or V), surnamed Spadalunga ('Longsword'), Marquis of Montferrat and Canavese, 1254–1292. D. places him among the Negligent Princes, but in an inferior position as being of lower rank, in the valley of flowers in Antepurgatory, Purg. vii. 133–6 [**Antipurgatorio**]; some think that he is 'il buono Marchese di Monferrato,' who is commended for his liberality, Conv. iv. 11[126–7], but the reference is almost certainly to his ancestor, Boniface II [**Monferrato**].

William, who was the son of Boniface III, Marquis of Montferrat and titular King of Salonica (1225–1254), was twice married—first, in 1257, to Isabella, daughter of Richard Earl of Gloucester, by whom he had two daughters, Isabella (married in 1271 to Don Juan, son of Alphonso X of Castile), and Iolanthe (called Irene by the Greeks, married in 1284 to Andronicus Paleologus II, Emperor of Constantinople); secondly, in 1271, to Beatrice, daughter of Alphonso X of Castile (and sister of Don Juan to whom his eldest daughter, Isabella, had been married), by whom he had a son John, who succeeded him (1292–1305), and a daughter Alasia [**Johannes** 3].

Shortly after his accession to power William took advantage of internal dissensions in several of the independent Lombard cities to reduce them to subjection. In 1264 he made an alliance with Charles I of Anjou and aided him in his descent into Italy (Vill. vii. 4); but he vigorously opposed him later, when Charles, after the defeat of Manfred and the conquest of Naples, attempted the subjugation of Lombardy. In 1281 William was at the head of a powerful Ghibelline league, which included Milan, Vercelli, Novara, Tortona, Alessandria, Asti, Como, and Pavia; in consequence, however, of the expulsion of his vicar from Milan in 1282 by Otto Visconti, Archbishop of Milan, several of these towns, Vercelli, Tortona, and Pavia, seceded from the league and joined the Guelfs. By the help of his son-in-law, the Emperor of Constantinople, he reduced Tortona; and Vercelli and Pavia submitted to him soon after. In 1290 he marched against Alessandria to quell a rising which had been fostered by the people of Asti, but he was taken prisoner by the Alessandrians, and placed in an iron cage, in which he died (Feb. 6, 1292), after having been exhibited like a wild beast for seventeen months. In order to avenge his death, his son and successor, John I, declared war against Alessandria, but the Alessandrians, with the help of Matteo Visconti, invaded the territory of Montferrat and took possession of Trino, Pontestura, Moncalvo, and several other places. It is to this war that D. alludes, Purg. vii. 135–6 [**Alessandria**]. On the death of John in 1305 the marquisate of Montferrat passed to his nephew, Theodore Paleologus, second son of Irene (Iolanthe) and Andronicus Paleologus [**Table xix**].

Benvenuto gives the following account of William of Montferrat, who appears to have incurred the deadly hatred of the cities he subjected:—

'Iste fuit Guillielmus marchio Montisferrati, vir ferox et crudus, tamen valens et potens, qui fuit aliquando capitaneus Mediolani contra Papiam. Iste anno Domini .MCCXC. cum ivisset cum paucis ad civitatem Alexandriae, Alexandrini ad instantiam Astensium, quibus marchio erat inimicus, ceperunt eum proditorie, acceptis magnis pecuniis ab Astensibus, qui sunt pecuniosiores omnibus italicis, caeteris paribus, quia sunt magni usurarii; et mortuus est in carcere praedictorum captivus; imo unus civis saltavit crudeliter super corpus defuncti, et cepit caput ejus cum manibus, et percussit ad terram.'

Villani, whose account is incomplete, says:—

'Nel detto tempo (1290) il marchese di Monferrato, il quale essendo venuto nella città d'Aless-

andria in Lombardia, ch' egli tenea sotto sua signoria, i cittadini di quella, a petizione e sommossa degli Astigiani di cui egli era nimico (e ciò fu per gli molti danari ch'elli spesono ne' traditori d'Alessandria), i quali per tradimento presono il detto marchese e misonlo in pregione . . .' (vii. 142.)

Guglielmo Aldobrandesco, Count of Santafiora in the Sienese Maremma [**Santafiora**]; mentioned by his son Omberto (in Circle I of Purgatory), Purg. xi. 59; *un gran Tosco, v.* 58 [**Omberto**].

According to a Sienese chronicler, quoted by Philalethes from Muratori, Guglielmo, who was very powerful in Tuscany and was constantly at war with the Sienese, was imprisoned by them for six months in 1227:—

'In questo anno stette il Conte Guglielmo di Santa Fiore sei mesi in prigione in Siena.'

Owing to his animosity against the Sienese, Guglielmo appears to have abandoned the Ghibelline principles of his house, and to have allied himself with the Florentines and Tuscan Guelfs. He was included in the peace which was arranged between Florence and Siena in 1254, and died shortly after. [**Aldobrandeschi.**]

Guglielmo Borsiere. [**Borsiere, Guglielmo.**]

Guglielmo Marchese. [**Guglielmo**[3].]

Guglielmo di Monferrato. [**Guglielmo**[3].]

Guglielmo di Nogaret], William of Nogaret, a French knight, minister of Philip the Fair, who, with Sciarra Colonna, led the attack upon Boniface VIII at Anagni; he and Sciarra are referred to by Hugh Capet (in Circle V of Purgatory), in connexion with the death of Boniface, as *vivi ladroni* ('living,' because, unlike the two thieves who were crucified with Christ, they did not suffer the death they deserved), Purg. xx. 90. [**Alagna.**]

The grandfather of William of Nogaret (from whom the family of La Vallette claim descent) was burnt alive as an Albigensian heretic—a fact to which, according to Villani, Boniface made allusion when threatened by William:—

'Intra gli altri lo schernì messer Guiglielmo di Lunghereto di Proenza, savio cherico e sottile, che per lo re di Francia avea menato il trattato, donde era preso, e minacciollo, dicendo di menarlo legato a Leone sopra Rodano, e quivi in generale concilio il farebbe disporre e condannare. Il magnanimo papa gli rispuose ch' era contento d'essere condannato e disposto per gli paterini com' era egli, e 'l padre e la madre arsi per paterini; onde messer Guiglielmo rimase confuso e vergognato.' (viii. 63.)

The majority of the old commentators (some of whom take *i vivi ladroni* to be the Cardinals, 'perocchè rubano tutto il mondo') do not mention William by name. In the comment of the Anonimo Fiorentino he appears under the strange guise of 'Giullo dell' Ungheretto,' which is a corruption probably of the version of his name given by Villani. Gower, who introduces the story of Boniface into the *Confessio Amantis* (Bk. ii), gives the name as 'Sire Guilliam de Langharet.'

Guidi, Conti, powerful family of Lombard origin, whose possessions lay chiefly in Tuscany and Romagna. They are frequently referred to in the *D. C.*:—Cacciaguida (in the Heaven of Mars) speaks of them as *i Conti*, 'the Counts' *par excellence*, in connexion with their sale of the castle of Montemurlo to the Florentines, Par. xvi. 64 [**Montemurlo**]; and refers to the whole family under the name of an individual Count, *il Conte Guido*, in connexion with their descent from the Ravignani, Par. xvi. 98 [**Ravignani**]; Guido del Duca (in Circle II of Purgatory), in tracing the course of the Arno, alludes to the men of Casentino as *brutti porci*, with especial reference doubtless to the Conti Guidi, who were lords of Porciano, Purg. xiv. 43 [**Arno**]; individual members of the family referred to are Guido Guerra, Inf. xvi. 34–9 [**Guido Guerra**]; Aghinolfo da Romena, Inf. xxx. 77 [**Aghinolfo**]; Alessandro da Romena, Inf. xxx. 77 [**Alessandro**[1]]; Guido da Romena, Inf. xxx. 77 [**Guido**[3]]; Federico Novello da Battifolle, Purg. vi. 17 [**Federico Novello**]; Uberto and Guido da Romena, Epist. ii. *tit.* [**Guido de Romena**].

The following account of the Conti Guidi is given by Latham (*Dante's Letters*, pp. 38 ff.):—

'During the eleventh, twelfth, and thirteenth centuries the Guidi were certainly one of the richest and most powerful families of Italy. They gradually extended their influence in every direction from their original possessions in the higher valleys of the Apennines, purchasing or conquering one castle after another, until, as Villani says (iv. 1), they were lords of nearly the whole of Romagna. In the Casentino, which is entirely watered by the Arno, they established their principal seats, in the castles of Poppi, Romena, and Porciano; several other members of the family settled on the other side of the mountains, in the strongholds of Bagno and Montegranelli, to which vast territories, watered by the Savio, were tributary. They also possessed strong castles in the country of Dovadola and Modigliana, through which flows the stream which takes its rise near San Godenzo, and from its slow and placid course is called at first Acquacheta, but in the valley of the Badia di San Benedetto in Alpe, to-day almost destroyed, changes its name to Montone. They possessed this ample domain with the fullest authority, as the diplomas given to them by Emperors from Barbarossa to Charles IV, which speak of valuable services rendered by them, fully testify. Their castles and strongholds were innumerable, grand and solid in construction, as

Guidi, Conti

the frequent ruins still to be found in the Casentino, the Val di Sieve, and Romagna testify. The monasteries and many churches that they endowed also confirm the reputation of the family for extraordinary power and riches.

In the thirteenth century we find the Guidi occupying important positions, such as podestà, captain of the people, imperial or papal vicar, and sometimes as Church dignitaries, not only in the Romagnolese towns of Faenza, Cesena, and Forlì, but also in the Tuscan towns of Pistoja, Arezzo, Pisa, and even Florence.

At first sight it seems astonishing that such power and influence could decay, but the fact is easily explained when we learn that, on account of their Lombard origin, the Guidi divided their property equally among their male children, and observed no law of primogeniture; and also that they were surrounded by growing communes, who were always searching for opportunities to increase their own territories at the expense of the bordering barons; and that Florence, Siena, Arezzo, Bologna, Faenza, Forlì, Ravenna, and many other places, made themselves strong by despoiling this and that count of his estates, now by force of arms, now by treaty. Florence even went so far as to make a law by which her citizens were prohibited from intermarrying with the Guidi on pain of a fine of four thousand lire, and which further declared that all the children of such a union would be considered illegitimate, and thus incapable of succeeding to the property of their parents.

Like almost all the Italian nobles of that time, who were principally of Lombard or German origin, the Guidi were for a long time loyal adherents of the Empire; not because of any attachment to the Empire as an institution,—an idea which their own ambitious schemes entirely precluded,—but because their frequent quarrels among themselves very often necessitated their calling on the Emperor for protection, who invariably took the part of the weak against the strong. As early as the latter part of the eleventh century, however, we find them closely allied with the great Countess Matilda of Tuscany, and hence siding with Gregory VII against Henry IV; and in the thirteenth century we find them, especially the Romena branch of the family, constantly shifting from side to side, now Guelf, now Ghibelline . . .

Villani says in his chronicle (iv. 1; v. 37) that the founder of the family, whom he calls Guido, came to Italy with the Emperor Otto III at the end of the tenth century, and was made Count Palatine of Tuscany, and rewarded with Modigliana in Romagna; but nevertheless the most remote notices of the family start with Tegrimo, Count Palatine of Tuscany, about whom little is known, except that he was a Lombard. He is mentioned in documents as early as 927, and owed the countship of Modigliana to his wife Engelrada, of the house of the Onesti in Ravenna. . . . Villani goes on to relate that the Guidi became lords of almost the whole of Romagna, with their capital at Ravenna; but that on account of their tyranny the people rose up and slew them, only one being saved, a child, called Guido, who was in Modigliana with his nurse, and who afterwards took the name of Bevisangue. But there can be no doubt that the child's real name was Tegrimo, and that he was named after his grandfather, the founder of the family. The name of Bevisangue was given to him because, when he revenged himself upon the slayers of his parents, his savage hatred caused him to lick their blood from his sword.'

The descent of the Conti Guidi from the original Tegrimo down to the Guido Guerra, who married 'the good Gualdrada' (Inf. xvi. 37), is shown on **Table xxiv.** Their subsequent descent from the Ravignani, referred to by Cacciaguida (Par. xvi. 97–9), was as follows:—Guido Guerra IV, called also Guido Vecchio, married Gualdrada, daughter of Bellincion Berti de' Ravignani, by whom he had five sons and two daughters [**Gualdrada: Bellincion Berti**]. One of these sons, Ruggero, died in Sicily in 1225; from the other four, Tegrimo, Aghinolfo, Guido, and Marcovaldo, descended the four different branches of the Guido family, which are distinguished by the names of their respective estates. From Tegrimo descended the Counts of Modigliana and Porciano, known as the Porciano line; from Aghinolfo, the Counts of Romena; from Guido, those of Bagno and Battifolle, known as the Bagno line; and from Marcovaldo, those of Dovadola. (See **Table xxiv. A. B. C. D**; and Witte, *Dante und die Grafen Guidi*, in *Dante-Forschungen*, ii. pp. 194–236.)

Villani's account of the descent of the Conti Guidi, which is somewhat confused, is as follows:—

'Al tempo di questo Otto [terzo] assai de' suoi baroni rimasono signori in Toscana e in Lombardia. Intra gli altri fu il cominciamento de' conti Guidi, il quale il primo ebbe nome Guido, che 'l fece conte Palatino, e diegli il contado di Modigliana in Romagna; e poi i suoi discendenti furono quasi signori di tutta Romagna, infino che furono cacciati di Ravenna, e tutti morti dal popolo di Ravenna per loro oltraggi, salvo uno picciolo fanciullo ch' ebbe nome Guido, soprannomato Sangue, per li suoi, che furono tutti in sangue morti; il quale poi per lo 'mperadore Otto quarto fu fatto signore in Casentino, e questi fu quelli che tolse per moglie in Firenze la contessa Gualdrada, figliuola che fu del buono messere Bellincione Berti de' Rovignani onorevole cittadino di Firenze.' (iv. 1.) . . . 'Negli anni di Cristo 1213 morì il conte Guido vecchio, del quale rimasono cinque figliuoli, ma l'uno morio e lasciò reda della sua parte quelli ch' ebbono Poppi, perocchè di lui non rimasono figliuoli; poi de' quattro figliuoli sono discesi tutti i conti Guidi. Questo conte Guido, la sua progenia si dice che anticamente furono d'Alamagna grandi baroni, i quali passarono con Otto imperadore, il quale diede loro il contado di Modigliana in Romagna, e di là rimasono; e poi i loro discendenti per loro podere furono signori quasi di tutta Romagna, e faceano loro capo in Ravenna, ma per soperchi ch' elli usarono a' cittadini di loro donne, e d'altre tirannie, a romore di popolo furono cacciati in uno giorno, corsi, e morti in Ravenna, che nullo ne

campò piccolo o grande, se non uno picciolino fanciullo ch' avea nome Guido, il quale era a Modigliana a balia, il quale fu soprannomato Guido Besangue per lo molesto de' suoi. . . . Questo Guido fu padre del detto conte Guido vecchio, onde poi tutti i conti Guidi sono discesi. Questo conte Guido vecchio prese per moglie la figliuola di messere Bellincione Berti de' Rovignani di Firenze . . . onde tutti i conti Guidi sono nati del detto conte e della detta donna in questo modo; che, come dice di sopra, ne rimasono quattro figliuoli, che ne discesono rede; il primo ebbe nome Guiglielmo di cui nacque il conte Guido Novello e'l conte Simone: questi furono ghibellini, ma per oltraggi che Guido Novello fece al conte Simone suo fratello per la parte del suo patrimonio, si fece guelfo e s'allegò co' guelfi di Firenze, e di questo Simone nacque il conte Guido da Battifolle: l'altro figliuolo ebbe nome Ruggeri, onde nacquero il conte Guido Guerra, e'l conte Salvatico, e questi tennero parte guelfa: l'altro ebbe nome Guido da Romena, onde sono discesi quegli da Romena, gli quali sono stati guelfi e ghibellini: l'altro fu il conte Tegrimo, onde sono quegli da Porciano, e sempre furono ghibellini.' (v. 37.)

Guido [1], Guido Cavalcanti, Inf. x. 63; Purg. xi. 97; Son. xxxii. 1. [**Cavalcanti, Guido.**]

Guido [2], Guido del Cassero, Inf. xxviii. 77. [**Cassero, Guido del.**]

Guido [3], Guido da Romena, one of the Conti Guidi, who with his brothers, Alessandro and Aghinolfo, induced Maestro Adamo to counterfeit the Florentine gold florin, Inf. xxx. 77. [**Adamo** [2]**: Guidi, Conti.**]

Guido [4], name of two Italian poets, of whom Oderisi (in Circle I of Purgatory) says that one has eclipsed the fame of the other, *ha tolto l'uno all' altro Guido La gloria della lingua*, Purg. xi. 97–8. According to the most general interpretation, the meaning of this statement is that Guido Cavalcanti, the Florentine poet, surpassed Guido Guinicelli, the Bolognese poet; e. g. Benvenuto says:—

'Hic poeta adducit aliud exemplum aliorum modernorum, quorum uterque fuit pulcer inventor rhythmorum in lingua materna. Unus vocatus est Guido Guinicellus de Bononia . . . Alter vero vocatus est Guido de Cavalcantibus de Florentia, sine comparatione excellentior eo, quia fuit magnus philosophus, de quo jam multa dicta sunt Inferni capitulo x, ubi poeta commendavit eum a scientia; hic vero commendat eum ab eloquentia.'

Some, however, think that, while *l'un Guido* refers to Guido Cavalcanti, *l'altro* refers to Guido delle Colonne. Others again suppose *l'uno* to refer to Guido Guinicelli, and *l'altro* to Guittone d'Arezzo. [**Cavalcanti, Guido: Guinicelli, Guido: Guittone: Guido delle Colonne.**]

Oderisi goes on to say (*vv.* 98–9) that possibly one was already born who would eclipse the fame of both the Guidi. Most of the commentators think this refers to Dante himself. Others take it merely in a general way, as illustrating the uncertainty of fame. Benvenuto, who evidently understands it of D., mentions a strange suggestion, viz. that the reference is to a third Guido, to wit, Guido Novello da Polenta, D.'s host at Ravenna; he says:—

'Et certe hic praeclarus non solum expulit istos de possessione, sed et omnes alios ante se, et post se usque in hodiernam diem. Aliqui tamen volunt quod poeta noster loquatur hic de quodam tertio Guidone, scilicet de domino Guidone de Polenta Novello, sub quo vixit et mortuus est; qui fuit vir satis intelligens et eloquens: sed non credo.'

Guido Aretinus, Guittone d'Arezzo, V. E. ii. 6^{86-7}. [**Guittone.**]

Guido Bonatti. [**Bonatti, Guido.**]

Guido Cavalcanti. [**Cavalcanti, Guido.**]

Guido, Conte, one of the Conti Guidi, the singular being used for the plural to indicate the whole family, Par. xvi. 98. [**Guidi, Conti.**]

Guido Florentinus, Guido Cavalcanti, V. E. i. 13^{36}; ii. $12^{16, 62}$. [**Cavalcanti, Guido.**]

Guido Ghisilerius, Guido Ghisilieri, V. E. i. 15^{42}; ii. 12^{40}. [**Ghisilerius, Guido.**]

Guido Guerra, one of the Conti Guidi of the Dovadola line; he was eldest son of Marcovaldo, the fourth son of Guido Guerra IV and of Gualdrada de' Ravignani. Villani, however, makes him the son of Marcovaldo's eldest brother, Ruggero, who, as a matter of fact, died without issue [**Guidi, Conti: Table D**]. Guido is one of the Florentines (the other two being Jacopo Rusticucci and Teghiaio Aldobrandi) seen by D. among the Sodomites in Round 3 of Circle VII of Hell, Inf. xvi. 4 [**Sodomiti**]; he is named to D. by Jacopo Rusticucci, who describes him as the grandson of the good Gualdrada, and praises both his wisdom and his valour, *vv.* 34–9 [**Gualdrada**].

This Guido Guerra was a zealous Guelf, although his family before him appear to have belonged to the Imperial party. His earliest exploit was the relief of Ostina (about 20 miles S.E. of Florence), which was besieged by the Ghibellines (1250); he thus gave the impulse to the reaction in favour of the Guelfs in Florence. In 1255 he was sent by the Florentine Guelfs, at the head of 500 horse, to the relief of Orvieto, which was at war with the Ghibellines of Viterbo; and he proceeded, without instructions, to expel the Ghibellines from Arezzo and to take possession of the city, which was at the time at peace with Florence. The Florentines disavowed his proceedings and reinstated the Ghibellines, but Guido refused to retire from Arezzo except on payment of a large sum, which was advanced to

the Aretines by the Florentines for the purpose of buying him off (Villani, vi. 61). Guido Guerra was one of those who attempted to dissuade the Florentine Guelfs from undertaking the disastrous expedition against Siena in 1260, which resulted in the defeat at Montaperti, and the ruin of the Guelf party in Florence (Vill. vi. 77) [**Aldobrandi, Tegghiaio**]. In consequence of this reverse the Guelfs fled from Florence and took refuge in Romagna, where Guido acted as their leader. At the battle of Benevento (1266) he materially contributed to the defeat of Manfred, his troop of Florentine and Tuscan Guelfs doing such good service on behalf of Charles of Anjou that Manfred exclaimed bitterly, 'Where are my Ghibellines for whom I have made such sacrifices?' (Vill. vii. 8). After the expulsion of Guido Novello and the most prominent Ghibellines from Florence (1266), the lordship of the city was offered to Charles of Anjou for 10 years, and he appointed Guido Guerra as his Vicar in Tuscany; the latter thus replaced his Ghibelline cousin, Guido Novello, who had been Manfred's Vicar in Tuscany and Podestà of Florence. Guido Guerra died in 1272 at Montevarchi in the Valdarno, where he usually resided. The following character of him is given by Filippo Villani:—

'Fu uomo di grande animo, che sempre pensava e desiderava cose grandi, uomo gagliardo e bellicoso, e di fatti d'arme peritissimo. . . . Fu molto guelfo, spesso capitano, sprezzatore de' pericoli, e quasi troppo sollecito ne' casi subiti, d'ingegno e d'animo maraviglioso, donde spesso i fatti quasi perduti riparava, e spesso quasi tolse di mano la vittoria a' nemici; d'animo alto e liberale, e giocondo molto, da' cavalieri amato, cupido di gloria, ma per l'opere buone da lui fatte . . . Morendo senza figliuoli, lasciò erede il comune di Firenze . . . Fu chiamato Guerra per lo continuo uso della guerra, nella quale infino da giovane era invecchiato, di quella mirabilmente dilettandosi.'

Benvenuto says of him:—

'Describit autor dictum comitem a nomine proprio, et ab agnomine proprio, dicens: *Guido Guerra ebbe nome*; et bene sibi convenit utrumque, quia fuit magnanimus dux multorum, et bene guidavit et fuit magnus guerriger, et vir bellicosus multum . . . Hic comes Guido Guerra, tempore quo Carolus primus vocatus est ab Ecclesia, venit in Italiam contra Manfredum, ivit cum fere cccc equitibus florentinis exulibus obviam Guidoni de Monforte, qui ducebat exercitum Caroli per terram usque Mantuam; deinde transiverunt per Bononiam, Romandiolam, Marchiam et Ducatum, et non potuerunt transire per Tusciam, quia tota erat sub parte ghibellina, et dominio Manfredi; unde multum temporis expendiderunt in via; tandem appulerunt Romam, ubi erat Carolus. Postea Guido cum suis fuit in expugnatione sancti Germani; deinde fuit in bello quod habuit Carolus contra Manfredum apud Beneventum.'

Guido Guinicelli, the most illustrious of the Italian poets prior to D., belonged to the family of the Principi of Bologna, in which city he was born circ. 1230; his father was probably Guinicello di Bartolomeo de' Principi, who died before 1275 leaving five sons, though some think his father was Guinicello di Magnano; his mother was Guglielmina, daughter of Ugolino Ghisilieri, and first cousin of Opizzino, the father of the poet Guido Ghisilieri, with whom Guido Guinicelli was thus connected [**Ghisilieri, Guido: Table xxv**]. Guido married Beatrice della Fratta, by whom he left a son Guido. In 1270 he was Podestà of Castelfranco; in 1274, when the Ghibelline Lambertazzi were expelled from Bologna, Guido with the rest of the Principi, who belonged to the same party, was forced to leave his native city; it is not known where he took refuge, but it is supposed that he went to Verona; he is said to have died in exile in 1276, but this date is uncertain; in any case he died before 1300, since D. speaks of him in the *D. C.* (Purg. xxvi. 92) as already dead at the date of the Vision. (See A. Bongioanni, *Guido Guinizelli*, in *Giorn. Dant.* iv. 161–9.)

Guido Guinicelli, who at first was a great admirer of Guittone d'Arezzo, but afterwards condemned him (cf. Purg. xxvi. 124–6), became the centre of a school of Bolognese poets, which included Fabruzzo de' Lambertazzi, Guido Ghisilieri, and Onesto Bolognese; and from him sprang subsequently the illustrious school of the 'dolce stil nuovo' (Purg. xxiv. 57), the school of Lapo Gianni, Guido Cavalcanti, Cino da Pistoja, and of Dante himself, who acknowledges Guido as his father:—

> . . . 'il padre
> Mio e degli altri miei miglior, che mai
> Rime d'amor usar dolci e leggiadre.'
>
> (Purg. xxvi. 97–9.)

The extant poems of Guido Guinicelli, several of which are quoted by D., consist of *canzoni*, sonnets, and *ballate*, dealing for the most part with love, some being of a satiric turn. (See D'Ancona and Bacci, *Lett. Ital.*, i. 81–6.)

D. places Guido among the Lustful in Circle VII of Purgatory, Purg. xxvi. 92; *un* (*spirito*), *v.* 25; *colei* (*anima*), *v.* 74; *il padre mio*, *v.* 97; *lui*, *vv.* 101, 112; *egli*, *v.* 106 [**Lussuriosi**]. As D., in company with Virgil and Statius, proceeds through the Circle where the sins of lust are purged, certain of the spirits, noticing that D. casts a shadow, ask him by the mouth of one of their number (Guido) how it is that he has come there with his corporeal body (Purg. xxvi. 7–25); after an interval (*vv.* 26–51), D. replies that he is on his way upward in quest of grace, and asks in his turn who they and their companions are (*vv.* 52–66); when they have recovered from their astonishment at hearing that D. is alive, Guido, acting as spokesman once more, informs D. of the nature of the sins which they are expiating,

and concludes by naming himself (*vv.* 67–93); on hearing the name of Guido Guinicelli D. expresses his grief at finding him there, calling him his father, and after gazing at him fondly offers to serve him as he can (*vv.* 94–105); Guido, touched by D.'s affectionate expressions, asks the reason of his love for himself (*vv.* 106–11); D., in reply, refers to his admiration for Guido's poems (*vv.* 112–14); Guido rejoins that Arnaut Daniel was a better poet than himself, and adds that the reputation of Giraut de Borneil was exaggerated, as had been that of Guittone d'Arezzo (*vv.* 115–26); then, after begging for D.'s prayers, he disappears through the fire and D. sees him no more (*vv.* 127–35) [**Arnaut Daniel: Gerardus de Borneil: Guittone**].

Guido is several times mentioned in D.'s other works; he is spoken of as 'quel nobile Guido Guinicelli,' Conv. iv. 20^{67}; 'dominus Guido Guinicelli,' V. E. i. 9^{28}; 'maximus G. G.,' V. E. i. 15^{41-2}; 'maximus Guido,' V. E. i. 15^{47}; and simply named, V. E. ii. 5^{41}, 6^{66}; he is referred to as 'il Saggio,' Son. x. 2 (V. N. § 20^{14}); and, according to the most general interpretation, as 'l'altro Guido,' Purg. xi. 97 [**Guido** [4]]; ranked by D. below Arnaut Daniel, Purg. xxvi. 115–17; his saying that 'love and the gentle heart are one,' Son. x. 1–2 (V. N. § 20^{13-14}); that an imperfect gem cannot receive the celestial virtue, Conv. iv. 20^{64-7} (*see below*); coupled with Guido Ghisilieri, Fabruzzo de' Lambertazzi, and Onesto Bolognese, as having rejected the Bolognese dialect, V. E. i. 15^{41-52}; his employment of the endecasyllabic line, an example being quoted, V. E. ii. 5^{41-2}; his *canzoni* written in the most illustrious style, the first line of one of them being quoted, V. E. ii. 6^{66-7}; his *canzone*, 'Al cor gentil ripara sempre Amore,' quoted, Conv. iv. 20^{64-9}; V. E. i. 9^{28-30}; ii. 5^{42}; and alluded to, Son. x. 1–2 (V. N. § 20^{13-14}); Inf. v. 100 (*see below*); his *canzone* (now lost), 'Madonna, il fermo core,' V. E. i. 15^{48}; his *canzone*, 'Tegno di folle impresa allo ver dire,' V. E. ii. 6^{67}.

The famous *canzone* of Guido Guinicelli, to which D. so often refers, begins as follows:—

'Al cor gentil ripara sempre Amore (Conv. iv. 20^{68}; V. E. ii. 5^{42})
Come a la selva augello in la verdura:
Nè fe' Amore avanti gentil core, (V. E. i. 9^{29-30})
Nè gentil core avanti Amor, Natura;
Ch' adesso che fue il Sole
Sì tosto lo splendore fue lucente,
Nè fue avanti il Sole.
E prende Amore in gentilezza loco
Così propriamente
Come clarore in clarità di foco.
Foco d'amore in gentil cor s'apprende, (Inf. v. 100)
Come vertute in pietra preziosa: (Conv. iv. 20^{64-6})
Chè dalla stella valor non discende,
Avanti 'l Sol la faccia gentil cosa:
Poi che n' ha tratto fuore
Per sua forza, lo Sol ciò che lì è vile,
La stella 'i da valore.
Così lo cor, ch'è fatto da Natura
Schietto, puro e gentile,
Donna, a guisa di stella, lo innamura.'

Benvenuto says of Guido:—

'Iste fuit miles bononiensis de clarissima familia Principum. . . . Guinicelli enim fuerunt unum membrum de Principibus pulsis de Bononia seditione civili, quia imperiales erant. Fuit ipse Guido vir prudens, eloquens, inveniens egregie pulcra dicta materna; sicut autem erat ardentis ingenii et linguae, ita ardentis luxuriae, quales multi inveniuntur saepe. O quot viri virtuosi caetera bona hac labe deformaverunt!'

The Anonimo Fiorentino:—

'Fu valente uomo in scienzia, et grande et pulito et famoso dicitore in rima; et fu quelli che innovò il modo et lo stilo del dire in rima, et recollo al modo d'oggi; chè prima a lui si parlava con più grosso stilo et più materiale; et fu quelli a cui scrisse ser Bonagiunta orbiciani da Lucca, riprendendolo, per che gli paressi, o per invidia, d'avere tratte le cose in rima fuori dell' uso antico, et per forza di scrittura et di scienzia parlare in rima. . . . Fece messer Guido molte cose in rima, di grande ingegno et di gran sentenzia.'

Rajna states that the correct form of the poet's name is not *Guinicelli*, but *Guinizelli*, his father's name *Guinizello* being the diminutive of *Guìnizo*.

Guido Maximus. [**Guido Guinicelli.**]

Guido Montefeltrano, Guido, Count of Montefeltro, the great Ghibelline captain—called by Villani 'il più sagace e il più sottile uomo di guerra ch' al suo tempo fosse in Italia . . . savio e sottile d'ingegno di guerra più che niuno che fosse al suo tempo' (vii. 80, 44), by Dino Compagni 'il buono conte Guido da Montefeltro di cui graziosa fama volò per tutto il mondo' (ii. 33), and by Salimbene 'Homo nobilis et sensatus et discretus et morigeratus, liberalis et curialis et largus, strenuus miles et probus in armis et doctus ad bellum'—was born in 1223. The chief facts of his career are as follows:—

In 1274, after the expulsion of the Lambertazzi, the Ghibelline party of Bologna, he was summoned to take command of them and of the Ghibellines of Romagna (Vill. vii. 44). In June 1275 at the head of the combined forces of the Ghibellines of Romagna and the exiled Ghibellines of Bologna and Florence he won a decisive victory at Ponte san Procolo, between Faenza and Imola, over the Guelfs with the Geremei of Bologna under Malatesta da Rimini (Vill. vii. 48), in which nearly 7,000 Guelfs are said to have been killed and 4,000 taken prisoners. In September of the same year he again defeated the Guelfs at Reversano nęar Cesena, and took possession of the latter town, whence he expelled Malatesta, and of Cervia. In 1276, having been appointed captain of Forlì, he besieged and took Bagnacavallo. In 1282 he held Forlì against the French troops of Martin IV, under the command of Giovanni de Appia (called by Villani, Gianni de Pà), Count of Romagna,

on whom he inflicted severe loss (Inf. xxvii. 44) [**Forlì**]; but in the following year he was driven out by the inhabitants, who had come to terms with the Pope, and nearly the whole of Romagna submitted to the Church (Vill. vii. 80–2). In 1286 Guido himself made his submission to the Pope (Honorius IV), and was reconciled to the Church, but was banished to Piedmont (Vill. vii. 108). About three years later, however, having been elected captain of the Pisan Ghibellines, he returned from exile and went to Pisa, where his arrival was followed by the murder of Count Ugolino; for this act of disobedience the Pope excommunicated him and his family, and laid Pisa under an interdict (Vill. vii. 128). Under his leadership the Pisans gained some successes against the Florentines, including the capture of Pontadera in 1291 (Vill. vii. 148); but in 1293, on peace being made between Pisa and Florence, he was dismissed (Vill. viii. 2). In 1292 he made himself master of Urbino, which he held and defended against Malatestino of Rimini, who was at that time Podestà of Cesena. Shortly afterwards he was once more reconciled to the Church, and in 1296 he joined the Franciscan order (Inf. xxvii. 67). In the following year he was induced by Boniface VIII to leave his retirement in order to give him advice as to the reduction of the stronghold of Palestrina, which the Colonna family was holding against him (Vill. viii. 23) [**Colonnesi**].

'In an access of devotion, Guido, now grown old, had taken the habit and vows of St. Francis, divorced his wife, given up his wealth, obtained remission of his sins, first from Celestine, afterwards from Boniface, and was living in quiet in a convent at Ancona. He was summoned from his cell on his allegiance to the Pope, and, with plenary absolution for his broken vows, commanded to inspect the walls, and give his counsel on the best means of reducing the stubborn citadel. The old soldier surveyed the impregnable defences, and then, requiring still further absolution for any crime of which he might be guilty, uttered his memorable oracle: *Lunga promessa con l'attender corto* (Inf. xxvii. 110). The large promises were made, and in reliance upon them the Colonnas opened their gates and duly submitted to the Pope; but Boniface had no sooner accomplished his object than he ordered the city to be razed to the ground.' (Milman.)

Guido (whose son Buonconte was killed at the battle of Campaldino in 1289, while fighting on the Ghibelline side) died in September, 1298, at the age of 75, in the Franciscan monastery at Assisi, where he was buried (according to Angioli, *Storia del convento d'Assisi*):—

'Guidus Montis Feltri, Urbini Comes, ac princeps . . . in ordine pie ac umiliter vixit, errata lacrimis et jejuniis diluens, et religiosissime in sacra Assisiensi domo obiit, ac in ea tumulatus est.'

Guido Montefeltrano

Benvenuto states, on the other hand, that Guido died and was buried at Ancona; he says with reference to his supposed conversion:—

'Dominus Malatesta, cum narraretur sibi a quodam familiari, quod comes Guido erat factus frater minor, respondit: caveamus ergo ne fieret guardianus Arimini. . . . Devote assumpsit habitum, humiliter servavit regulam, et patienter tulit paupertatem; unde saepe visus est ire publice mendicando panem per Anconam, in qua mortuus est et sepultus; et multa audivi de eo, per quae poterat satis sperari de ejus salute.'

The Anonimo Fiorentino tells the following anecdote of Guido as a monk:—

'Nell'ultimo, pentutosi et confessatosi, si arrendè a Dio, et fecesi frate dell'ordine di santo Francesco; et dicesi di lui che, andando una fiata verso Fano, increscendogli, montò in su una asina d'uno che andava per la via: egli era sprezzato, et non si curava; in sulla entrata di Fano molti asini ch'erano ivi alla porta incominciorono a ragghiare; uomini ch'erano ivi cominciorono a ridere; il Conte, benchè fosse frate, s'adirò et disse queste parole: Io sono stato già intorno a Fano con più centinaja d'uomini a cavallo che questi non sono asini; et disse vero, però che sempre, mentre poteo, pericolò Romagna.'

D. places Guido, on account of his wicked advice to Pope Boniface, among the Counsellors of evil in Bolgia 8 of Circle VIII of Hell (Malebolge), Inf. xxvii. 4–132; *un' altra* (*fiamma*), *v.* 4; *fuoco*, *v.* 14; *questi*, *v.* 33; *anima*, *v.* 36; *fuoco*, *v.* 58; *fiamma*, *vv.* 63, 131; *questi*, *v.* 127; *egli*, *v.* 130 [**Consiglieri Frodolenti**].

After Ulysses has finished his story, another spirit (that of Guido da Montefeltro), accosting D. and Virgil out of its flame, asks for news of Romagna, and then describes the hill-country of Montefeltro to which in life he had belonged (Inf. xxvii. 4–30) [**Montefeltro**]; D., at Virgil's bidding, addresses Guido, he being a 'Latin,' and tells him of the present state of Romagna (*vv.* 31–54); he then asks the spirit who he is (*vv.* 55–7); Guido in his reply does not name himself, but relates how he became a Franciscan monk, in hopes of making amends for his past life (*vv.* 58–69), and how Boniface VIII led him back to his former sins (*vv.* 70–2); he then explains that while in the flesh 'his doings were not lion-like but like those of a fox' (a quotation from Cicero, *Off.* i. 13), and that he had been famed far and wide for his cunning and subtle ways (*vv.* 73–8); that in the decline of life he repented and retired from the world (*vv.* 79–84), but Boniface sought him out and required his aid against the Colonna cardinals, urging him, under promise of absolution, to give his advice as to the capture of Palestrina (*vv.* 85–105); whereupon he yielded and told the Pope that by 'long promise with short keeping' he would

attain his end (*vv.* 106–11); Guido concludes by describing how after his death St. Francis came for his soul, which was claimed and carried off to Hell by one of the 'black cherubim' (*vv.* 112–23), and condemned by Minos to the eighth circle (*vv.* 124–9); his story over, he disappears, his flame writhing in woe, while D. and V. continue on their way (*vv.* 130–6).

In the *Convivio*, D. speaks of Guido as 'il nobilissimo nostro Latino Guido Montefeltrano,' and couples him with Lancelot as having, like him, devoted himself to religion at the end of his days :—

'Oh miseri e vili che colle vele alte correte a questo porto: e là dove dovreste riposare, per lo impeto del vento rompete, e perdete voi medesimi là ove tanto camminato avete! Certo il cavaliere Lancilotto non volle entrare colle vele alte, nè il nobilissimo nostro Latino Guido Montefeltrano. Bene questi nobili calaron le vele delle mondane operazioni, chè nella loro lunga età a religione si rendèro, ogni mondano diletto e opera diponendo.' (iv. 28^{135-45}.)

It is noticeable that D. repeats this same nautical metaphor in connexion with Guido in the *D. C.* (Inf. xxvii. 79–81).

Guido da Castel, -ello. [Castel, Guido da.]

Guido da Montefeltro. [Guido Montefeltrano.]

Guido da Polenta. [Polenta.]

Guido da Prata, a native of Romagna, mentioned by Guido del Duca (in Circle II of Purgatory), together with Ugolino d'Azzo, among the former worthies of Romagna, Purg. xiv. 104.

Lana and several other old commentators state that Guido was a native of Forlì; while the Ottimo and others make him a native of Prata, a village near Faenza; as a matter of fact he appears to have belonged to Ravenna, where members of his family were domiciled in the middle of Cent. xii. Benvenuto, bearing in mind that Ugolino d'Azzo, with whom Guido is coupled, belonged to the Tuscan family of the Ubaldini, thinks Guido came from the Prata in Tuscany, which is about 25 miles S.W. of Siena, and about 50 from Florence. There is little doubt, however, that the Prata in question is the village (now called Prada) in Romagna, between Forlì, Faenza, and Ravenna, about 2 miles S. of Russi. [Prata.]

Guido da Prata, who is mentioned in documents in the years 1184, 1222, 1225, and 1228 (in which last year he was present with Arrigo Mainardi at a council in Ravenna), appears to have been a person of some importance in Ravenna, and to have been possessed of considerable landed property in the neighbourhood of that city; he died probably between 1235 and 1245, in which year he is mentioned as being no longer alive. (See Casini, *Dante e la Romagna.*)

Guido da Romena. [Guido de Romena.]

Guido de Florentia, Guido Cavalcanti, V. E. ii. 12^{16}. [Cavalcanti, Guido.]

Guido de Ghisileriis. [Ghisilerius, Guido.]

Guido de Romena, one of the Conti Guidi of the Romena branch, to whom, and his elder brother Uberto, D. addressed a letter on the death of their uncle Alessandro, Epist. ii. *tit.*

Uberto and Guido were the sons of Aghinolfo da Romena, who with his brothers Alessandro and Guido was implicated in the crime of forging the Florentine florin, for which Maestro Adamo suffered death (Inf. xxx. 46–90). [Adamo, Maestro: Guidi, Conti: Table xxiv. B.]

Guido del Cassero. [Cassero, Guido del.]

Guido del Duca, gentleman of Bertinoro, near Forlì, in Romagna; he was the son of Giovanni del Duca of the Onesti family of Ravenna (to which also belonged San Romualdo and Pietro degli Onesti). In the latter half of Cent. xii the Onesti had relations with Bertinoro, where Guido's father settled with his family, and (probably) died. The earliest mention of Guido, who was evidently a person of mark, occurs in a document dated May 4, 1199, in which he is described as holding the office of judge to the Podestà of Rimini. In 1202, and again in 1204, he is mentioned as playing an important part in the affairs of Romagna, both times in connexion with Pier Traversaro (Purg. xiv. 98), whose adherent he appears to have been. In 1218, Pier Traversaro, with the help of his Ghibelline friends, and especially of the Mainardi of Bertinoro, made himself master of Ravenna, and expelled the Guelfs from the city. The latter, in revenge, seized Bertinoro, destroyed the houses belonging to the Mainardi, and drove out all Piero's adherents; among them was Guido del Duca, who at this time apparently, together with his family, betook himself to Ravenna, his father's native place, and resided there under the protection of Pier Traversaro. Some ten years later (in 1229) Guido's name appears as witness to a deed at Ravenna; this being the last mention of him that can be found, it is supposed that he died shortly after that date. (See Casini, *Dante e la Romagna.*) Benvenuto, who describes Guido as 'quidam vir nobilis et prudens de Bretenorio,' relates that when he died his friend, Arrigo Mainardi of Bertinoro (Purg. xiv. 97), caused the bench on which they used to sit together to be sawn in two,

since there was no one worthy to take his place:—

'Eo mortuo, fecit secari lignum per medium in quo soliti erant ambo sedere, asserens quod non remanserat alius similis in liberalitate et honorificentia.'

D. places Guido, together with Rinieri da Calboli, among the Envious in Circle II of Purgatory, Purg. xiv. 81; *l'uno* (*spirto*), *vv.* 7, 10; *quei*, *v.* 24; *l'ombra*, *v.* 28; *l'una* (*anima*), *v.* 73; *lo spirto*, *v.* 76; *anima cara*, *v.* 127; *lo spirto di Romagna*, Purg. xv. 44 [**Invidiosi**]. As D. and Virgil pass on their way through the Circle of the Envious they hear two spirits (those of Guido del Duca and Rinieri da Calboli) conversing, and wondering at D.'s advent there while still alive (Purg. xiv. 1–8); one of them (Guido) addresses D., and asks who he is and whence he comes (*vv.* 9–15); D. in reply indicates that he is a Florentine, and was born on the banks of the Arno, but he avoids naming the river (*vv.* 16–21); Guido and Rinieri notice this, and the latter asks the reason (*vv.* 22–7); Guido then, addressing Rinieri, traces the course of the Arno from its source to its mouth, making bitter reflexions on the various people through whose territory it flows (*vv.* 28–54) [**Arno**]; then, still addressing R., Guido describes the ferocious doings of his grandson, Fulcieri da Calboli, who as Podestà of Florence wrought such havoc among the Bianchi (*vv.* 55–66) [**Fulcieri**]; D., noting the distress of R. at Guido's words, asks their names (*vv.* 67–75); the latter complies with D.'s request, naming first himself, with an outburst against envy, which had been his bane in life (*vv.* 76–87), and then Rinieri, whom he describes as 'the prize and honour of the house of Calboli,' adding that none of his descendants have equalled him in worth (*vv.* 88–90) [**Rinier**[1]]; Guido then breaks out into a long lament over the degeneracy of the men of Romagna, mentioning the names of many of those who took part in the struggle between Guelfs and Ghibellines for supremacy in that part of Italy (*vv.* 91–123); he concludes with a prayer to D. to leave him, as he feels more inclined to weep than to talk (*vv.* 124–6); D. and V. thereupon pass on their way (*vv.* 127–9); later on, as they ascend to the next Circle, D. asks V. for an explanation of a phrase (*v.* 87) which Guido had employed (Purg. xv. 40–5).

Guido delle Colonne. [**Colonne, Guido delle.**]

Guido di Carpigna. [**Carpigna, Guido di.**]

Guido di Monforte], Guy de Montfort, son of Simon de Montfort, Earl of Leicester (who was killed at the battle of Evesham, Aug. 4, 1265), and Eleanor, daughter of King John of England. In revenge for his father's death, and for the indignities offered to his corpse, Guy murdered his first cousin, Prince Henry 'of Almain,' son of Richard, Earl of Cornwall, and King of the Romans, in the church of San Silvestro at Viterbo. This atrocious crime, which happened in 1271, is popularly believed to have been committed at the moment of the elevation of the Host, when Henry was on his knees. [**Table x.**]

D. places Guy among the Murderers in Round 1 of Circle VII of Hell, where his shade is pointed out by Nessus ('un' ombra dall' un canto sola'), who, in allusion to his crime, says of him, *Colui fesse in grembo a Dio Lo cor che in sul Tamigi ancor si cola*, Inf. xii. 118–20. [**Arrigo**[6]: **Omicide.**]

Guy is represented as being apart from the others (*v.* 118) either to mark the enormity of his crime (which is Benvenuto's view,—'propter singulare maleficium enormiter commissum'), or, as Butler suggests, because being an Englishman he was nationally outside the Empire (cf. Inf. iv. 129; Purg. vii. 131).

The incident took place during the assembly of the Cardinals at Viterbo for the election of a successor to Clement IV. Charles I of Naples, who was Papal Vicar in Tuscany, Guy de Montfort being his deputy, arrived in Viterbo with the object of hastening the proceedings, bringing with him Philip, King of France, and Prince Henry, who were on their way home from the Crusade. The murder was committed, according to some accounts, at the Mass, known as the 'Messa dello Scrutinio,' said early in the day, when the Cardinals gave their votes. After the deed Guy exclaimed, 'I have had my revenge'; whereupon a bystander reminded him that his father's body had been trailed, to which Guy replied by returning to the church, seizing the Prince's corpse by the hair, and dragging it out into the open street. He then mounted his horse and rode off unmolested to the Maremma to the estate of his father-in-law, Conte Rosso degli Aldobrandini, whose daughter he had married not many months before.

Villani gives the following account of the occurrence:—

'Essendo i sopraddetti signori in Viterbo, avvenne una laida e abbominevole cosa sotto la guardia del re Carlo: che essendo Arrigo, figliuolo del re Ricciardo . . . in una chiesa alla messa, celebrandosi a quell' ora il sacrificio del corpo di Cristo, Guido conte di Monforte, il quale era per lo re Carlo vicario in Toscana, non guardando reverenza di Dio nè del re Carlo suo signore, uccise di sua mano con uno stocco il detto Arrigo, per vendetta del conte Simone di Monforte suo padre, morto a sua colpa per lo re d'Inghilterra . . . Come per la detta vendetta fu morto il conte Arrigo . . . la corte si turbò forte, dando di ciò grande riprensione al re Carlo, che ciò non dovea sofferire, e se l'avesse saputo non lo dovea lasciare scampare senza vendetta. Ma il detto conte Guido prov-

veduto di compagnia di gente d'arme a cavallo e a piè, non solamente gli bastò d'avere fatto il detto omicidio; perchè uno cavaliere il domandò che egli avea fatto; e egli rispose: *j'ai fait ma vangeance*; e quello cavaliero disse: *comment? votre père fut traîné*; incontanente tornò nella chiesa e prese Arrigo per gli capelli, e così morto il tranò infino fuori della chiesa villanamente; e fatto il detto sacrilegio, e omicidio, si partì di Viterbo, e andonne sano e salvo in Maremma nelle terre del conte Rosso suo suocero.' (vii. 39.)

Guidoguerra. [Guido Guerra.]

Guiglielmo. [Guglielmo.]

Guinicelli, Guido. [Guido Guinicelli.]

Guinizelli. [Guinicelli.]

Guiscardo, Roberto, Robert Guiscard, Duke of Apulia and Calabria, sixth of the twelve sons of Tancred de Hauteville, was born at Hauteville near Coutances in Normandy about 1015. While still a youth he left his father's castle and went to Apulia, where his three elder brothers, William Bras-de-fer, Drogo, and Humphrey had already established a footing as military adventurers. Here he gradually won his way with his sword. In 1053 he took a prominent part in the battle of Civitella, which resulted in the defeat and captivity of Pope Leo IX. On the death of his brother Humphrey in 1057, Robert, who had earned the nickname of Guiscard (i.e. Sagacious or Cunning), succeeded to the chief command of the Norman troops. In 1059 he was confirmed by Pope Nicholas II in the title of Duke of Apulia and Calabria, which had already been bestowed upon him by his soldiery, and was at the same time appointed Gonfalonier of the Church. For the next 21 years he was continually engaged, together with his youngest brother Roger, in warlike operations against the Greeks and Saracens in the S. of Italy and in Sicily. In 1081 he undertook an expedition against Alexius Comnenus, the Byzantine Emperor, ostensibly on behalf of the deposed Emperor Michael VII, to whose son his daughter Helen was betrothed. Having defeated Alexius at Durazzo (1082), he was on his way to Constantinople, when he was summoned back by Pope Gregory VII, his suzerain, who was besieged in Rome by the Emperor Henry IV. After capturing and sacking the city (May, 1084), Robert placed the Pope in safety at Salerno, and returned to the East to continue his operations against Alexius. While still engaged in active warfare he died of pestilence in the island of Cephalonia, July 17, 1085, aged upwards of 70. He was succeeded in the dukedom of Apulia by his younger son Roger Bursa, whose son William died without issue in 1127; while Robert's younger brother Roger retained the sovereignty of Sicily with the title of Count. Subsequently the two titles of Apulia and Sicily were united in the person of Count Roger's son, Roger I, the first of the Norman Kings of the Two Sicilies. [**Cicilia: Table iv.**]

D. mentions Robert Guiscard in connexion with 'the schismatic Greeks and unbelieving Saracens' and their adherents in Apulia whom he conquered, Inf. xxviii. 14 [**Puglia**]; he is placed, together with Godfrey of Bouillon, among the Christian warriors who have fought for the faith (*Spiriti Militanti*), in the Heaven of Mars, Par. xviii. 48 [**Marte, Cielo di**].

Villani, who gives a long and somewhat confused account of the Normans in Sicily and of Robert Guiscard and his descendants (iv. 18–20), dwells particularly upon Robert's services to the Church:—

'In questi tempi, gli anni di Cristo 1070, passò in Italia Ruberto Guiscardo duca de' Normandi, il quale per sua prodezza e senno fece grandi cose e operò in servigio di santa Chiesa contro ad Arrigo terzo (*sic*) imperadore che la perseguitava, e contro Alessio imperadore, e contro a' Viniziani . . . per la qual cosa egli fu fatto signore di Cicilia e di Puglia colla confermagione di santa Chiesa, e gli suoi discendenti appresso infino al tempo d'Arrigo di Soavia, padre di Federigo secondo, ne furono re e signori.' (iv. 18.)

Gibbon gives the following account of Robert Guiscard:—

'The pedigree of Robert Guiscard is variously deduced from the peasants and the dukes of Normandy . . . His genuine descent may be ascribed to the second or middle order of private nobility. He sprang from a race of *valvassors* or *bannerets*, of the diocese of Coutances, in the Lower Normandy; the castle of Hauteville was their honourable seat; his father Tancred was conspicuous in the court and army of the duke; and his military service was furnished by ten soldiers, or knights. Two marriages, of a rank not unworthy of his own, made him the father of twelve sons, who were educated at home by the impartial tenderness of his second wife. But a narrow patrimony was insufficient for this numerous and daring progeny; they saw around the neighbourhood the mischiefs of poverty and discord, and resolved to seek in foreign wars a more glorious inheritance. Two only remained to perpetuate the race, and cherish their father's age; their ten brothers, as they successively attained the vigour of manhood, departed from the castle, passed the Alps, and joined the Apulian camp of the Normans. The elder were prompted by native spirit; their success encouraged their younger brethren . . . Robert was the eldest of the seven sons of the second marriage; and even the reluctant praise of his foes has endowed him with the heroic qualities of a soldier and a statesman. His lofty stature surpassed the tallest of his army; his limbs were cast in the true proportion of strength and gracefulness; and to the decline of life he maintained the patient vigour of health and the commanding dignity of his form. His complexion was ruddy, his shoulders were broad, his hair and beard were long and of a flaxen colour, his eyes sparkled with fire, and his voice,

like that of Achilles, could impress obedience and terror amidst the tumult of battle . . . His boundless ambition was founded on the consciousness of superior worth: in the pursuit of greatness, he was never arrested by the scruples of justice, and seldom moved by the feelings of humanity: though not insensible of fame, the choice of open or clandestine means was determined only by his present advantage. The name of *Guiscard* was applied to this master of political wisdom, which is too often confounded with the practice of dissimulation and deceit.'

Guitto Aretinus, Guittone d'Arezzo, V. E. i. 13^{7}. [**Guittone.**]

Guittone, Guittone del Viva, more commonly known as Fra Guittone d'Arezzo, one of the earliest Italian poets, was born circ. 1230 at Santa Firmina, about two miles from Arezzo. But little is known of the details of his life, a great part of which was spent in Florence, where D. may have known him. His father, Michele, held the position of chamberlain of the city of Arezzo, in which office he was assisted by his son. About the year 1266 Guittone, who was married and had a family, entered the Order of the Frati Gaudenti (which included married men and even women), his previous life having been more or less given up to worldly pleasures [**Frati Gaudenti**]. In 1285 he was at Bologna on business connected with his Order. In 1293 he helped to found the monastery of Sta. Maria degli Angeli at Florence, in which city he appears to have died in the following year.

Guittone was the head of an influential school of poetry, which numbered adherents in Florence, Siena, Lucca, and Pisa; among the last being the Gallo of Pisa mentioned by D. (V. E. i. 13^{9}) [**Gallus Pisanus**]. In his earlier days the celebrated Bolognese poet, Guido Guinicelli, was an admirer of Guittone, but he subsequently severely condemned his poetical methods. Guittone's style is obscure and artificial, and reveals unmistakeable traces of Provençal influence. He is usually credited with having first brought the Italian sonnet to the perfect form which it has since preserved; but some doubt has been thrown on his claim to this distinction. His letters are among the earliest examples of literary Italian prose. (See D'Ancona and Bacci, *Lett. Ital.*, i. 53–4.)

D. speaks disparagingly of Guittone each time he mentions him; *Guittone*, Purg. xxiv. 56; xxvi. 124; *Guitto Aretinus*, V. E. i. 13^{7}; *Guido Aretinus*, V. E. ii. 6^{86-7}; Bonagiunta of Lucca is represented (in Circle VI of Purgatory) as condemning G., together with himself and Jacopo da Lentino, for the artificiality of their style, as compared with that of the school to which D. belonged, Purg. xxiv. 55–60 [**Bonagiunta**]; Guido Guinicelli (in Circle VII of Purgatory) refuses to admit G.'s claim to the first place among Italian poets which his contemporaries had assigned to him, Purg. xxvi. 124–6 [**Guido Guinicelli**]; he is blamed, together with Bonagiunta, Brunetto Latino, and other Tuscan poets, for having written in the local dialect, to the exclusion of the 'curial vulgar tongue,' V. E. i. 13^{7-13}; his style condemned as being plebeian in vocabulary and construction, V. E. ii. 6^{85-9}; some think he is one of the Guidi referred to by Oderisi (in Circle I of Purgatory), Purg. xi. 97–8 [**Guido**^{4}].

Benvenuto says of Guittone:—

'Pulcerrimus inventor in lingua materna, non tam ratione stili, quam gravium sententiarum, quibus usus fuit in nudis verbis . . . bonas sententias adinvenit, sed debilem stilum, sicut potest intelligi ex libro quem fecit, ut vidi.'

Petrarca introduces him into the *Trionfo d'Amore*, representing him as being wrathful because he does not hold the first place:—

. . . 'Guitton d'Arezzo,
Che di non esser primo par ch'ira aggia.' (iv. 32–3.)

Guizzante, the mediaeval port of Wissant, between Calais and Cape Grisnez, in what was formerly part of Flanders.

D. compares the embankment on the borders of the river Phlegethon in Hell to the dykes built by the Flemings along the sea-coast between Wissant and Bruges (these two points indicating respectively the W. and E. limits of the Flemish coast, according to the then boundaries of Flanders), Inf. xv. 4–6. [**Bruggia.**]

Most modern commentators assume that D. is here speaking, not of Wissant, but of Cadsand—a place in the Netherlands, in the province of Zeeland, about 15 miles N.E. of Bruges, which, though now on the mainland, at that time was situated on an island belonging to the county of Flanders, in the mouth of the river Scheldt. This identification of D.'s 'Guizzante' with Cadsand is apparently due to the statement of Lodovico Guicciardini, who in his description of the Low Countries (written in Cent. xvi) says of that place:—

'Quest' è quel medesimo luogo, del quale il nostro gran poeta Dante fa menzione nel quintodecimo capitolo dell' Inferno, chiamandolo scorrettamente, forse per errore di stampa, *Guizzante*.'

On the strength of this statement it has been proposed to read *Cassante*; for which, however, there appears to be no MS. authority, the only recorded variants being *Guzzante* and *Guanto* (the latter, oddly enough, adopted by Cary).

Though there is no geographical objection to the identification of 'Guizzante' with Cadsand, it is rendered impossible by the form of the Italian word. Where Cadsand is mentioned by contemporary Italian writers it is called not *Guizzante* but *Gaggiante*; thus

Villani, in his account of the operations in Flanders in 1337, speaks of 'l'isola di Gaggiante alla bocca del porto della Summa detto le Schiuse' (xi. 72), the reference evidently being to the island of Cadsand opposite Sluis, at the mouth of the Scheldt (not the Somme). On the other hand *Guizzante* is the undoubted Italian form of Wissant, and is used as such by Villani, who in recording the movements of Edward III after Crecy describes how he marched along the coast and successively attacked Montreuil, Boulogne, Wissant, and Calais:—

'Partito il re Adoardo dal campo di Crecì . . . ed essendo con sua oste a Mosteruolo, credendolosi avere, . . . la terra era bene guernita per lo re di Francia de' molti Franceschi rifuggiti dalla sconfitta; sì si difesono, e non la potè avere: guastolla intorno, e poi n'andò a Bologna in su lo mare, e fece il somigliante. Poi ne venne a Guizzante, e perchè non era murato, il rubò tutto; e poi vi mise fuoco, e tutta la villa guastarono. E poi ne vennono a Calese . . .' (xii. 68.)

The identification of the Italian *Guizzante* with Wissant is further assured by the Provençal form *Guissan*, which occurs in one of the 'Complaints' of Bertran de Born for the death of the 'Young King':—

'Englés e Norman,
Breto e Irlan,
Guian e Gasco
E Angeus pren dan
E Maines e Tors;
Fransa tro Compenha
De plorar nos tenha,
E Flandres de Gan
Trol port de Guissan;
Ploren neis li Aleman.'

In O. F., too, there existed the almost identical form *Guitsand*, which occurs in the *Chanson de Roland*, in the description of the great earthquake just before the death of Roland:—

'De Besençun tresqu'as porz de Guitsand (*var.* Wissant),
Ned ad recet dunt li murs ne cravent.' (*vv.* 1429–30.)

Wissant was a place of great importance in the Middle Ages, as being the port *par excellence* through which passed the traffic between England and the Continent. It has been identified with the *Portus Itius*, whence Caesar crossed over into Britain; and it appears, from the constant references to it in the Chronicles and in Old French poems, to have been used continuously as the most convenient port of departure for England down to the beginning of Cent. xiv, when the destruction of the town (which Froissart calls 'une grosse ville') by Edward III caused the adjacent port of Boulogne to be used in its stead, the English themselves, after the taking of Calais in 1347, making use of the latter port. (See *Academy*, Dec. 10 and 17, 1892.)

Boccaccio, Benvenuto, and most of the early commentators, give accounts of the phenomenon of the tides à propos of this passage.

Guzzante. [Guizzante.]

H

Hadrianus. [Adrianus.]

Hamericus, mistake of the editors (as Rajna points out) for *Namericus* of the MSS., representing the Provençal *Naimerics* (i. e. *En Aimerics*), V. E. ii. $6^{62, 64}$, 12^{22}. Brunetto Latino uses the similar form *Nanfosse* (representing the Provençal *En Anfos*) in the *Tesoretto* (ii. 22); and *Nanfus* in the same way is used (according to the old editions) by Villani (vii. 102).

Hamericus de Belinoi, Aimeric de Belenoi, a troubadour (fl. circ. 1250), native of Lesparre in the Bordelais. He was a nephew of Peire de Corbiac, and was at first a cleric, but subsequently he adopted the profession of troubadour, and devoted himself to a certain Gentille de Ruis, a Gascon lady, in whose honour he wrote many of his poems. Finally, according to the old Provençal biography, he went into Catalonia, where he died:—

'Naimerics de Belenoi si fo de Bordales d'un castel qui a nom Lesparra, neps de maestre Peire de Corbiac. Cel fo clercs mas pois se fetz joglar, e trobet bonas chanssons e bellas et avinens d'una dompna de Gascoingna que avia nom Gentils de Ruis. E per lieis estet lonc temps en aquella encontrada. E pois sen anet en Cataloigna e sai estet entro qel moric.'

Aimeric's poems were chiefly amatory. At one time he joined in preaching the Crusade, but it does not appear that he himself went to the Holy Land. His chief patrons were Raymond VI, Count of Toulouse (1194–1222), and Nunyo Sanchez, Count of Roussillon, on whose death (in 1241) he wrote a touching 'Complaint.' (See Diez, *Leben und Werke der Troubadours*, pp. 448–50.)

D. mentions A. twice, and quotes the first line of his poem, 'Nuls hom non pot complir adreitamen,' firstly as an example of the illustrious style, V. E. ii. 6^{62-3}; secondly, as a specimen of the stanza of endecasyllabic lines, V. E. ii. 12^{22-3}; in the latter passage D. classes A. as a 'Spaniard,' explaining that by this term he means those who wrote in the *langue d'oc*, i.e. Provençal [Hispani].

Hamericus de Peculiano, Aimeric de

Pegulhan, one of the most celebrated of the troubadours of the thirteenth century (1205–1270), son of a cloth-merchant of Toulouse. According to the old Provençal biography he at first wrote very poor poems, until he fell in love with the wife of one of his neighbours, when his passion inspired him with true poetic fire. Having become embroiled with the husband of his innamorata, he severely wounded him and was obliged to fly from Toulouse. He then began a wandering life, spending his days at the courts of his various patrons, one of the most munificent of whom appears to have been Alphonso VIII of Castile (1158–1214). He is said to have died in Lombardy 'as a heretic':—

'Naimerics de Pegulha si fon de Tolosa, fils d'un borges qu'era mercadiers de draps. Mas molt mal cantava. Et enamoret se d'una borzeza sa vezina, et aquela amors li mostret trobar. E si fes de leis mantas bonas cansos. Mas lo marit se mesclet ab lui e fes li desonor. En Aimericx sen venget, quel lo ferit d'una espaza per mieg lo cap. Per quel convenc a faizir de Tolosa. Et anet sen en Catalloigna an Guillem de Berguedan que l'aculhi. Et enanset lui e son trobar en la premeira chanso quel avia faita tan quel li donet son palafre et son vestir. E presentet lo al rei Namfos de Castella quel crec d'avere e d'armas e d'onor. E lai estet lonc temps, pueis veng sen en Lombardia on tug li bon home li feron honor. E lai definet en eretgia segon com ditz.'

Among Aimeric's patrons, besides Alphonso VIII of Castile, were Raymond VI, Count of Toulouse (1194–1222), Peter II of Aragon (1196–1213), the Emperor Frederick II (1212–1250), Azzo VI of Este (1196–1212), and Azzo VIII (1215–1264). (See Diez, *Leben und Werke der Troubadours*, pp. 342–58.)

D. quotes the first line of his poem, 'Si cum l'albres que per sobrecargar,' as an example of the illustrious style, V. E. ii. 6^{65}.

Hannibal. [Annibale.]

Harnaldus Daniel. [Arnaut.]

Heber, the patriarch Eber (called Heber in Vulg. and in A. V. *Luke* iii. 35, elsewhere in A. V. Eber), great-grandson of Shem, son of Salah, father of Peleg and Joktan (*Gen.* x. 24–5; xi. 11–17); the Hebrews named from him, and from him got the Hebrew language, which they alone retained after the confusion of tongues, V. E. i. 6^{53-6} [**Ebrei**: **Ebreo**]. D. appears to have been indebted for this statement to Vincent of Beauvais, who says:—

'Ab Heber (secundum Josephum) dicti sunt Hebraei, nam et in domo ejus sola remansit lingua Hebraea quae etiam ante divisionem linguarum non dicebatur Hebraea, sed humana simpliciter, utpote qua omnes homines communiter utebantur.' (*Spec. Hist.*, i. 62.)

Hebraei, the Hebrews; so called from Heber, from whom they derived the Hebrew tongue, V. E. i. 6^{54-5} [**Heber**]; St. Paul's Epistle to, Mon. ii. 8^{36} [***Hebraeos, Epistola ad***].

Hebraeos, Epistola ad, St. Paul's Epistle to the Hebrews, Mon. ii. 8^{36}; quoted, Par. xxiv. 64–5 (*Heb.* xi. 1); Conv. ii. 6^{6} (*Heb.* i. 1); Mon. ii. 8^{35-7} (*Heb.* xi. 6).

Hebraicus, Hebrew; *hebraicum idioma*, the Hebrew tongue, V. E. i. 6^{59}. [**Ebreo.**]

Hector. [Ettore.]

Hectoreus, pertaining to Hector; epithet applied by D. in sense of Trojan (and hence Roman) to the Emperor Henry VII, *Hectoreus pastor*, Epist. v. 5. [**Ettore.**]

Helena, St. Helena, wife of Constantius Chlorus, by whom she had one son, Constantine the Great. She was of humble origin, and is said to have been the daughter of an inn-keeper. In A.D. 292, when Chlorus was raised to the purple by Diocletian and Maximian, he was forced to divorce Helena to make room for a more noble wife. After Constantine became Emperor she was treated with great respect and received the style of Augusta. When her son was converted to Christianity, she followed his example. Shortly before her death she made a pilgrimage to Jerusalem, where she is said to have discovered the true cross, in honour of which she founded the Church of the Holy Sepulchre. She died at the age of 80, circ. 328, and, having been a zealous patron and protector of the Christian religion, she was reverenced as a saint and subsequently canonized.

In the chapel dedicated to St. Helena at Verona—'in inclyta urbe Verona, in sacello Helenae gloriosae'—D. is said to have made public the treatise ascribed to him under the title of *Quaestio de Aqua et Terra*, A. T. § 24^{6}.

It is probably after St. Helena that the coins denominated *Santeléne* (Conv. iv. 11^{80}) were named. [**Santeléna.**]

Helias, the prophet Elijah, Mon. iii. 9^{83}. [**Elia.**]

Helicon, Mt. Helicon in Boeotia, mistakenly spoken of by D. as a spring, V. E. ii. 4^{67}; Epist. x. 1. [**Elicona.**]

Hellespontus], the Hellespont; referred to, Mon. ii. 9^{52-4}. [**Ellesponto.**]

Henricus, the Emperor Henry VII, Epist. v. 2; vi. 6, *fin.*; vii. *tit.*, *fin.* [**Arrigo** 2.]

Henricus de Segusia. [Ostiensis.]

Hercules. [Ercole.]

Herodes, Herod the tetrarch, Mon. ii. $13^{50, 54}$. [**Erode.**]

Hesperia, the Western land, name given by the Greeks to Italy because it lay W. of

Greece; Virgil's use of the name (*Aen.* iii. 163) quoted, Mon. ii. 3^{80}; the Emperor Henry VII spoken of as 'delirantis Hesperiae domitor,' Epist. vi. 3. [**Italia.**]

Hesperus, the evening star; Aristotle's saying (in the *Ethics*) that neither the evening nor the morning star is so admirable as justice, quoted, Mon. i. 11^{31-4}:—

Eth. v. 1. 'Haec justitia intus perfecta est; non absolute tamen, sed ad alterum; ut propterea saepe justitia virtutum praestantissima esse videatur: et neque hesperus, neque lucifer sit adeo admirabilis.'

Hieremias, the prophet Jeremiah, Epist. x. 22. [**Geremia.**]

Hierusalem, Jerusalem, Mon. iii. 9^{75}; Epist. x. 1. [**Gerusalemme.**]

Hippomenes, son of Megareus, and great-grandson of Neptune; by the assistance of Venus he managed to outstrip Atalanta in a race and so won her hand.

D. refers to this contest, Mon. ii. 8^{84}. [**Atalanta.**]

Hispani, Spaniards; term used by D. to include those who spoke the *langue d'oc*, i.e. Provençal, V. E. i. 8^{44}; 'dico *Hispanos* qui poetati sunt in vulgari *oc*,' V. E. ii. 12^{20-1}. [**Ispani.**]

Hohenstaufen], the house of Hohenstaufen or Swabia, so called from their hereditary family seat, the Castle of Staufen or Hohenstaufen at the outlet of the Swabian Alps. There were five Emperors of this line—Conrad III (1138–1152) [**Currado** [1]]; Frederick I, Barbarossa (1152–1190) [**Federico** [1]]; Henry VI (1190–1197) [**Arrigo** [5]]; Frederick II (1212–1250) [**Federico** [2]]; and Conrad IV (1250–1254) [**Soave: Table vii**].

'Hohenstaufen is a castle in what is now the kingdom of Würtemberg, about four miles from the Göppingen station of the railway from Stuttgart to Ulm. It stands, or rather stood, on the summit of a steep and lofty conical hill, commanding a boundless view over the great limestone plateau of the Rauhe Alp, the eastern declivities of the Schwartzwald, and the bare and tedious plains of Western Bavaria. Of the castle itself, destroyed in the Peasants' War, there remain only fragments of the wall-foundations: in a rude chapel lying on the hill-slope below are some strange half-obliterated frescoes; over the arch of the door is inscribed *Hic transibat Caesar.*' (Bryce.)

Homerus, the poet Homer, Mon. i. 5^{34}; ii. 3^{55}. [**Omero.**]

Honestus Bononiensis, Onesto Bolognese (called Onesto di Boncima by Cino da Pistoja, by others Onesto di Bonacosa degli Onesti), Bolognese poet of the school of Guido Guinicelli; he belongs to the close of Cent. xiii. Little is known of his life beyond the fact that he was a native of Bologna, where he became a doctor of laws, and that he was living as late as 1301. He appears to have been a friend of Cino da Pistoja, with whom he carried on a poetical correspondence. A few of his poems are extant, comprising two *canzoni*, a *ballata*, and twenty-three sonnets. D., who speaks of him simply as 'Honestus Bononiae,' couples him with Guido Guinicelli, Guido Ghisilieri, and Fabruzzo de' Lambertazzi, as having rejected the Bolognese dialect in his writings, in proof of which he quotes a line of one of his *canzoni* (now lost), V. E. i. 15^{51} [**Guido Guinicelli**]. Cino da Pistoja, in a sonnet written after D.'s death, reproaches him for having omitted to mention Onesto (whom Cino ranks next to Arnaut Daniel) in the *D. C.*:—

'Non fe' molto ad Onesto di Boncima,
Ch' era presso ad Arnaldo Daniello.'

Petrarca couples Onesto with Guido Guinicelli and Guido Cavalcanti among the 'Gente, che d'amor givan ragionando' in the *Trionfo d'Amore*:—

'Ecco Dante, e Beatrice; ecco Selvaggia;
Ecco Cin da Pistoja; Guitton d'Arezzo,
Che di non esser primo par ch'ira aggia.
Ecco i duo Guidi, che già furo in prezzo;
Onesto Bolognese; e i Siciliani,
Che fur già primi, e quivi eran da sezzo.'
(iv. 30–6.)

Horatii, one of the most ancient patrician families at Rome, three brothers of which fought with the three Alban Curiatii, in the reign of Tullus Hostilius, to determine whether Rome or Alba was to be mistress. After a long and doubtful fight victory finally rested with the champions of Rome.

The fight of 'i tre ai tre' is alluded to by the Emperor Justinian (in the Heaven of Mercury), Par. vi. 39 [**Aquila** [1]]; the victory of the Horatii is mentioned, Mon. ii. 11^{30} [**Curiatii**].

Horatius, the poet Horace, V. E. ii. 4^{34}; Epist. x. 10. [**Orazio.**]

Hostilius, Tullus Hostilius, third King of Rome; during his reign the struggle for supremacy between Rome and Alba was finally decided in favour of the former, her champions, the three Horatii, having been victorious in the combat with the three Alban Curiatii. D. mentions him as the third of the Roman kings, calling him *Tullo*, Conv. iv. 5^{90}; the defeat of Alba and final triumph of Rome in his reign, *Hostilius*, Mon. ii. 11^{35-6}. [**Alba: Curiatii.**]

Hyperion, the father of the Sun, Epist. iv. 4. [**Iperione.**]

Hyrcanus, Hyrcanian; *Hyrcanae tigres*, Ecl. ii. 22.

Hyrcania was a province of the ancient Persian Empire, on the S. and S.E. shores of the Caspian or Hyrcanian Sea; it was separated by mountains on the W., S., and E., from Media, Parthia, and Margiana.

I

I[1], the letter I; D. says neither O nor I was ever written in such a short time as it took for Vanni Fucci to be turned into ashes after being stung by a serpent (in Bolgia 7 of Malebolge), Inf. xxiv. 100 [**Fucci, Vanni**]; the second letter of the word *Diligite* formed by the spirits of the Just in the Heaven of Jupiter, Par. xviii. 78 [**Aquila**[2]**: Giove, Cielo di**].

I[2], the number I; the Eagle, speaking in the Heaven of Jupiter, says that the good qualities of Charles II of Anjou might be indicated by an I (one), his bad ones by an M (thousand), Par. xix. 127–9. [**Carlo**[2].]

I[3], the reading of some editions for *J*, as the name of the Deity, Par. xxvi. 134. [**El: J.**]

Ia-. [**Ja-.**]

Iarba, Iarbas or Hiarbas, son of Jupiter Ammon by a Libyan nymph, King of the Gaetulians in N. Africa at the time that Dido founded Carthage; he was among those who sued in vain for her hand (*Aen.* iv. 36, 196, 326).

D. speaks of Africa (or, as some think, Numidia) as *la terra di Iarba*, Purg. xxxi. 72. [**Affrica: Numidia.**]

Ibéro, river Ebro (Lat. *Iberus*) in Spain; mentioned by D. to indicate the W. limit of the habitable globe, the Ganges indicating the E. limit, Purg. xxvii. 3. [**Gange: Ispagna.**]

Note.—D. uses the form *Ebro* elsewhere (Par. ix. 89); neither of the forms occurs in rime. [**Ebro.**]

Icaro, Icarus, son of Daedalus, who, while attempting to fly by means of the wings provided him by his father, approached too near the sun; the heat having melted the wax with which his wings were fastened, he fell into the sea and was drowned. Icarus is mentioned in connexion with this incident, Inf. xvii. 109; he is alluded to as the son of Daedalus, *il figlio*, Par. viii. 126. [**Dedalo.**]

D. got the story of Icarus from Ovid (*Metam.* viii). Daedalus, having fashioned wings for himself and his son, gives the latter strict injunctions to fly neither too low nor too high, for fear of the sea on the one hand, and of the sun on the other:—

'Postquam manus ultima coeptis
Imposita est, geminas opifex libravit in alas
Ipse suum corpus, motaque pependit in aura.
Instruit et natum, "medio" que "ut limite curras,
Icare," ait, "moneo ne, si demissior ibis,
Unda gravet pennas, si celsior, ignis adurat.
Inter utrumque vola; nec te spectare Boôten
Aut Helicen jubeo strictumque Orionis ensem:
Me duce carpe viam." Pariter praecepta volandi
Tradit et ignotas humeris accommodat alas.'

[Icarus, disobeying his father's instructions, flies too high, and, the wax fastening of his wings being melted by the heat of the sun, falls into the sea and is drowned.]

'Dextra Lebinthus erat fecundaque melle Calymne,
Cum puer audaci coepit gaudere volatu,
Deseruitque ducem caelique cupidine tractus
Altius egit iter. Rapidi vicinia solis
Mollit odoratas, pennarum vincula, ceras.
Tabuerant cerae; nudos quatit ille lacertos,
Remigioque carens non ullas percipit auras,
Oraque caerulea patrium clamantia nomen
Excipiuntur aqua, quae nomen traxit ab illo.
At pater infelix, nec jam pater: "Icare," dixit,
"Icare," dixit, "ubi es? qua te regione requiram?"
"Icare," dicebat, pennas aspexit in undis,
Devovitque suas artes, corpusque sepulchro
Condidit; et tellus a nomine dicta sepulti.'
(*vv.* 200–9, 222–35.)

Ice, the last syllables of the name *Beatrice*; D. expresses his reverence for even the very syllables of B.'s name, *Be* and *Ice*, Par. vii. 14. Some think there is an allusion to the pet name *Bice*. [**Be: Beatrice**[1]**: Bice.**]

Ida[1], Mt. Ida in Crete, on which Rhea is said to have given birth to Jupiter, Inf. xiv. 98; *montagna*, *v.* 98; *il monte*, *v.* 103; D. refers to the birth of Jupiter, and to the artifice by which Rhea saved his life (*vv.* 100–2) [**Rea**]; he then describes how within the mountain stands the image of a great elder, 'il veglio di Creta' (*vv.* 103–5) [**Creta**].

Ida[2]], mountain range in Mysia, in Asia Minor, celebrated in mythology as the scene of the rape of Ganymede (*Aen.* v. 254–5); hence D. refers to it as 'là dove fôro Abbandonati i suoi da Ganimede, Quando fu ratto al sommo concistoro,' Purg. ix. 22–4. [**Ganimede.**]

Iddio. [**Dio.**]

Ie-. [**Je-.**]

Ifigénia, Iphigenia, daughter of Agamemnon and Clytaemnestra. In consequence of A.'s having killed a hart in the sacred grove of Artemis, the goddess in anger sent a pestilence on the Greek army, and caused a calm which prevented the Greek fleet in Aulis from sailing against Troy. On the advice of Calchas the seer, A. proceeded to sacrifice Iphigenia, in order to appease the wrath of the goddess (*Aen.* ii. 116–19). D. adopts the version according to which A. vowed to the goddess the fairest thing born in his realm during the year, which turned out to be his own daughter, Iphigenia. She is mentioned in connexion with the vow of Agamemnon, Par. v. 70 [**Agamemnone: Calcanta**]. Benvenuto refers to a passage in the *De Officiis* of Cicero, which D. evidently had in mind when he wrote the above (*vv.* 67–72):—

'Quid? Agamemnon cum devovisset Dianae, quod in suo regno pulcherrimum natum esset illo anno, immolavit Iphigeniam, qua nihil erat eo quidem anno natum pulchrius—promissum potius non faciendum, quam tam taetrum facinus admittendum fuit. Ergo et promissa non facienda nonnumquam.' (iii. 25.)

Note.—The name *Ifigénia* must be pronounced here according to the accent, not the quantity, of the Greek Ἰφιγένεια.

Ildebrandinus Paduanus, Brandino, or Ildebrandino, of Padua, poet of whom little is known. He is said to have been the son of one Prando, and to have practised as a notary. He belonged apparently to the school of Guido Guinicelli, and lived during the latter half of Cent. xiii. Of his poems two sonnets only (of little merit) have been preserved. D. says that he alone of the writers of Venetia attempted to write in the 'curial vulgar tongue,' instead of in his own local dialect, V. E. i. 14^{43}.

Ilerda, now Lerida, on the Serge, capital of the province of the same name, in Catalonia in N.E. corner of Spain. Caesar here defeated (B.C. 49) Pompey's lieutenants, Afranius and Petreius. On his way to Lerida he besieged Marseilles, leaving there part of his army under Brutus to complete the task. Lucan, who likens Caesar to a thunderbolt (*Phars.* i. 151–4), describes his movements in this campaign at length (*Phars.* iii–iv). [**Cesare** 1.]

The Slothful in Circle IV of Purgatory proclaim Caesar's haste to subdue Lerida as an example of alacrity, Purg. xviii. 101–2. [**Accidiosi.**]

Iliacus, Trojan; the expression *Iliaca urbs* (i. e. Troy), quoted from Virgil (*Aen.* viii. 134), Mon. ii. 3^{73}. [**Troia.**]

Iliade], Homer's *Iliad*; quoted by D. at second-hand from Aristotle, V. N. § 2^{51-2} (*Il.* xxiv. 258–9); Conv. iv. 20^{37} (*Il.* xxiv. 258–9); Mon. i. 10^{29-31} (*Il.* ii. 204); Mon. ii. 3^{55} (*Il.* xxiv. 258–9). [**Omero.**]

Ilion, Ilium, one of the names of the city of Troy, from its founder, Ilus, son of Tros and great-grandson of Dardanus; it being called Troy (*Troja*) after Tros, father of the founder.

D., in imitation of Virgil's 'superbum Ilium' (*Aen.* iii. 2–3), speaks of Troy as *il superbo Ilion*, Inf. i. 75 [**Troia**]; fallen Ilium figures among the examples of defeated pride represented in Circle I of Purgatory, Purg. xii. 62 [**Superbi**].

Ilioneus, one of the Trojans who accompanied Aeneas when he left Troy for Italy. During the storm raised by Aeolus at the request of Juno, he and some of his companions get separated from Aeneas, and reaching land arrive at Carthage without him. Ilioneus, as the senior, acts as spokesman and begs for Dido's protection (*Aen.* i. 76–560).

D. quotes his description of Aeneas (*Aen.* i. 544–5) as a proof of the nobility of the latter, Mon. ii. 3^{44-7}. [**Enea.**]

Illuminato, Illuminato da Rieti, one of the earliest followers of St. Francis of Assisi, whom he accompanied into Egypt.

D. places him, together with the Franciscan Augustine, among the Spirits who loved wisdom (*Spiriti Sapienti*), in the Heaven of the Sun, where they are named by St. Bonaventura, Par. xii. 130. [**Sole, Cielo del.**]

Imola], town in the Emilia (in the old Romagna), on the Santerno, about midway on the road between Bologna and Forlì; alluded to as *La città di Santerno*, Inf. xxvii. 49. In the course of his reply to Guido da Montefeltro's inquiry as to the condition of Romagna, D. informs him that both Faenza and Imola are under the lordship of Mainardo Pagano (*vv.* 49–51) [**Mainardo**].

At Imola was born (between 1331 and 1334) Benvenuto Rambaldi da Imola, the author of one of the earliest and most valuable commentaries (in Latin) on the *D.C.*; and at Imola he is supposed to have died about 1380. In his comment on this passage, he says of his native town (which was anciently called Forum Cornelii):—

'Haec siquidem parva civitas saepe magna et nobilia producit ingenia;' but adds modestly:—'sed ne suspectus testis videar in causa propria, audi breviter quid dicat Magister Legendarum: Sunt, inquit, Cornelienses ingenio sagaces, facundia eloquentes, viribus fortes, animis audaces, &c.'

Imolenses, inhabitants of Imola; influence of their dialect on that of Bologna, which derived thence its smoothness and softness, V. E. i. $15^{5,15}$.

Imolesi. [**Imolenses.**]

Imperadore. [**Imperatore.**]

Imperatore 1, Emperor of the Roman Empire, Purg. x. 76; Conv. iv. 4^{74}; *Cesare*, Par. vi. 86; *Caesar*, Mon. ii. 13^{47}; iii. $13^{44,47,50,53}$; Epist. v. 10; *Comandatore del Roman Popolo*, Conv. iv. 5^{64}; *Monarcha*, Mon. i. 16^{11}; *Romano Principato*, Purg. x. 74; *Princeps Romanorum*, Mon. ii. 9^{92}; *Principe del Roman Popolo*, Conv. iv. 5^{63}. [**Imperatori** 1.]

Imperatore 2], Emperor of Constantinople, Par. xx. 57; Mon. iii. 11^{6}; *Cesare*, Par. vi. 10. [**Imperatori** 2.]

Imperatore 3, Emperor of the Holy Roman Empire, Purg. vii. 94; Par. xv. 139; Conv. iv. $3^{32,39}$, $9^{3,91,101,154}$, 10^{44}; *Imperator*, Mon. iii. $10^{35,40,79-90,124}$, $11^{9,18}$, 12^{10-102}; *Imperator Romanorum*, Mon. iii. 11^{9}; *Monarcha Romanus*, Mon. iii. 1^{38}; *Augusto*, Inf. xiii. 68; *Augustus*, Epist. v. 2, 3; vii. *tit.*, 4; *Cesare*, Inf. xiii. 65; Purg. vi. 92, 114; Par. i. 29; vi. 10; xvi. 59; *Caesar*, V. E. i. 12^{21}; Mon. iii.

16[135]; Epist. v. 2, 3, 5, 9; vi. 5, *fin.*; vii. 1; *Curator Orbis*, Mon. iii. 16[88]; *Duce del mondo*, Par. xx. 8; *Nocchiere* (*della nave della umana compagnia*), Conv. iv. 4[65]; *Principe*, Conv. iv. 4[36], 5[29, 100], 8[25]; *Romano Principe*, Conv. iv. 4[85]; *Romanus Princeps*, Mon. ii. 1[27], 9[91-2]; iii. 1[37], 14[2], 16[89]; Epist. v. 7; vi. 2. [**Imperatori**[3].]

Imperatori[1], Emperors of the Roman Empire [**Table ix. A**]; the following are mentioned or alluded to in D.'s works:—Julius Caesar (regarded by D. as the first Roman Emperor) [**Cesare**[1]]; Augustus (B.C. 27–A.D. 14) [**Augusto**[2]]; Tiberius (A.D. 14–37) [**Tiberio**]; Nero (A.D. 54-68) [**Nerone**]; Titus (A.D. 79–81) [**Tito**]; Domitian (A.D. 81–96) [**Domiziano**]; Trajan (A.D. 98–117) [**Traiano**]; Constantine (A.D. 306–337) [**Costantino**].

Imperatori[2], Emperors of Constantinople [**Table ix. B. D**]; the following are mentioned or alluded to in D.'s works:—Constantine (removed the seat of Empire to Byzantium, A.D. 330) [**Costantino: Greco**[1]]; Justinian (A.D. 527–565) [**Giustiniano**]; Michael I (A.D. 811–813) [**Michael**].

Imperatori[3], Emperors of the West (after 1155 of the Holy Roman Empire) [**Table ix. C**]; the following are mentioned or alluded to in D.'s works:—Charlemagne (800–814) [**Carlo Magno**]; Otto I (962–973) [**Otto**]; Henry II (1002–1024) [**Arrigo**[3]]; Conrad III (1138–1152) [**Currado**[1]]; Frederick I (1152–1190) [**Federico**[1]]; Henry VI (1190–1198) [**Arrigo**[5]]; Frederick II (1212–1250) [**Federico**[2]]; Rudolf I (1272–1292) [**Ridolfo**[1]]; Adolf (1292–1298) [**Adolfo**]; Albert I (1298–1308) [**Alberto**[2]]; Henry VII (1308–1314) [**Arrigo**[2]].

Imperio Romano, the Roman Empire, Conv. iv. 4[126], 5[52, 154]; *Romanum Imperium*, Mon. ii. 1[53], 4[25, 27], 5[41], 11[5], 13[1, 48]; *Romana res*, Mon. ii. 4[60], 11[62]; Epist. vi. 6.

The vicissitudes of the Roman Empire may be briefly summarized as follows:—From Augustus to Constantine (B.C. 27–A.D. 323) the seat of Empire was at Rome. In the year 330 Constantine transferred it to Byzantium, thenceforward called after him Constantinople, which remained as the seat of the whole Empire for the next sixty-five years. On the death of Theodosius I in 395 the Empire was divided, his eldest son Arcadius becoming Emperor of the East (395–408), while his second son Honorius became Emperor of the West (395–423). The Western Line came to an end with Romulus Augustulus in 476; from which time, down to the coronation of Charlemagne by Pope Leo III at Rome in 800, the Emperors reigned at Constantinople. With Charlemagne (Charles I) began the new Western Line of the Roman Empire (which under Frederick I, Barbarossa, began to be known as the Holy Roman Empire); and thenceforward the Roman Empire in the West and the Byzantine Empire in the East remained independent of each other. [**Romani**[1]: **Romani**[2].]

Importuni, ancient noble family of Florence, mentioned by Cacciaguida (in the Heaven of Mars), together with the Gualterotti, as having been of importance in his day, and as having had the Buondelmonti as their neighbours in the Borgo Santo Apostolo, Par. xvi. 133–5. Like the Gualterotti they were excluded from the magistracy in 1311; both families, who were Guelfs (Villani, v. 39), had fallen into decay in D.'s time. [**Gualterotti.**]

Indi, inhabitants of India; they inhabit a thirsty land, Purg. xxvi. 21 [**Indo**[1]]; they would have marvelled at the height of the mystic tree in the Terrestrial Paradise, Purg. xxxii. 41–2 (Benvenuto refers to *Georg.* ii. 122–4: 'gerit India lucos, . . . ubi aëra vincere summum Arboris haud ullae jactu potuere sagittae'); the eclipse of the Sun at the Crucifixion visible equally to them, and to the inhabitants of Spain, and to the Jews at Jerusalem (i.e. to the whole inhabited world), Par. xxix. 101–2 [**Gerusalemme**].

India, India; mentioned in connexion with the marvellous rain of fire which fell on Alexander the Great and his host during their Indian campaign, Inf. xiv. 32. [**Alessandro**[2].]

Indico, Indian; in describing the various colours of the flowers in the flowery valley in Antepurgatory, D. mentions *Indico legno lucido e sereno*, Purg. vii. 74. It is difficult to decide what is the precise meaning of *indico legno*; all the commentators (save a few who think that ebony is meant) are agreed that some shade of blue is indicated. There are several ways of reading the line; some editors take the whole line to refer to one substance, 'Indian wood, lucid and serene'; others, taking *indico* alone in the sense of blue, regard the *legno lucido e sereno* as a separate substance.

Thus, Benvenuto says:—

'*Indico legno*, idest, arbor de India, quia in India est multiplex genus arborum diversorum colorum, quos est delectabile videre, *lucido e sereno*, idest, pulcer color aeris puri sereni, qui est delectabilissimus aspectui oculorum.'

On the other hand Buti says:—

'*Indico*: questo è uno colore azurro, *legno lucido*: questo è la quercia fracida che, quando è bagnata, riluce di notte come fanno molti vermi, *e sereno*: cioè come lo colore dell' aire chiaro e puro; cioè non macchiato, del legno s'intende quando è ben puro e chiaro.'

Both Lat. *indus* and Fr. *inde* were employed in the Middle Ages to represent a shade of

blue or violet. Uguccione da Pisa, in his *Magnae Derivationes*, of which D. made use (Conv. iv. 6[39]), says:—

'*Indicus*, unde quoddam genus coloris dicitur *indicum*, quia in indicis calamis invenitur spuma adherente limo et est coloris cianei mixturam purpurei ceruleique mirabilem reddens.'

Indo [1], inhabitant of India; his longing for cold water on account of the heat of his native land, Purg. xxvi. 21. [**Indi.**]

Indo [2], the river Indus; mentioned by D. to indicate India itself, as the extreme E. limit of the habitable world, Par. xix. 71 [**Gerusalemme**]. For *Dell' Indo* some editions read *Del Nilo*.

Indovini], Soothsayers, placed among the Fraudulent in Bolgia 4 of Circle VIII of Hell (Malebolge), Inf. xx [**Frodolenti**]. Their punishment is to go slowly round and round in silence and weeping, walking backwards because their heads are twisted so that they cannot see in front of them, Inf. xx. 7–15. Since in their lifetime they tried to see too far in advance, now they have to look and walk backwards (*vv.* 37–9). *Examples*: Amphiaraus [**Anfiarao**]; Tiresias [**Tiresia**]; Aruns [**Aronta**]; Manto [**Manto**]; Eurypylus [**Euripilo**]; Michael Scot [**Michele Scotto**]; Guido Bonatti [**Bonatti**]; Asdente [**Asdente**].

Infangato, name of an ancient Florentine, mentioned, as representing the Infangati family, by Cacciaguida (in the Heaven of Mars), who speaks of him as having been a good citizen in his day, Par. xvi. 123.

Villani mentions the Infangati among the ancient families of note in Florence, and says they were Ghibellines (v. 39) and as such were expelled from Florence in 1258 (vi. 65):—

'Intorno a Mercato nuovo erano grandi i Bostichi, e quelli della Sannella, e Giandonati, e Infangati.' (iv. 13.) ... 'Nel sesto di san Piero Scheraggio ... furono i ghibellini, la casa degli Uberti, che ne fu capo di parte, i Fifanti, gl' Infangati, e Amidei ...' (v. 39.)

The Ottimo Comento says of them:—

'Questi sono bassi in onore e pochi in numero; sono Ghibellini disdegnosi.'

Infernali Fiumi. [**Fiumi Infernali.**]

Inferno [1], Hell, the abode of the damned, Inf. i. 110; iii. 41; v. 10; vi. 40, 84; viii. 75; x. 36; xii. 35; xvi. 33; xviii. 1; xxv. 13; xxvi. 3; xxviii. 50; xxix. 96; xxxiv. 1, 81; Purg. i. 129; v. 104; vii. 21; xv. 1; xxi. 32; xxii. 14; Par. vi. 74; xx. 106; xxxi. 81; xxxii. 33; Conv. iv. 26[73]; *Infernus*, Inf. xxxiv. 1; Epist. x. 10; alluded to as *luogo eterno*, Inf. i. 114; *città dolente*, Inf. iii. 1; *valle d'abisso dolorosa*, Inf. iv. 8; *mondo cieco*, Inf. iv. 13; xxvii. 25; *abisso*, Inf. iv. 24; xi. 5; xxxiv. 100; Purg. i. 46; *parte ove non è che luca*, Inf. iv. 151; *doloroso ospizio*, Inf. v. 16; *luogo d'ogni luce muto*, Inf. v. 28; *il cupo*, Inf. vii. 10; *terra sconsolata*, Inf. viii. 77; *regno della morta gente*, Inf. viii. 85, 90; *buia contrada*, Inf. viii. 93; *mondo basso*, Inf. viii. 108; *dolenti case*, Inf. viii. 120; *trista conca*, Inf. ix. 16; *città del fuoco*, Inf. x. 22; *cieco carcere*, Inf. x. 59; Purg. xxii. 103; *baratro*, Inf. xi. 69; *valle buia*, Inf. xii. 86; *luoghi bui*, Inf. xvi. 82; xxiv. 141; *mal mondo*, Inf. xix. 11; *eterno esilio*, Inf. xxiii. 126; Purg. xxi. 18; *gola fera*, Inf. xxiv. 123; *mondo gramo*, Inf. xxx. 59; *fondo d'ogni reo*, Inf. xxxi. 102; *doloroso regno*, Inf. xxxiv. 28; *mare crudele*, Purg. i. 3; *prigione eterna*, Purg. i. 41; *profonda notte*, Purg. i. 44; xxiii. 122; *valle inferna*, Purg. i. 45; *dolente regno*, Purg. vii. 22; *luoghi tristi*, Purg. viii. 58; *ambascia infernale*, Purg. xvi. 39; Par. xxvi. 133; *valle ove mai non si scolpa*, Purg. xxiv. 84; *mondo defunto*, Par. xvii. 21; *mondo amaro*, Par. xvii. 112; *valle dolorosa*, Par. xvii. 137; (*vita amara*), Par. xx. 48; *infima lacuna Dell' universo*, Par. xxxiii. 22. [**Dite.**]

The Hell of Dante consists of nine concentric Circles (*cerchi*, Inf. iv. 24; v. 1; vi. 7; vii. 31, 35, 44, 100; viii. 129; ix. 27; xi. 28, 57, 64; xii. 39; xiv. 127; xvii. 44; xxv. 13; Purg. i. 78; vii. 22; *cerchie*, Inf. xviii. 3, 72; xxiii. 134; *cerchietti*, Inf. xi. 17; *cinghi*, Inf. xviii. 7; Purg. xxii. 103; *giri*, Inf. x. 4; xvi. 2; xxviii. 50; *gironi*, Inf. xi. 30, 39, 42, 49; xiii. 17; xvii. 38), of which the first and uppermost is co-extensive with the hemisphere of the Earth, which forms, as it were, a cover to it. The remaining Circles successively diminish in circumference, forming an immense inverted cone or funnel (*conca*, Inf. ix. 16), the lowest point of which is the centre of the Earth (Inf. xxxii. 73–4; xxxiv. 110–11), and of the Universe [**Universo**]; at this point is placed Lucifer (Inf. xi. 64–5). Each of these nine Circles is presided over by one or more demons or evil spirits—Circle I by Charon [**Caronte**]; Circle II by Minos [**Minos**]; Circle III by Cerberus [**Cerbero**]; Circle IV by Plutus [**Pluto**]; Circle V by Phlegyas [**Flegias**]; Circle VI by the Furies [**Furie**]; Circle VII by the Minotaur [**Minotauro**]; Circle VIII by Geryon [**Gerione**]; Circle IX by the Giants [**Giganti**]. In each Circle a distinct class of sinners is punished. Hell as a whole may be divided into two main parts, which comprise four regions. Of these two parts, the first, in which sins of incontinence (Inf. xi. 82–90) are punished, forming a sort of Upper Hell, lies outside the City of Dis [**Dite**]; the other, or Lower Hell, in which sins of malice (Inf. xi. 82) are punished, is situated within the City of Dis. Upper Hell consists of the first five Circles, which are contiguous; these are arranged as follows:—On the upper confines of the abyss, above the first Circle, is a region,

which forms, as it were, an Ante-hell, where are the souls of those who did neither good nor evil, the neutrals, who were not worthy to enter Hell proper [**Antinferno: Vigliacchi**]. In Circle I are placed unbaptized infants, and the good men and women of antiquity; these are free from torture [**Limbo**]. At the entrance to Circle II is stationed Minos, the judge; here begin the torments of Hell. Circles II–V are appropriated to the punishment of sins of incontinence. Then come the walls of the City of Dis, which form the division between Upper and Lower Hell. Within these walls lies Circle VI, where arch-heretics are punished. After Circle VI comes a steep descent (*burrato*, Inf. xii. 10), and the second region is reached. This contains the three Rounds of Circle VII. After a still more precipitous descent (*alto burrato*, Inf. xvi. 114) comes the third region, comprising the ten Pits (*bolge*, Inf. xxix. 7; *valli*, xviii. 9; *fossi*, xviii. 17) of Circle VIII (*Malebolge*, Inf. xviii. 1). These Pits lie one below the other on a slope, like the rows of an amphitheatre, and are divided from each other by banks (*argini*, Inf. xviii. 17, &c.; *ripe*, Inf. xviii. 15, 69, &c.), crossed at right angles by radial bridges of rock (*scogli*, Inf. xviii. 16, 69, 111, &c.; *ponti*, Inf. xviii. 79; xxi. 1, 37, 47, &c.), resembling the transverse gangways of a theatre [**Malebolge**]. Below Malebolge is a third abyss (*pozzo*, Inf. xxxi. 32, 42; xxxii. 16), at the bottom of which lies the fourth or frozen region, comprising the four divisions of Circle IX, named respectively after Cain [**Caina**], Antenor of Troy [**Antenora**], Ptolemy of Jericho [**Tolomea**], and Judas Iscariot [**Giudecca**]; in the last of these, in the nethermost pit of Hell, is fixed Lucifer (Inf. xxxiv. 20) [**Lucifero**]. Down through Hell, from end to end, flows the infernal stream, under the various names of Acheron, Styx, Phlegethon, and Cocytus [**Fiumi Infernali**].

The time occupied by D.'s journey through Hell is estimated at 24 or 25 hours, viz. from nightfall on the evening of Good Friday, April 8, until shortly after sunset on Easter-eve, Saturday, April 9, 1300. (See Moore, *Time-References in the D. C.*, Table v.)

***Inferno*[2]**, the first Cantica of the *D. C.*, Epist. x. 10; referred to as *la prima canzone*, Inf. xx. 3.

The *Inferno* consists of thirty-four Cantos, comprising 4,720 lines, 35 less than the *Purgatorio*, 38 less than the *Paradiso*. [***Commedia***.]

Inferno, Porta dell'. [**Porta**[3].]

Inforziato, the *Infortiatum*, one of the three parts of the Digest of the Roman Law; quoted for the precept that a testator must be of sound mind, but not necessarily of sound body, Conv. iv. 15^{176-8}. [***Digesto***.]

Inghilese, Englishman; the Eagle, in the Heaven of Jupiter, in his survey of the Princes of Europe, condemns the pride and greed of the English and Scotch, who, in their eagerness for conquest, cannot remain peaceably within their own borders, Par. xix. 121–3. The reference here is to the prolonged border warfare between the English and Scotch in the reign of Edward I, which was distinguished by the savagery of the raids on either side. Villani makes special mention (viii. 67) of the raids which took place a few years later than the period referred to in the text [**Edoardo**[1]]. Some think that D.'s allusion is to the war between Edward II and Robert Bruce, in which, after the defeat of the English at Bannockburn (1314), Bruce harried Northumberland and Yorkshire [**Edoardo**[2]]. But the denunciation of the Eagle is confined to Princes who were actually reigning at the time of the assumed date of the Vision (1300); the reference consequently must be to Edward I, not to his son [**Table x**].

Barlow aptly quotes a passage from Scott's *Border Antiquities* in illustration of D.'s allusion :—

> 'The savage and bloody spirit of hostility which arose from Edward I's usurpation of the crown of Scotland destroyed in a few years the improvement of ages, and carried the natives of these countries backward in every art, but in those which concerned the destruction of the English and each other. The wars which raged through every part of Scotland in the thirteenth century, were waged with peculiar fury in the Borders. Castles were surprised and taken; battles were won and lost; the country was laid waste on all sides, and by all parties. . . . The struggle indeed terminated in the establishment of the national independence; but the immediate effect of the violence which had distinguished it was to occasion Scotland retrograding to a state of barbarism, and to convert the borders of both countries into wildernesses, only inhabited by soldiers and robbers.'

Inghilterra, England; *Arrigo d'Inghilterra*, i. e. Henry III of England, Purg. vii. 131 [**Arrigo**[9]]; England one of the W. boundaries of Europe, *Anglia*, V. E. i. 8^{27}.

Inglesi, the English; coupled with the Germans, as foreigners to whom the commentary on the *Convivio* would have been intelligible if written in Latin, Conv. i. 7^{94-7}; their tongue one of several into which the original language of Europe was split up, *Anglici*, V.E. i. 8^{29-32}.

Innocentius, Pope Innocent IV, Epist. viii. 7. [**Innocenzio**[2].]

Innocenzio[1], Innocent III (Lotario de' Conti di Segni ed Anagni), born at Anagni 1161; elected Pope (in succession to Celestine III) in 1198, at the age of 37; died at Perugia, July 16, 1216.

St. Thomas Aquinas (in the Heaven of the Sun) mentions Innocent III in connexion with his formal sanction (in 1214) of the Order of

St. Francis, Par. xi. 92 [**Francesco** 2]. Some think he, and not Innocent IV, he having been famed as a canonist, is the *Innocentius* mentioned among the Decretalists, Epist. viii. 7 [**Decretalistae**].

'Apart from his other claims to fame as a sovereign and statesman of remarkable breadth of view, unity of purpose, and boldness of action, Innocent III deserves notice as a canonist. . . . His decisions in canon law are characterized by a learning and an acuteness which have made him an important authority. The decretals of the first three years of his pontificate were collected by Rainer of Pomposi, and afterwards Bernardus Compostellanus undertook the editing of those of the first nine years, which appeared in a collection known as the *Compilatio Romana*. This, however, contained some spurious documents, which were eliminated from the *Compilatio tertia*, brought down by Petrus Callivacinus to the twelfth year, and sent to the university of Bologna. The *Compilatio quarta*, published shortly after his death, contains the bulls and briefs of the closing six years.' (*Encyc. Brit.*)

Innocenzio 2], Innocent IV (Sinibaldo de' Fieschi of Genoa), elected Pope at Anagni (in succession to Honorius III) in 1243, died at Naples, Dec. 7, 1254. He was originally professor of law at Bologna, and was one of the most learned canonists of his time. It is probably to him that D. refers as one of the Decretalists in his Letter to the Italian Cardinals, *Innocentius*, Epist. viii. 7 [**Decretalistae**]. Some think he is one of the simoniacal Popes referred to by Nicholas III, Inf. xix. 73 [**Niccolò** 2].

'His learning gave to the world an *Apparatus in quinque libros Decretalium*, which is highly spoken of; but essentially Innocent IV was a small-souled man, whose avarice, cowardice, cunning, and vindictiveness suggest a striking contrast with Innocent III.' (*Encyc. Brit.*)

Ino], daughter of Cadmus of Thebes and Harmonia, and wife of Athamas, King of Orchomenus in Boeotia, by whom she had two sons, Learchus and Melicertes [**Cadmo: Armonia**]. Athamas, having been driven mad by Juno, mistook Ino and his two sons for a lioness and cubs; he pursued them and killed Learchus, but Ino and Melicertes escaped, and, throwing themselves into the sea, were changed into marine deities.

D. refers to Ino and her sons as *la moglie con due figli*, Inf. xxx. 5; *la leoncessa e i leoncini*, *v.* 8. The story is taken from Ovid (*Metam.* iv. 512–30) [**Atamante**]. Ino herself had incurred the wrath of Juno for having brought up Bacchus, the son of Jupiter and her sister Semelë, Inf. xxx. 1–2 [**Semelè**].

Insulae Fortunatae, the Fortunate Isles, or Isles of the Blessed, according to the old belief, the abode of the blessed, who passed thither without dying. Homer placed the Elysian fields at the extremity of the Earth, near the river Oceanus. In later writers they are spoken of as being on an island; which the poets, and after them the geographers, placed beyond the pillars of Hercules. Hence, when certain islands were discovered in the Ocean, off the W. coast of Africa, the name of Fortunatae Insulae was applied to them. They are usually identified with Madeira and the Canaries.

D. quotes Orosius (*Hist.* i. 2, § 11) to prove that they and Mt. Atlas were at the extremity of Africa, Mon. ii. 3^{85-91}.

Intellectu, De, treatise of Albertus Magnus *On the Understanding;* quoted (as *il libro dell' Intelletto*) for Albertus' opinion as to the distribution of the Sun's light, Conv. iii. 7^{27-43}. The following is the passage referred to by D.:—

'Per mixtionem perspicui clari in corporibus terminatis videmus quosdam colores in luminis adventu effici scintillantes et spargentes lumen ad illuminationem aliorum; et aliquando si vere in toto sit perspicuum corpus coloratum, si lumen superveniat, illi colores colorant alia corpora sibi apposita, sicut videmus in vitro colorato, per quod lumen veniens secum trahit colorem vitri, et ponit eum super corpus, cui per vitrum incidit lumen. Quaedam autem sunt ita vincentia in puritate diaphani, quod adeo radiantia efficiuntur, quod vincunt harmoniam oculi, et videri sine magna difficultate non possunt. Quaedam autem sunt spargentia tantum luminis et diaphani, quod vix discerni possunt visu propter parvitatem suae compositionis ex perspicuo, cujus proprius actus est lumen.' (I. iii. 2.)

Interminei, Alessio. [**Alessio Interminei.**]

Inventione, De, the *De Inventione Rhetorica* (in two books) of Cicero, quoted by D. under the title of *Rhetorica*, Mon. ii. 5^{16}; *Nova Rhetorica*, Epist. x. 19; Cicero's saying that laws ought to be interpreted for the advantage of the State, Mon. ii. 5^{15-18} (*Inv.* i. 38: 'Omnes leges ad commodum reipublicae referre oportet, et eas ex utilitate communi, non ex scriptione, quae in litteris est, interpretari. . . . Quoniam reipublicae servimus, et reipublicae commodo atque utilitate leges interpretemur'); his precept that three things are requisite to a good exordium, viz. to render the hearer well-disposed, attentive, and patient, Epist. x. 19 (*Inv.* i. 15: 'Exordium est oratio animum auditoris idonee comparans ad reliquam dictionem: quod eveniet, si eum benivolum, attentum, docilem fecerit').

Invidiosi], the Envious, placed, according to some, with the Wrathful and Slothful, in the Stygian marsh in Circle V of Hell, Inf. vii. 106–30 [**Iracondi: Accidiosi**]. Pietro di Dante says:—

'In Stygia palude fingit auctor puniri apparenter

iracundos et superbos; et non apparenter et occulte, idest in limo talis paludis fingit puniri accidiosos et invidos in diversis partibus dictae paludis.'

Carlyle quotes from Chaucer's *Persones Tale* (§ 53):—

'Accidie maketh a man hevy, thoghtful, and wrawe. Envye and Ire maken bitternesse in herte; which bitternesse is moder of Accidie, and benimeth him the love of alle goodnesse. Thanne is Accidie the anguissh of a trouble herte.'

Those who expiate the sin of Envy in Purgatory are placed in Circle II, Purg. xiii–xiv [***Beatitudini:*** **Purgatorio**]; their punishment is to sit, clothed in hair-cloth, leaning on and supporting each other, to remind them of the precept they had neglected during life, 'Bear ye one another's burdens' (*Gal.* vi. 2); over the hair-cloth they wear cloaks of a livid colour, to recall to them the cloak of charity with which they ought to have covered the nakedness of their neighbours upon earth; and, as they could not keep their eyes from the goods of others, here they are doomed to blindness, their eyelids being sewn up with wire (Purg. xiii. 47–72). As D. and V. pass along they hear the voices of unseen spirits proclaiming examples of love, viz. Mary at the feast of Cana in Galilee (*John* ii. 3) (*vv.* 28–30) [**Maria** [1]], the love of Orestes and Pylades (*vv.* 31–3) [**Oreste**], and the precept of Christ (*Matt.* v. 44), 'Love your enemies' (*vv.* 34–6). Further on instances of envy are proclaimed; they hear the voice of Cain who envied his brother Abel (Purg. xiv. 130–5) [**Caino**], and of Aglauros who envied her sister Hersë (*vv.* 136–9) [**Aglauro**]. *Examples*: Sapia of Siena [**Sapia**]; Guido del Duca of Brettinoro [**Guido del Duca**]; Rinier da Calboli of Forlì [**Rinier da Calboli**].

Io-. [**Jo-.**]

Iolas, a shepherd, one of the characters in Virgil's Eclogues (*Ecl.* ii. 57; iii. 76, 79); he is introduced into the poetical correspondence between D. and Giovanni del Virgilio, where he is supposed to represent Guido Novello da Polenta, D.'s host at Ravenna, Ecl. ii. 95. [**Dante.**]

Iole, daughter of Eurytus, King of Oechalia in Thessaly, whom Hercules killed, carrying off Iolë as his prisoner; he afterwards fell in love with her, and thereby aroused the jealousy of his wife Deianira; the latter, to win back his love, sent to Hercules a garment steeped in the blood of the Centaur Nessus, which poisoned him and maddened him with pain; Deianira, seeing what she had unwittingly done, hanged herself. Hercules before his death commanded Hyllus, his eldest son by Deianira, to wed Iolë as soon as he should arrive at the age of manhood. [**Deianira: Nesso.**]

The troubadour Folquet of Marseilles (in the Heaven of Venus) compares his passion for Adelais to that of Hercules for Iolë, Par. ix. 102 [**Folco**]. The story of Deianira's jealousy of Iolë is told by Ovid:—

'Victor ab Oechalia Cenaeo sacra parabat
Vota Jovi, cum fama loquax praecessit ad aures,
Deianira, tuas, quae veris addere falsa
Gaudet, et e minima sua per mendacia crescit,
Amphitryoniaden Ioles ardore teneri.
Credit amans . . .' (*Metam.* ix. 136 ff.)

'Gratulor Oechaliam titulis accedere nostris:
Victorem victae succubuisse queror.
Fama Pelasgiadas subito pervenit in urbes
Decolor, et factis inficianda tuis;
Quem numquam Juno, seriesque immensa laborum
Fregerit; huic Iolen imposuisse jugum.'
(*Heroides*, ix. 1–6.)

Iperione, Hyperion ('he that goeth overhead'), one of the Titans, represented as the son of Heaven and Earth, and father of the Sun, Moon, and Aurora.

D., in imitation of Ovid, speaks of the Sun as *nato d'Iperione*, Par. xxii. 142; *Hyperione natus* (quoted from *Metam.* iv. 192), Epist. iv. 4. [**Leucothoë: Sole.**]

Ipocriti, Hypocrites, placed among the Fraudulent in Bolgia 6 of Circle VIII of Hell (Malebolge), Inf. xxiii. 92 [**Frodolenti**]; *gente dipinta*, *v.* 58; *gente stanca*, *v.* 70; their punishment is to go round and round slowly, with painted faces (*Matt.* xxiii. 27), weeping bitterly, and crushed beneath the weight of hooded cloaks, which cover their eyes, and which outside are glittering with gold, but inside are of heaviest lead, the weight causing them to creak as the sinners move (*vv.* 58–67, 100–2); certain of them (Caiaphas, Annas, and the rest of the Council of the Chief Priests and Pharisees) are doomed to special torment, being crucified naked on the ground, and so placed that all the others pass over their prostrate bodies in their mournful procession (*vv.* 110–23). *Examples*: Catalano de' Catalani [**Catalano**]; Loderingo degli Andalò [**Loderingo**]; Caiaphas and Annas [**Caifas: Anna** [2]].

Ipolito. [**Ippolito.**]

Ippocrate, Hippocrates, the most famous physician of antiquity, the father of medicine; born in the island of Cos (one of the Sporades), circ. B.C. 460, died at Larissa in Thessaly, at the age of 104, circ. B.C. 357. Besides practising and teaching his profession at home, he travelled on the continent of Greece. His writings, which were held in high esteem at an early date, became the nucleus of a collection of medical treatises by various authors, which were long attributed to him, and still bear his name. H., who was remarkable for his skill in diagnosis, was one of the first to insist on the importance of diet and regimen in disease.

D. places him, together with Avicenna and Galen, among the philosophers of antiquity in Limbo, Inf. iv. 143 [**Limbo**]; St. Luke the

Evangelist appears in the mystical Procession in the Terrestrial Paradise in the guise of 'one of the familiars of Hippocrates' (i. e. of a physician), Purg. xxix. 136–8 [**Luca**[1]: **Processione**]; H. is mentioned in connexion with his 'Aphorisms,' Conv. i. 8[33]; they are referred to, Par. xi. 4 [***Aforismi***].

Ippolito, Hippolytus, son of Theseus by Hippolytë, Queen of the Amazons. Theseus afterwards married Phaedra, who fell in love with her step-son, Hippolytus, and on his rejecting her shameful proposals she accused him to his father of having attempted her dishonour. Theseus thereupon cursed his son, who was obliged to flee from Athens, and subsequently met his death in fulfilment of his father's curse. When Theseus afterwards discovered that Phaedra's accusation was false, the latter in despair made away with herself.

Hippolytus is mentioned by Cacciaguida (in the Heaven of Mars), who foretells to D. that he will have to leave Florence, just as H. was forced to leave Athens, Par. xvii. 46–8. [**Fedra.**]

D. got the story of Hippolytus and Phaedra from Ovid:—

'Fando aliquem Hippolytum vestras si contigit aures
Credulitate patris, sceleratae fraude novercae
Occubuisse neci—mirabere, vixque probabo:
Sed tamen ille ego sum. Me Pasiphaëia quondam
Temptatum frustra patrium temerare cubile,
Quod voluit, voluisse infelix crimine verso—
Indiciine metu magis, offensane repulsae?—
Arguit; immeritumque pater projecit ab urbe,
Hostilique caput prece detestatur euntis.'
(*Metam.* xv. 497–505.)

Iracondi], the Wrathful, placed in Circle V of Hell (as some think, in company with the Envious and Slothful), under the guardianship of Phlegyas, Inf. vii. 100–viii. 63 [**Accidiosi: Invidiosi: Flegias**]; *genti fangose,* Inf. vii. 110; *color cui vinse l'ira, v.* 116; *gente sotto l'acqua, v.* 118; *fangose genti,* viii. 59; their punishment is to be immersed naked in the mud of the Stygian marsh, where they pound, and rend, and bite each other (Inf. vii. 110–14); some of them are completely hidden beneath the surface, their presence being betrayed solely by the bubbles in the mud produced by their sighs (*vv.* 115–20); those who are visible proclaim their crime and punishment by means of a doleful gurgling chant (*vv.* 121–6). *Example*: Filippo Argenti of Florence [**Argenti, Filippo**].

Those who expiate the sin of Wrath in Purgatory are placed in Circle III, Purg. xv. 85–xvii. 39 [***Beatitudini:* Purgatorio**]; their punishment is to be enveloped in a dense pungent smoke, which blinds them as they had been blinded on earth by their angry passions (Purg. xv. 142–xvi. 7); in a series of visions are exhibited examples of meekness, viz. the Virgin Mary seeking Christ in the Temple (Purg. xv. 85–92) [**Maria**[1]]; Pisistratus forgiving the young man who insulted his daughter (*vv.* 92–105) [**Pisistrato**]; Stephen forgiving his persecutors (*vv.* 106–14) [**Stefano**]; the voices of the spirits are heard praying to the Lamb of God for peace and mercy (Purg. xvi. 16–24); in a second series of visions are exhibited instances of wrath and its punishment, viz. the slaying of Itys by Procne and her transformation into a nightingale (Purg. xvii. 19–21) [**Filomela: Progne**]; the hanging of Haman for his persecution of the Jews (*vv.* 25–30) [**Mardocheo**]; the wrathful disappointment and suicide of Amata after the death of Turnus (*vv.* 34–9) [**Amata: Lavinia**]. *Example*: Marco Lombardo of Venice [**Marco**[2]].

Iri, Iris, daughter of Thaumas and Electra; she was originally the personification of the rainbow, which was regarded as the swift messenger of the gods, and (among later writers) of Juno in particular (Virgil, *Aen.* iv. 693; v. 605; ix. 2, 5; Ovid, *Metam.* i. 270).

D. mentions Iris, in the sense of the rainbow, Par. xxxiii. 118; alludes to her as *figlia di Taumante,* Purg. xxi. 50 (Ovid, *Metam.* xiv. 845); *ancella di Junone,* Par. xii. 12; *messo di Juno,* Par. xxviii. 32 (Ovid, *Metam.* i. 270); the rainbow itself is referred to as *l'arco del Sole,* Purg. xxix. 78; the double rainbow, Par. xii. 10–12; xxxiii. 118; the whole circle of the rainbow, Par. xxviii. 32–3.

Isaac], son of the patriarch Abraham and Sarah, and father by Rebekah of Esau and Jacob (otherwise called Israel); he is mentioned by Virgil, who refers to him as *lo padre d'Israel,* among those whom Christ liberated from Limbo, Inf. iv. 59. [**Limbo.**]

Isacco. [**Isaac.**]

Isai, Jesse, father of David, Epist. vii. 8. [**Jesse.**]

Isaia, the prophet Isaiah, son of Amoz, Par. xxv. 91 (ref. to *Isaiah* lxi. 7, 10); Conv. iv. 5[43], 21[110]; *Isaias,* Mon. iii. 1[25] (ref. to *Isaiah* vi. 6); Epist. vi. 6; A. T. § 22[11]; *Amos filius,* Epist. vii. 2 (ref. to 2 *Kings* xx. 1–11); *Propheta,* Mon. ii. 13[44]; Isaiah is quoted, Conv. iv. 5[43–4] (*Isaiah* xi. 1); Conv. iv. 21[110–12] (*Isaiah* xi. 2); Mon. ii. 13[43–5] (*Isaiah* liii. 4); Epist. vi. 6 (*Isaiah* liii. 4); A. T. § 22[11–13] (*Isaiah* lv. 9).—The Book of Isaiah is supposed to be symbolized by one of the four-and-twenty elders (representing the twenty-four books of the O. T. according to the reckoning of St. Jerome) in the mystical Procession in the Terrestrial Paradise, Purg. xxix. 83–4. [***Bibbia:* Processione.**]

Isaiae, Prophetia. [**Isaia.**]

Isaias. [**Isaia.**]

Isara, the Isère, river of France, which rises in the Graian Alps in Savoy, flows through

the departments of Savoie and Isère, and enters the Rhone about 10 miles N. of Valence; mentioned by the Emperor Justinian (in the Heaven of Mercury), together with the Var, Rhine, Saône, Seine, and Rhone, in connexion with Caesar's victories in Gaul, Par. vi. 59 [**Aquila**[1]]. The list of rivers is taken from Lucan (*Phars.* i. 371 ff.) [**Era**].

Isidoro, Isidorus Hispalensis, St. Isidore of Seville, a learned Spaniard, one of the most influential writers of the early Middle Ages; he was the son of a wealthy and distinguished native of Cartagena, where he was born circ. 560; his elder brother Leander was Bishop of Seville, in which dignity Isidore succeeded him in 600 or 601; he died at Seville in 636. He devoted himself to the conversion of the Visigoths from Arianism, and wrote many works, the most important of which were the *Origines* or *Etymologiarum Libri XX*, a sort of encyclopaedia of the scientific knowledge of the age, the *De Ecclesiasticis Officiis*, and the *Libri Sententiarum*, of the first of which Brunetto Latino largely availed himself in certain portions of his *Trésor*; he also completed the Mozarabic missal and breviary, which had been begun by his brother Leander. He followed Boëthius in his treatment of logic, as he himself was followed by Bede.

D. places St. Isidore among the great doctors of the Church (*Spiriti Sapienti*), in the Heaven of the Sun, where his spirit, in company with those of Bede and Richard of St. Victor, is pointed out by St. Thomas Aquinas, Par. x. 131. [**Sole, Cielo del.**]

Isifile, Hypsipylë, daughter of Thoas, King of Lemnos, whose life she saved when the Lemnian women killed all the men in the island. When the Argonauts landed in Lemnos she was seduced and abandoned by Jason, by whom she had twin sons, Thoas and Euneos. When it was discovered that her father Thoas was alive, H. was forced to fly from Lemnos; on her flight she was captured by pirates and sold to Lycurgus, King of Nemea, who entrusted her with the charge of his son Archemorus. One day as she was seated in a wood near Nemea with the child, the seven heroes who were warring against Thebes passed by, and, being thirsty, asked her to show them a fountain. Hypsipylë thereupon put down the child upon the grass, and led the warriors to the fountain of Langia. When she returned she found Archemorus dead from the bite of a serpent. Enraged at the death of his child, Lycurgus determined to put her to death, and was proceeding to put his resolve into execution when Thoas and Euneos, Hypsipylë's two sons, opportunely arrived and saved her.

Hypsipylë is mentioned in connexion with her rescue of her father from the Lemnian women, and her seduction and desertion by Jason, Inf. xviii. 92 [**Jason**[1]]; her charge of Archemorus, Conv. iii. 11[166] [**Archemoro**]; she is alluded to as *quella che mostrò Langia*, Purg. xxii. 112 [**Langia**]; her rescue from Lycurgus by her sons after the death of Archemorus, *la madre*, Purg. xxvi. 95 [**Licurgo**].

Virgil, addressing Statius (in Purgatory), mentions H. as being 'delle genti tue' (i.e. mentioned in the *Thebaid* or *Achilleid*) among the great women of antiquity in Limbo, Purg. xxii. 112. [**Antigone: Limbo.**]

D. got the story of Hypsipylë from Statius —she saves her father (*Theb.* v. 240 ff.; vi. 142); is seduced and deserted by Jason (*Theb.* v. 404–85; cf. Ovid, *Heroides* vi.); shows the fountain of Langia to Adrastus and his companions (*Theb.* iv. 717–84); Archemorus is killed by a serpent (*Theb.* iv. 785–92; v. 499 ff.); H. finds his dead body, and is rescued by her sons from the wrath of Lycurgus (*Theb.* v. 541 ff.).

Ismene, Ismenë, daughter of Oedipus by his incestuous marriage with his mother Jocasta, and sister of Antigonë, Eteocles, and Polynices.

Virgil, addressing Statius (in Purgatory), mentions her as being 'delle genti tue' (i.e. mentioned in the *Thebaid* or *Achilleid*) among the great women of antiquity in Limbo, Purg. xxii. 111 [**Antigone: Limbo**]; she is spoken of as appearing 'sì trista come fue' on account of the terrible tragedies she witnessed, viz. the violent death of her betrothed, the blinding of her father Oedipus by his own hand, the suicide of her mother Jocasta, the deaths at each other's hands of her brothers Eteocles and Polynices, and the total ruin and downfall of her father's kingdom [**Edipo: Eteocle: Jocasta**].

Ismeno, Ismenus, small river in Boeotia, which rises in Mt. Cithaeron and flows through Thebes; mentioned, together with the Asopus, Purg. xviii. 91. [**Asopo.**]

Isopo. [**Esopo.**]

Ispagna, Spain; the W. limit of the habitable world, Inf. xxvi. 103 [**Gerusalemme: Ispani**]; Caesar's expedition into, against Pompey's lieutenants, Afranius and Petreius, whom he defeated at Lerida, Purg. xviii. 102; Par. vi. 64 [**Aquila**[1]**: Ilerda**]; *quel di Spagna*, i.e. Fernando IV, King of Castile and Leon (1295–1312), Par. xix. 125 [**Ferdinando**]; Spain is alluded to as the country whence Zephyrus (the W. wind) springs, as being in the extreme W., Par. xii. 46 [**Zeffiro**].

Note.—Ispagna, when preceded by consonant, Purg. xviii. 102; *Spagna*, when preceded by vowel, Inf. xxvi. 103; Par. vi. 64; xix. 125.

As an alternative to Spain, to indicate the

W. limit of the habitable world, D. uses Gades (Cadiz) [**Gade**], the Ebro [**Ibero**], Seville [**Sibilia**], or Morocco [**Morrocco**].

Ispani, Spaniards; the eclipse of the Sun at the Crucifixion visible equally to them (at the W. limit of the habitable world), and to the inhabitants of India (at the E. limit), and to the Jews at Jerusalem (in the centre), i. e. to the whole inhabited world, Par. xxix. 101–2 [**Gerusalemme: Ispagna**]; D. classes as 'Spaniards' those who spoke or wrote in the *langue d'*oc, i. e. Provençal, *Hispani*, V. E. i. 8^{44}; ii. 12^{20} [**Hispani: *Oc*, *Lingua***].

Ispano, Pietro, Petrus Hispanus (Pedro Juliani), a native of Lisbon, where he at first followed his father's profession of medicine; subsequently he was ordained and became Archbishop of Braga; in 1274 he was created Cardinal Bishop of Tusculum (Frascati) by Gregory X; on Sep. 8, 1276, he was elected Pope, under the title of John XXI, at Viterbo, in succession to Adrian V; he died May 20, 1277, after a reign of a little more than eight months, his death being caused by the fall of the ceiling of one of the rooms in his palace at Viterbo.

Villani says of him:—

'Appresso lui (papa Adriano quinto) del presente mese di Settembre fu eletto papa maestro Piero Spagnuolo cardinale, il quale fu chiamato papa Giovanni ventesimo primo, e non vivette papa che otto mesi e dì; che dormendo in sua camera in Viterbo gli cadde la volta di sopra addosso e morìo, e fu soppellito in Viterbo a dì 20 di Maggio 1277, e vacò la Chiesa sei mesi.' (vii. 50.)

Besides several medical works of a more or less popular character (one of which, consisting of a collection of prescriptions, is entitled *Tesoro de' Poveri*), he wrote a manual of logic, which, under the title of *Summulae Logicales*, attained a wide popularity in the Middle Ages; in it the logic of the schools was expanded by the incorporation of fresh matter of a semi-grammatical character; in this treatise, which is divided into twelve parts, occurs for the first time the well-known logical formula 'Barbara Celarent,' &c.

D. places Petrus Hispanus among the doctors of the Church (*Spiriti Sapienti*), together with Hugh of St. Victor and Petrus Comestor, in the Heaven of the Sun, where he is named by St. Bonaventura, his *Summulae Logicales* being referred to as *dodici libelli*, Par. xii. 134–5. [**Sole, Cielo del.**]

Benvenuto says of him:—

'Hic fuit frater praedicator, qui fecit tractatus in logica, qui distincti sunt in duodecim libellis intra partem majorem et minorem; quod opusculum fuit valde utile novellis introducendis ad logicam et artes.'

Israel[1], Israel (i. e. 'soldier of God'), the name given to the patriarch Jacob after his wrestling with the angel at Peniel (*Gen.* xxxii. 28); by this name Virgil refers to Jacob, who is mentioned together with his father Isaac, his wife Rachel, and his sons, among those released by Christ from Limbo, Inf. iv. 59–60. [**Jacob: Limbo.**]

Israel[2], Israel, the children of Israel (*Exod.* i. 1), the national name of the twelve Hebrew tribes, named respectively after Reuben, Simeon, Judah, Issachar, Zebulun, Benjamin, Dan, Naphtali, Gad, and Asher, sons of Jacob, and Manasseh and Ephraim, sons of Joseph; *Israel*, Purg. ii. 46; Conv. ii. 6^{4}; V. E. i. 7^{68}; Mon. i. 8^{23}, 14^{68}; ii. $8^{38, 59}$; Epist. vii. 8; x. 7; *Israele*, Conv. ii. 1^{59}; *domus Jacob*, Epist. x. 7 [**Ebrei**]; their exodus from Egypt (ref. to *Psalm* cxiv. 1), Purg. ii. 46; Conv. ii. 1^{59}; Epist. x. 7 [**Egitto**]; their prophets taught them in part the truth concerning spiritual beings, Conv. ii. 6^{4-5}; their descent from Shem, and their use of the Hebrew tongue, V. E. i. 7^{68-70} [**Sem: Ebreo**]; the Lord their God one Lord (*Deut.* vi. 4), Mon. i. 8^{23}; their elders entrusted by Moses with the lesser judgements, the more important being reserved to himself (*Exod.* xviii. 17–26; *Deut.* i. 10–18), Mon. i. 14^{66-73} [**Moisè**]; the obligation upon them to make an offering at the door of the tabernacle on killing an ox, or lamb, or goat (*Levit.* xvii. 3–4), Mon. ii. 8^{37-42}; God's judgement touching their liberation from Egypt revealed to Pharaoh by a sign (*Exod.* iv. 21), Mon. ii. 8^{57-9}; their delivery from the Philistines by the death of Goliath at the hand of David (1 *Sam.* xvii) typical of the delivery of the oppressed Ghibellines from the Neri, Epist. vii. 8 [**Philistei**].

Israele, Israel, the children of Israel, Conv. ii. 1^{59}. [**Israel**[2].]

Istria, a peninsula of triangular form, which projects into the N.E. corner of the Adriatic, formerly an independent Italian duchy, at present a part of the Austro-Hungarian dominions; its chief towns are Trieste and Pola. It owes its name to the old belief that a branch of the Danube (Ister) flowed through this province into the Adriatic. D. couples it with Friuli (Forum Julii) as being on the left side of Italy, if the Apennines be taken as the dividing line (from N. to S.), V. E. i. 10^{55}; it is alluded to, Inf. ix. 113–14. [**Pola: Quarnaro.**]

Ister, the classical name for the Danube, was applied to it originally by the Greeks; the Romans gave the name of Danubius to the upper part of the river from its source as far as Vienna, while the lower part between Vienna and the Black Sea was called Ister.

Istriani, inhabitants of Istria; their dialect distinct from that of the people of Aquileia, V. E. i. 10^{70}; condemned, with that of the Aquileians, as harsh, V. E. i. 11^{36}.

Itali[1], inhabitants of ancient Italy, term applied by D. to the Romans; in their wars against Greece and Carthage, Fabricius won the day for them over Pyrrhus, and Scipio over Hannibal, Mon. ii. 11^{52-61}. [**Latini**[2]: **Romani**[1].]

Itali[2], inhabitants of modern Italy, Italians, V. E. i. 8^{27}, 10^{11}, 11^{13}, $12^{2, 8, 17}$, $18^{19, 41, 43, 53}$; ii. 2^{95}; Epist. ii. 1; vi. 1; viii. 10; called also *Latii*, V. E. ii. 5^{13}; *Latini*, Inf. xxix. 91; V. E. i. 6^{38}, 8^{44}, $10^{26, 71}$, 11^{42-3}, 12^{29}, 15^{35}, $16^{35, 40}$, 17^{19}; Epist. viii. 11; *sanguis Longobardorum*, Epist. v. 4; alluded to, in the apostrophe to the Emperor Albert, as *i tuoi gentili*, Purg. vi. 110; elsewhere as *italica erba*, Par. xi. 105; the affirmative particle *sì* characteristic of their language, Inf. xxxiii. 80; V. N. § $25^{38, 42}$; Conv. i. 10^{81}; V. E. i. 8^{43}, 9^{13}, 10^{11}; their employment of the affirmative *sì*, the Latin *sic*, an indication that Italian is of earlier date than the 'lingua *oil*' or the 'lingua *oc*' (i.e. French and Provençal), to which it is superior for two reasons, V. E. i. $10^{9-11, 25-34}$; many languages more agreeable and serviceable than theirs, V. E. i. 6^{36-8}; their frontier one of the W. confines of Europe, V. E. i. 8^{27}; the Sardinians not to be reckoned as Italians, though they have affinities with them, V. E. i. 11^{42-4} (cf. Inf. xxii. 65-7); reason why poems written by Italians are called Sicilian, a term which remains as a reproach to the princes of Italy, V. E. i. 12^{5-19}; the Roman dialect the ugliest of all their dialects, V. E. i. 11^{12-14}, while that of the Bolognese is the best, V. E. i. $15^{3-5, 27-33}$; their manners, customs, and language to be judged by a national, not a provincial, standard, V. E. i. 16^{35-43}; their language susceptible of improvement by training and authority, V. E. i. 17^{15-18}; their court (*aula*) if they had one would be an Imperial one, but though they lack a court (*curia*) yet the members of such a court are not wanting, V. E. i. $18^{18-20, 46-9}$; their poets employ lines of five, seven, and eleven syllables more frequently than any other metre, V. E. ii. 5^{10-15}; none of them so far had sung of arms, V. E. ii. 2^{95-6}; the fame of their heroes surpassed by that of Alessandro da Romena, Epist. ii. 1; their reputed descent from the Trojans and Romans, Epist. v. 4; their misfortunes too great for description, Epist. vi. 1; viii. 10; Rome ought to be the object of their affections, Epist. viii. 10; the Gascons eager to usurp their glory, Epist. viii. 11.

Italia, Italy, Inf. i. 106; ix. 114; xx. 61; Purg. vi. 76, 124; vii. 95; xiii. 96; xx. 67; xxx. 86; Par. xxi. 106; xxx. 137; V. N. § 30^{2}; Conv. i. 5^{56}, 6^{54}, $11^{2, 147}$; ii. 11^{67}; iii. 11^{22}; iv. 5^{48}, 6^{181}, 9^{106}; V. E. i. 8^{56}, 9^{34}, $10^{55-8, 73, 81}$, 11^{3}, 12^{72}, 14^{2}, $15^{55, 63}$, 16^{42}, 18^{48}, $19^{10, 12}$; Mon. ii. 3^{116}, 7^{85}, 11^{23}; iii. 13^{49}; Epist. v. 2, 6; vi. 1; vii. 3; viii. 11; *Ausonia*, Par. viii. 61; Mon. ii. 13^{66} [**Ausonia**]; *Hesperia*, Mon. ii. 3^{80}; Epist. vi. 3 [**Hesperia**]; *Latium*, V. E. i. 10^{39}, 14^{5}, 16^{59}; Epist. vii. 1 [**Latium**]; *terra Latina*, Inf. xxvii. 27; xxviii. 71; *terra Italica*, Par. ix. 25; *Scipionum patria*, Epist. viii. 10; *bel paese dove il* sì *suona*, Inf. xxxiii. 80; the land for which Camilla, Turnus, Nisus, and Euryalus died, Inf. i. 106; the fatherland of the Scipios, Epist. viii. 10; the garden of the Empire, Purg. vi. 105; the noblest region of Europe, Mon. ii. 3^{116-17}; the fair land where *sì* is heard, Inf. xxxiii. 80; her cities full of tyrants, Purg. vi. 124; neglected by the Emperors Albert and Rudolf, Purg. vi. 97-9, vii. 94-5, she shall find a saviour in Henry VII, Purg. vii. 96; Par. xxx. 137; her backbone formed by the Apennines, Purg. xxx. 86; V. E. i. 10^{39-59}; changes in the vocabulary of her cities within the space of fifty years, Conv. i. 5^{56-9}; infamy of those of her sons who commend foreign tongues to the disparagement of their own native Italian, Conv. i. $11^{1-4, 146-53}$; 'courtesy,' if derived from 'courts' such as hers, would be the equivalent of 'baseness,' Conv. ii. 11^{65-8}; Pythagoras an inhabitant of, about the time of Numa Pompilius, Conv. iii. 11^{22-30}; arrival of Aeneas in, coincident with the birth of David, so that the advent of Christ was prepared long beforehand at the same hour both in Syria and in Italy, Conv. iv. 5^{46-72}; denunciation of the wicked princes who have wrongfully possessed themselves of her kingdoms, Conv. iv. 6^{180-90}; the speech of the provinces on her right side different from that of the provinces on her left, V. E. i. 2^{31-5}; if the Apennines be taken as the dividing line (from N. to S.) Friuli and Istria must be reckoned among the provinces on her left side, and Sicily and Sardinia among those on her right, V. E. i. 10^{54-9}; though she numbers no less than fourteen dialects, V. E. i. 10^{72-4}, yet she possesses one tongue common to all her peoples, viz. the Italian vulgar tongue, V. E. i. 16^{57-63}, 19^{1-4}; the noblest actions of her sons peculiar to no one town, but common to them all, V. E. i. 16^{39-43}; Italy the cradle of two nations descended from the Trojans, viz. the Romans and the Albans, Mon. ii. 11^{22-4}; happy for her if Constantine, whose 'donation' so weakened the Empire, had never been born, Mon. ii. 13^{66-9}; her condition such as to be pitied even by the Saracens, Epist. v. 2; appeal to her sons to support the Emperor Henry VII, Epist. v. 6; with the advent of Henry VII dawned a more hopeful era for her, Epist. vii. 1; the power of the Empire not confined within the limits of her shores, Epist. vii. 3; appeal to the Italian Cardinals on her behalf, Epist. viii. 11; she is compared to—a slave, Purg. vi. 76; a hostel of woe, Purg. vi. 76; a storm-tost ship without a pilot, Purg. vi. 77; Epist. vi. 1;

a brothel, Purg. vi. 78; a riderless and unmanageable horse, Purg. vi. 89, 94, 98; Conv. iv. 9^{103-8}; a raving maniac, Epist. vi. 3.

Italica Lingua, Italian language, Conv. i. 9^{9-10}; *volgare Italico*, Conv. i. 6^{56}; *vulgare Latinum*, V. E. i. 10^{36}, 11^{1-2}, $19^{4,15}$; ii. 1^{3-4}; *Latinorum vulgare*, V. E. i. 15^{35}; *vulgare Italum*, V. E. i. 12^{2}; *vulgare Italiae*, V. E. i. 10^{81}; *Italica loquela*, Conv. i. 10^{106}; *Italiae loquela*, V. E. i. 11^{3}; *parlare Italico*, Conv. i. 11^{99}; *volgare di sì*, Conv. i. 10^{81}; *lingua di sì*, V. N. § $25^{38,42}$; Inf. xxxiii. 80; V. E. i. 8^{43}, 9^{13}, 10^{11}; the affirmative particle *sì* its distinguishing characteristic, V. N. § $25^{38,42}$; Inf. xxxiii. 80; Conv. i. 10^{81}; V. E. i. 8^{43}, 9^{13}, 10^{11}; presumably of earlier date than the 'lingua *oil*' and the 'lingua *oc*,' to both of which it is superior, V. E. i. $10^{9-11,25-34}$; not so agreeable nor so serviceable as many others, V. E. i. 6^{36-8}; susceptible of improvement by training and authority, V. E. i. 17^{15-18}; changes in its vocabulary during fifty years, Conv. i. 5^{56-9}; numbers no less than fourteen dialects, V. E. i. 10^{72-4}, of which the Roman is the ugliest, V. E. i. 11^{12-14}, and the Bolognese the best, V. E. i. $15^{3-5,27-33}$; if all the subordinate variations were reckoned they would amount to considerably over a thousand, V. E. i. 10^{80-5}; superior to the local dialects in that it is common to all the peoples of Italy, V. E. i. 16^{57-63}, 19^{1-4}; D.'s reasons for using it as the vehicle of the commentary on his *canzoni*, Conv. i. 6, 9, 10; its employment as a literary tongue dates back not more than 150 years before D.'s time, V. N. § 25^{36-40}; its pre-eminence over French and Provençal due to the superiority of its poets, such as Cino da Pistoja and D. himself, and to its closer dependence upon 'grammar,' V. E. i. 10^{25-34}; explanation of the term Sicilian as applied to the earliest Italian writings, V. E. i. 12^{6-35}; the ideal Italian tongue ought fitly to be described as illustrious, cardinal, courtly, and curial, V. E. i. 16^{57-60}, 17^{1-3}, 19^{1-4}.

Italico, Italian, Par. ix. 26; xi. 105; Conv. i. 6^{56}, 9^{10}, 10^{106}, 11^{99}; *Italicus*, V. E. i. 15^{1}, 18^{12}; *Italus*, V. E. i. $12^{2,17}$; ii. 2^{95}; Epist. v. *tit.*; *Latialis*, Epist. viii. 10; *Latino*, Inf. xxii. 65; xxvii. 27, 33; xxviii. 71; xxix. 88, 91; Purg. xi. 58; xiii. 92; Conv. iv. 28^{61}; *Latinus*, V. E. i. $10^{26,36,71}$, 11^{42-3}, $15^{35,67-8}$, 16^{35-40}, 17^{19}, $19^{4,15}$; ii. 1^{3}. [**Latino** [2].]

Italicus. [**Italico.**]

Italus. [**Itali**: **Italico.**]

Iu-. [**Ju-.**]

J

J, appellation of God; Adam (in the Heaven of Fixed Stars) says that during his lifetime God was called on earth *J* (i.e. 'Jah' or 'Jehovah,' *Psalm* lxviii. 4), but afterwards he was called *El*, Par. xxvi. 134. [**El.**]

A large number of MSS. and printed editions for *J* read *Un*, which doubtless arose from a misunderstanding of *I* (the reading of many editors for *J*). Another reading is *L*, which is adopted by Witte against the evidence of MSS., and is quite unmeaning. (See Moore, *Text. Crit.*, pp. 486–92.)

Jacob, the patriarch Jacob, younger son of Isaac and Rebekah, twin-brother of Esau, whose birthright he bought, and whom he deprived of his father's blessing by practising a deceit upon Isaac, at the instigation of his mother; after his wrestling with the angel at Peniel (*Gen.* xxxii. 28) he received the name of Israel. His first wife was Leah, eldest daughter of Laban, who bore him six sons, Reuben, Simeon, Levi, Judah, Issachar, Zebulun, and a daughter, Dinah; his second wife was Leah's younger sister, Rachel, who bore him two sons, Joseph and Benjamin. Besides these children Jacob had two sons, Dan and Naphtali, by Bilhah, Rachel's maid, and two others, Gad and Asher, by Leah's maid, Zilpah.

Virgil mentions Jacob and his children among those released by Christ from Limbo, referring to him by his name of Israel, Inf. iv. 59 [**Israel** [1]]; Charles Martel (in the Heaven of Venus) mentions him, together with Esau, in reference to the different dispositions of the two brothers in spite of the identity of their begetting, Par. viii. 131; the two are alluded to by St. Bernard (in the Empyrean), in connexion with the doctrine of predestination, as *quei gemelli, Che nella madre ebber l'ira commota*, Par. xxxii. 68–9 [**Esaù**]; D. compares the celestial ladder in the Heaven of Saturn to the ladder seen by Jacob in his vision at Bethel, Par. xxii. 70–2 (ref. to *Gen.* xxviii. 12); his deception of his father Isaac, who believed the false evidence of his disguised hands rather than the true testimony of his natural voice, Mon. i. 13^{22-5} (ref. to *Gen.* xxvii. 22); his sons Levi and Judah by his wife Leah, Mon. iii. $5^{2-4,13-14}$ (ref. to *Gen.* xxix. 34-5); the children of Israel referred to as 'the house of Jacob,' Epist. x. 7 (ref. to *Psalm* cxiv. 1) [**Egitto**: **Israel** [2]].

Jacobbe, -obo, Jacob, variants adopted by some editors for *Jacob*, Par. xxii. 71. [**Jacob.**]

Jacobi, Epistola, the Epistle General of St. James, written, according to the accepted opinion, by James the Less, son of Alphaeus [**Jacobus**]; referred to, Par. xxv. 29–30 (ref. to *James* i. 5, 17); Par. xxv. 77; Conv. iv. 2^{83-4}; quoted, Conv. iv. 2^{84-7} (*James* v. 7); Conv. iv. 20^{51-3} (*James* i. 17); Mon. i. 1^{38-9} (*James* i. 5); it is supposed to be symbolized by one of the four elders in humble guise, who form part of the mystical Procession in the Terrestrial Paradise, Purg. xxix. 142, 145–8 [***Epistolae Canonicae***]. D. evidently regarded St. James the Great as the author of the Epistle, as appears from Par. xxv. 29–30, 77 [**Jacopo** [1]].

Jacobi, Maria, 'Mary of James,' i. e. Mary, the husband of Alphaeus, otherwise called Clopas (in A. V. Cleophas), and mother of James the Less, Joses, Jude, and Simon; she was probably the elder sister of the Virgin Mary, being identical with Mary the wife of Clopas mentioned by St. John (xix. 25).

D. refers to St. Mark's record of her visit to the tomb of our Lord in company with Mary Magdalene and Salome, Conv. iv. 22^{149-59} (ref. to *Mark* xvi. 1). [**Maddalena, Maria.**]

Brunetto Latino gives the following account of her:—

'De Anne la feme Joachim, nasqui Marie la mere Jhesu Crist. Et quant Joachins fu deviez, ele se maria à Cleophas; de celui Cleophas et de Anne nasqui l'autre Marie, qui fu feme Alphei, de cui nasqui Jaques Alphei et Joseph (*v. l.* Judas). Por ce l'apele l'Escripture Jaques Alphei, ce est à dire fil Alphei; et sa mere est apelée Marie de Jaque, porce que ele fu sa mere, autressi est ele apelée la mere de Joseph (*v. l.* Judas). Et tout ce avient par la diversité des evangiles.' (*Trésor*, i. 64.)

Jacobus, St. James the Less, son of Alphaeus (otherwise called Clopas or Cleophas), and Mary, the sister of the Virgin Mary, and brother of Joses, Jude, and Simon, he and Jude being among the Apostles; he is generally regarded as the author of the Epistle of St. James, the authorship of which, however, D. (and, according to some editions, Brunetto Latino) attributes to St. James the Great.

D. mentions him in connexion with his mother, Conv. iv. 22^{150} [**Jacobi, Maria**]; his Epistle is referred to, Par. xxv. 29–30, 77; Conv. iv. 2^{83-4}, 20^{51-3}; Mon. i. 1^{38-9} [***Jacobi, Epistola***].

Brunetto Latino says of him:—

'Jaques Alphei fu filz de la seconde Marie, seror de la mere Dieu; et por ce est il apelez freres Dieu. Ses seurnoms vaut autant à dire comme Justes; et ainsi ot il eu sornon aucune foiz. Cist Jaques escrit une espitre as .xii. lignies qui estoient en dispersion par diverses terres por aus conforter. Il fu evesques de Jherusalem, et fu de si haute vertu que li pueples aloit à lui aussi comme à eschieles por touchier ses dras. A la fin l'escervelierent d'un tinel li Juif; et il fu enseveliz delez le temple; por ce dient li plusor que Jherusalem en fu destruite.' (*Trésor*, i. 67.)

It should be noted that in most MSS. of the *Trésor*, as well as in the *Tesoro*, the sentence ascribing the authorship of the Epistle to this St. James is transferred to the account of St. James the Great. [**Jacopo** [1].]

Jacomo [1], James II, King of Sicily, 1285–1296, King of Aragon, 1291–1327; second son of Peter III of Aragon and Constance daughter of Manfred. On the death of Peter III, King of Aragon and Sicily, in 1285, his eldest son Alphonso became King of Aragon, while James succeeded to the crown of Sicily. When Alphonso died in 1291 James succeeded him in Aragon, leaving the government of Sicily in the hands of his younger brother Frederick. A few years later, however, James, ignoring the claims of Frederick, agreed to cede Sicily to the Angevin claimant, Charles II of Naples, whose daughter Blanche he married. The Sicilians, on learning of this agreement, renounced their allegiance to James, and proclaimed his brother Frederick king in his stead (1296). Charles and James thereupon made war upon Frederick, but in 1299 James withdrew his troops, and in 1302 his brother was confirmed in possession of the kingdom of Sicily, under the title of King of Trinacria. James, who by his own subjects was surnamed the Just, died at Barcelona, Nov. 2, 1327. [**Carlo** [2]: **Federico** [3]: **Cicilia**: **Table i**: **Table iv.**]

James is named, together with his brother Frederick, by Sordello (in Antepurgatory), who says they possess their father's kingdoms, but not his virtues, Purg. vii. 119 [**Piero** [2]]; the Eagle in the Heaven of Jupiter alludes to him as the brother of Frederick, and reproaches him and his uncle, the King of the Balearic Isles, with having dishonoured their respective crowns, Par. xix. 137 [**Jacomo** [2]]; he is alluded to (according to some) by his grandfather Manfred (in Antepurgatory) as *l'onor d'Aragona*, Purg. iii. 116 [**Aragona**: **Cicilia**].

Jacomo [2], James, youngest son of James I of Aragon, and brother of Peter III. On the death of his father in 1276 he entered into possession of the kingdom of the Balearic Isles, which had been wrested from the Moors by James I in 1232, and of which he had been assigned the sovereignty in 1262. He also claimed Valencia under his father's will, and in order to enforce his claim he joined Philip III of France in his luckless expedition against Peter III of Aragon in 1284; he supplied the enemy of his house with ships and men, and occupied Perpignan on behalf of the French King [**Filippo** [1]]. The campaign proved a disastrous failure, and James was deprived of his kingdom; ten years later, however, in 1295, he was reinstated in accordance with the

terms of an agreement between his nephew, James II of Aragon, and Philip IV of France and Charles II of Naples. He died in 1311 [**Table i: Table xiv**].

James is alluded to by the Eagle in the Heaven of Jupiter as the uncle of Frederick, King of Sicily, he and his nephew James of Aragon being reproached with having dishonoured their respective crowns, Par. xix. 137. [**Jacomo**[1]: **Federico**[3].]

Villani's account of James' part in the expedition against Peter of Aragon is as follows:—

'Lo re Filippo di Francia . . . avendo raunata grande oste . . . si partì di Francia con Filippo e Carlo suoi figliuoli . . . e andonne a Nerbona per passare in Catalogna per prendere il reame d'Araona; . . . e trovossi con Giacomo re di Maiolica fratello e nimico del re Piero d'Araona, perocchè gli avea fatta torre l'isola di Maiolica ad Anfus suo figliuolo primogenito, e coronatolne re il detto Anfus: e del mese di Maggio 1285 si partì il detto esercito di Nerbonese, e andarne a Perpignano per le terre del detto re di Maiolica.' (vii. 102.)—'Lo re Piero innanzi ch' egli morisse . . . fece suo testamento, e lasciò che l'isola di Maiolica fosse renduta al re Giamo suo fratello, e lasciò re d'Araona Anfus suo primogenito figliuolo, e Giacomo suo secondo figliuolo re di Cicilia.' (vii. 103.)

Jacomo da sant' Andrea, gentleman of Padua, placed by D., among those who have squandered their substance, in Round 2 of Circle VII of Hell, Inf. xiii. 133; (he and Lano of Siena) *duo* (*peccatori*), *v.* 115; *l'altro*, *v.* 119; *quel*, *vv.* 127, 128 [**Scialacquatori**]. As D. and Virgil are conversing with Pier delle Vigne in the wood of the Suicides, they hear a tremendous crash, and see two spirits (those of Lano and Jacomo), naked and bleeding, come flying through the bushes, pursued by black hounds (Inf. xiii. 109–26); one of them (Jacomo), exhausted from want of breath, sinks down behind a bush, and is there torn to pieces by the hounds (*vv.* 122–3, 127–9); the bush, which conceals a Suicide (said to be Lotto degli Agli of Florence), and which had been rent by the hounds in their attack upon Jacomo, utters a complaint against the latter for having made a screen of it (*vv.* 130–5); D. and V., having approached, hear from the suicide the history of his past life (*vv.* 136–51) [**Agli, Lotto degli**].

Jacomo della Cappella di sant' Andrea of Padua was the son of Odorico da Monselice and Speronella Delesmanini, a very wealthy lady, who is said to have had six husbands. Jacomo appears to have inherited a great property, which he squandered in the most senseless acts of prodigality. He is supposed to have been put to death by order of Ezzelino da Romano in 1239. (See E. Salvagnini, *Jacopo da Sant' Andrea*, in *Dante e Padova*, pp. 30–74.) His chief peculiarity seems to have been a mania for setting fire to his own and other people's houses. On one occasion, when on his way from Padua to Venice, he is said to have used a large number of gold coins in making 'ducks and drakes' in the Brenta. On another, being sleepless, he ordered his attendants to tear up in his chamber a quantity of stiff silken stuffs in order that the sound of the tearing might make him drowsy. Benvenuto gives the following account of him, which he says came to him from a trustworthy source:—

'Debes scire quod iste Jacobus fuit de potenti civitate Paduae, vir nobilis de capella sancti Andreae, a qua denominationem sumpsit; homo quidem ditissimus omnium privatorum suae patriae in campis, villis, pecuniis, animalibus; qui inaestimabilem opulentiam divitiarum prodigaliter, immo proterve et insane perdidit et consumpsit. Nam, ut audivi a fide dignis de terra sua, fecit multas ridendas vanitates. Semel cum non posset dormire, mandavit, ut portarentur plures petiae pignolati cipriani facti cum colla, et lacerarentur a familiaribus in camera, ut ad illum stridulum sonum provocaretur sibi somnus; ideo digne autor facit ipsum a canibus lacerari, non ad solatium, sed ad supplicium. Alia vice cum iret de Padua Venetias per flumen Brentae in navi cum aliis juvenibus sociis, quorum aliqui pulsabant, aliqui cantabant, iste fatuus, ne solus videretur inutilis et otiosus, coepit accipere pecuniam, et denarios singulatim dejicere in aquam cum magno risu omnium. Sed ne discurrendo per ista videar tibi magis prodigus verborum quam ipse nummorum, venio breviter ad magnam violentiam, quam insane fecit in bona sua. Cum enim semel esset in rure suo, audivit quemdam magnatem cum comitiva magna nobilium ire ad prandium secum; et quia non erat provisus, nec poterat in brevissimo temporis spatio providere, secundum quod suae prodigalitati videbatur convenire, subito egregia cautela usus est; nam fecit statim mitti ignem in omnia tuguria villae suae satis apta incendio, quia ex paleis, stipulis et canulis, qualia sunt communiter domicilia rusticorum in territorio paduanorum; et veniens obviam istis dixit quod fecerat hoc ad festum et gaudium propter eorum adventum, ut ipsos magnificentius honoraret. In hoc certe violentior et vanior fuit Nerone; quia Nero fecit incendi domos urbis, iste vero proprias . . . Ideo bene autor induxit canes ad faciendam venationem de eo, qui sibi et alteri violentiam miserabilem intulerat.'

Jacopo[1], St. James the Apostle, son of the fisherman Zebedee and of Salome, and brother of St. John the Apostle and Evangelist; he was put to death by Herod Agrippa shortly before the day of the Passover in 44 (*Acts* xii. 2). According to tradition St. James preached the Gospel in Spain, and afterwards returned to Jerusalem; after his death his body was transferred to Compostela in Galicia. The relics of the saint were said to have been discovered in 835 by Theodomir, Bishop of Iria, who was guided to the spot by a star, whence the name (*Campus Stellae*). In the Middle Ages the shrine which contained the

relics was one of the most famous in Europe, and attracted pilgrims to Santiago de Compostela from all parts of Christendom. [**Galizia.**]

St. James is mentioned, *Jacopo*, Purg. xxxii. 76; *santo Jacopo*, V. N. § 41[41, 48]; Conv. ii. 15[10]; *Jacopo Apostolo*, Conv. iv. 2[83]; *Apostolo*, Conv. iv. 20[51]; *filius Zebedaei*, Mon. iii. 9[83]; alluded to as *il Barone, Per cui laggiù si visita Galizia*, Par. xxv. 17–18; *grande Principe glorioso*, Par. xxv. 22–3; the representative of Hope, as St. John was of Love, and St. Peter of Faith, on the occasions when the three Apostles were present alone with Christ, i. e. at the raising of Jairus' daughter (*Luke* viii. 51), at the Transfiguration (*Matt.* xvii. 1; *Mark* ix. 2; *Luke* ix. 28), and in the garden of Gethsemane (*Matt.* xxvi. 37; *Mark* xiv. 33), the three being referred to by Beatrice as *i tre* (*ai quali*) *Gesù fè più chiarezza*, Par. xxv. 33; he is described as *un lume*, Par. xxv. 13; *inclita vita*, *v.* 29; *fuoco secondo*, *v.* 37; *secondo lume*, *v.* 48; *incendio*, *v.* 80; *splendore*, *v.* 107.

D. refers to St. James as the author of the *Epistle of St. James* (which is generally supposed to have been written by St. James the Less), Par. xxv. 29–30 (*see below*); Par. xxv. 77; Conv. iv. 2[83] (*James* v. 7); Conv. iv. 20[51] (*James* i. 17); his presence at the Transfiguration with St. Peter and St. John, Purg. xxxii. 76; Par. xxv. 33; Conv. ii. 1[45–8]; Mon. iii. 9[81–3]; at the raising of Jairus' daughter, Par. xxv. 33; in the garden of Gethsemane, Par. xxv. 33; his shrine at Compostela in Galizia, Par. xxv. 17–18; V. N. § 41[41, 48]; Conv. ii. 15[10]; the pilgrims thereto termed *peregrini*, because of its distance from St. James' native land, V. N. § 41[46–50] [**Galizia**]. The Galaxy, or Milky Way, popularly termed *la Via di santo Jacopo*, Conv. ii. 15[10] [**Galassia**].

After D. has been examined by St. Peter concerning faith in the Heaven of the Fixed Stars (Par. xxiv. 52–xxv. 12), a light approaches, which Beatrice explains is the spirit of St. James (xxv. 13–18); after a greeting between the spirits of St. Peter and St. James (*vv.* 19–24), the latter at the request of Beatrice examines D. concerning hope (*vv.* 25–99); at the conclusion of the examination a third spirit, that of St. John the Evangelist, joins the other two (*v.* 100). [**Giovanni** 2.]

Brunetto Latino says of St. James:—

'Jaques filz Zebedei, freres Jehan l'evangeliste, fu li quars en l'ordre des disciples. Icist sains Jaques fu secretaires Nostre Seignor, car il fu à la transfiguration, et à resusciter la fille à un Juif, et preescha l'evangile en Espaigne et ès parties de Occident. Puis le fist occirre à un coutel Herodes li tetrarches, .viii. jors avant les kalendes d'aoust.' (*Trésor*, i. 70.)

In most MSS. of the *Trésor*, as well as in the Italian translation, this St. James is represented as the author of the Epistle, while in the MS. followed by Chabaille the authorship is attributed to St. James the Less. [**Jacobus.**]

There is some dispute as to the reading, *larghezza* or *allegrezza*, in the passage where Beatrice addresses St. James as the author of the Epistle, Par. xxv. 29–30. The former reading has the support of the majority of MSS., and is adopted apparently by all the early commentators (with the possible exception of Buti), and by most modern editors, who understand the reference to be to *James* i. 5, 17. Moore points out (*Text. Crit.*, p. 480) that D. himself quotes the former passage elsewhere (Mon. i. 1[38–9]), and especially uses the term *Largitor* of the Deity in connexion with it:—'Arduum opus et ultra vires aggredior, non tam de propria virtute confidens, quam de lumine Largitoris illius, qui dat omnibus affluenter, et non improperat.' Those who, with the first four editions and Witte, read *allegrezza*, refer to *James* i. 2, which is not to the point.

Jacopo 2], St. James the Less, Conv. iv. 22[150]. [**Jacobus.**]

Jacopo Rusticucci, Florentine, mentioned together with Farinata degli Uberti, Tegghiaio Aldobrandi, Arrigo, and Mosca de' Lamberti, Inf. vi. 80; he is one of those *ch' a ben far poser gl' ingegni* (*v.* 81) of whom D. asks Ciacco (in Circle III of Hell) for news, the reply being *ei son tra le anime più nere* (*v.* 85) [**Ciacco**]. Jacopo is one of the three Florentines (the other two being Guido Guerra and Tegghiaio Aldobrandi) seen by D. afterwards among the Sodomites in Round 3 of Circle VII of Hell, Inf. xvi. 44 [**Sodomiti**]; *ombra*, *v.* 4; *uno*, *v.* 30; *quegli*, *v.* 65; as D. and Virgil enter the third Round of the Circle of the Violent they see three shades running towards them, who, recognizing D. as a Florentine by his dress, call upon him to stop (Inf. xvi. 4–9); at Virgil's bidding D. stops, and waits until the shades come up to them (*vv.* 10–27), when one of them (Jacopo) addresses D. and inquires who he is (*vv.* 28–33); he then explains that his two companions are Guido Guerra and Tegghiaio Aldobrandi (*vv.* 34–42), that he himself is Jacopo Rusticucci, and that he owes his place in Hell to the savage temper of his wife, which drove him to evil courses (*vv.* 43–5); D., moved with compassion for their fate, replies that he comes from Florence, where their names and deeds are still held in honoured remembrance, and that he is passing through Hell under the guidance of Virgil, on his way to a better state (*vv.* 46–63); Jacopo then adjures D. to tell him if the terrible account of the present condition of Florence, given them by Guglielmo Borsiere, who had lately joined them, was true (*vv.* 64–72); to which D. answers in the affirmative, laying

the blame on the pride and excesses of the wealthy upstarts in that city (*vv.* 73–6); thereupon the three shades, having begged D. to keep their fame alive in the world above, suddenly break away and disappear, leaving D. and V. to continue their journey (*vv.* 77–90).

According to the old commentators Jacopo Rusticucci was of lowly origin, being sprung from the people, and consequently he was very inferior in rank to his two companions. It has been remarked that when D. inquires of Ciacco as to the fate of certain Florentines (Inf. vi. 79–82) Jacopo is the only one whose surname is mentioned, which would seem to imply that he was not specially well-known or distinguished. The Anonimo Fiorentino says of him:—

'Fu costui uno popolare di Firenze di picciol sangue, cavaliere, il quale fu valoroso uomo et piacevole. Ebbe costui una sua moglie, diversa et spiacevole tanto, che costui la divise e seperolla da sè, et mandolla a casa i parenti suoi.'

Benvenuto tells the following story of him and his wife, and takes the occasion to inveigh against ill-assorted marriages:—

'Iste fuit miles florentinus, . . . vir popularis, sed tamen valde politicus et moralis, . . . : homo valde dives, sed prudens, placidus et liberalis; qui poterat videri satis felix inter cives suos, nisi habuisset uxorem pravam; habuit enim mulierem ferocem, cum qua vivere non poterat; ideo dedit se turpitudini. Unde narratur de eo, quod cum semel introduxisset puerum in cameram suam, ista mulier furibunda cucurrit ad fenestram palatii sui, et coepit clamare ex alta voce: ad ignem, ad ignem. Tunc concurrentibus vicinis, iste Jacobus egressus cameram coepit minari uxori mortem; at illa, rediens ad fenestram, clamare coepit: non veniatis, quia ignis extinctus est. Et sic nota cum quanta solertia et prudentia viri debeant ducere uxores. Vide, ad quid devenerit iste valens miles. Vere acerbior poena inferni est suavis respectu malae uxoris; per diem non habes bonum, per noctem pejus.'

Jacopo, who according to the Ottimo Comento was connected with the Cavalcanti, is known to have been appointed in 1254, together with Ugo della Spina, to act as special procurator for the city of Florence in its political dealings with the other cities of Tuscany. (See Del Lungo, in Sundby's *Brunetto Latino*, trans. by Renier, pp. 203–4.)

Jacopo da Lentino], commonly called 'il Notajo' (the Notary) of Lentino (now Lentini) in Sicily; he belonged (in the first half of Cent. xiii) to the Sicilian school of poetry which flourished under the Emperor Frederick II and his son Manfred; there is reason to believe that he studied at Bologna and afterwards lived in Tuscany, where his reputation was such that he was regarded as the chief of the lyric poets anterior to Guittone d'Arezzo (circ. 1230–1294) [**Guittone**]. A great many of his *canzoni* and sonnets, which exhibit marked traces of Provençal influence, have been preserved, including a poetical correspondence or *tenzone* in sonnets with Pier delle Vigne (minister of Frederick II) and Jacopo Mostacci of Pisa.

The first line of one of his *canzoni*, 'Madonna dir vi voglio' (which is still extant), is quoted by D. as an example of polished diction, though the author's name is not given, V. E. i. 12^{67}; in the *D. C.* Bonagiunta of Lucca (in Circle VI of Purgatory) is represented as condemning Jacopo (whom he speaks of as *il Notaro*), together with Guittone d'Arezzo and himself, for the artificiality of their style as compared with that of the school to which D. belonged, Purg. xxiv. 56. [**Bonagiunta.**]

Benvenuto says of Jacopo:—'per excellentiam propter perfectionem artis dictus est Notarius.'

For *Notaro* (Purg. xxiv. 56) some editors read *Notajo*; the former was used by Jacopo himself:—

'Lo vostro amor, ch'è caro,
Donatelo al Notaro,
Che nato è da Lentino.'

Jacopo da sant' Andrea. [**Jacomo.**]

Jacopo del Cassero. [**Cassero, Jacopo del.**]

Janicolo. [**Gianicolo.**]

Jano, Janus, otherwise Dianus, ancient Roman deity, who presided over the beginning of everything; he opened the year and the seasons, hence the first month of the year was named Januarius after him; he was the porter of heaven, and on earth was the guardian deity of gates, whence he is usually represented with two heads, as every door looks two ways. At Rome, Numa is said to have dedicated to Janus the covered passage (commonly, but erroneously, spoken of as a temple) bearing his name, which was opened in times of war and closed in times of peace. It appears to have been left open during war to indicate that the god had gone out to assist the Roman army, and to have been closed during peace, that the god, the safeguard of Rome, might not desert the city.

The Emperor Justinian (in the Heaven of Mercury) refers to the closing of the temple of Janus during the reign of Augustus after he had put an end to the civil war, Par. vi. 81. [**Augusto** [1].]

D. several times elsewhere refers to the fact that Christ's birth took place at the period when for the first time in the world's history there was universal peace under one sole ruler, viz. Augustus (Conv. iv. 5^{60-7}; Mon. i. 16^{10-19}), a fact for which Orosius was his authority. [**Orosio.**]

Januensis, Genoese; *Januensis Marchia*, the Genoese March, V. E. i. 10^{51}. [**Genovese.**]

Januenses, the Genoese, V. E. i. 8[52], 10[65], 13[45, 48]. [**Genovesi.**]

Japeto. [**Giapeto.**]

Jason[1], Jason, the leader of the Argonauts on their celebrated expedition to Colchis in quest of the golden fleece. His father Aeson, the rightful King of Iolcus in Thessaly, was deprived of his throne by his half-brother Pelias, who also attempted to kill the infant Jason. The latter, however, was saved from his uncle and entrusted to the care of the Centaur Chiron. When he had grown up, Jason came to Iolcus and demanded his father's kingdom from Pelias, who promised to give it up to him on condition he brought the golden fleece, which belonged to King Aeëtes in Colchis, and was guarded by an ever-watchful dragon. Jason consented to the terms and set sail for Colchis in the ship Argo, accompanied by the chief heroes of Greece. After many adventures, in the course of which they visited Lemnos, where Jason seduced and abandoned Hypsipylë, the Argonauts at length arrived at the mouth of the river Phasis. The Colchian king undertook to deliver up the golden fleece if Jason would yoke to a plough two fire-breathing oxen, and sow the dragon's teeth which had not been used by Cadmus at Thebes. Medea, the daughter of Aeëtes, having fallen in love with Jason, who promised to marry her, provided him with the means of resisting fire and steel, and sent to sleep the dragon which guarded the fleece. Having secured the treasure, Jason and his companions embarked by night, and sailed away, taking Medea with them. Jason married Medea, but afterwards deserted her for Creusa, daughter of Creon, King of Corinth, in revenge for which Medea sent to Creusa a poisoned garment and thereby caused her death; she also killed her own children by Jason, and then fled to Athens. Jason afterwards died of grief.

D. places Jason in Bolgia 1 of Circle VIII of Hell (Malebolge) among the Seducers, Inf. xviii. 86; *quel grande*, *v.* 83; *quelli*, *v.* 86; *egli*, *v.* 88; *lui*, *v.* 97 [**Seduttori**]; as D. and Virgil are about to leave Bolgia 1 the latter points out one of the sinners among the crowd of Seducers, who bears the torture of the demons without shedding a tear, and wears the aspect of a king (Inf. xviii. 82–5); he explains that it is Jason, who fetched the golden fleece from Colchis (*vv.* 86–7), and that he here expiates his seduction and desertion of Hypsipylë (*vv.* 88–95), and his faithlessness to Medea (*v.* 96); V. adds that with Jason are all those who have sinned in like manner (*v.* 97) [**Colchi: Isifile: Medea**].

D. compares the wonder his readers will feel at the contents of the *Paradiso* with the surprise of the Argonauts when they saw Jason 'turn ploughman,' Par. ii. 16–18. [**Argonauti: Colco.**]

The several episodes referred to in connexion with Jason are taken from Statius and Ovid—the seduction of Hypsipylë is from *Theb.* v. 404–85 (cf. *Heroid.* vi); the betrayal of Medea is from *Heroid.* xii; the scene of Jason ploughing is from *Metam.* vii. 104–22:—

'Ecce adamanteis vulcanum naribus efflant
Aeripedes tauri, tactaeque vaporibus herbae
Ardent . . .
. . . tamen illis Aesone natus
Obvius it; vertere truces venientis ad ora
Terribiles vultus praefixaque cornua ferro,
Pulvereumque solum pede pulsavere bisulco,
Fumificisque locum mugitibus impleverunt.
Deriguere metu Minyae; subit ille, nec ignes
Sentit anhelatos—tantum medicamina possunt—
Pendulaque audaci mulcet palearia dextra,
Subpositosque jugo pondus grave cogit aratri
Ducere et insuetum ferro proscindere campum.
Mirantur Colchi: Minyae clamoribus implent
Adjiciuntque animos; galea tum sumit aëna
Vipereos dentes, et aratos spargit in agros.'

Jason[2], Jason, second son of the high-priest Simon II, and brother of the high-priest Onias III. He succeeded by means of bribes in obtaining the office of high-priest from Antiochus Epiphanes (circ. B.C. 175) to the exclusion of his elder brother:—

'But after the death of Seleucus, when Antiochus, called Epiphanes, took the kingdom, Jason, the brother of Onias, laboured underhand to be high-priest, promising unto the king, by intercession, three hundred and threescore talents of silver, and of another revenue eighty talents.' (2 *Maccab.* iv. 7–8.)

Pope Nicholas III (in Bolgia 3 of Circle VIII of Hell) compares the relations of Jason with Antiochus to those of Clement V (whom he speaks of as *nuovo Jason*) with Philip the Fair, and refers to the account in *Maccabees*, Inf. xix. 85–6. [**Antioco: Clemente**[2]**: Filippo**[2].]

Jeptè, Jephthah, the Gileadite, a Judge of Israel (circ. B. C. 1143–1137).

Beatrice (in the Heaven of the Moon) mentions Jephthah in connexion with his vow, which she says he ought not to have kept, Par. v. 66.

The account is given in *Judges* xi. 30, 34:—

'And Jephthah vowed a vow unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into mine hands, then shall it be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt-offering . . . And Jephthah came to Mizpeh unto his house, and, behold his daughter came out to meet him with timbrels and with dances: and she was his only child; beside her he had neither son nor daughter.'

The instance of Jephthah's vow is taken from St. Thomas Aquinas, who says:—

'Quaedam sunt quae in omnem eventum sunt bona, sicut opera virtutis; et talia bona possunt

absolutè cadere sub voto . . . Quaedam verò sunt quidem in se considerata bona, et secundùm hoc possunt cadere sub voto, possunt tamen habere malum eventum, in quo non sunt observanda. Et sic accidit in voto Jephte. . . . Hoc autem poterat malum eventum habere, si occurreret ei aliquod animal non immolandum, sicut asinus vel homo; quod etiam accidit. Unde et Hieronymus dicit . . . : "In vovendo fuit stultus, quia discretionem non habuit, et in reddendo impius."' (S. T. ii. 2, Q. lxxxviii, A. 2.)

D.'s expression *prima mancia* (i. e. offering of the first thing) is doubtless a reminiscence of the Vulgate, 'quicumque primus fuerit egressus de foribus domus meae.' In A. V. the word *primus* is not rendered.

Jeremiae, Prophetia. [Geremia.]

Jeremias, the prophet Jeremiah, Epist. viii. 2. [Geremia.]

Jerico. [Gerico.]

Jeronimo, St. Jerome, celebrated Father of the Latin Church, born of wealthy parents in Dalmatia circ. 340; he was baptized in Rome, and went in 373 to Antioch in Syria, whence in the next year he retired to the desert of Chalcis, where he spent four years in solitary study. Subsequently having been ordained presbyter at Antioch, he proceeded to Constantinople to profit by the instruction of Gregory of Nazianzen. In 382 he returned to Rome, where his exposition of the Scriptures gained many adherents, of whom two noble ladies, St. Marcella and St. Paula, became celebrated for their piety. In 386 St. Paula accompanied him to Bethlehem, where she founded four convents, in one of which St. Jerome remained until his death (Sep. 30, 420). While at Bethlehem he completed, with the help of certain rabbis, his Latin version of the Old Testament from the Hebrew, which was the foundation of the Vulgate edition.

St. Jerome is mentioned by Beatrice (in the Crystalline Heaven) in connexion with his theory as to the creation of angels before the rest of the world was made, Par. xxix. 37.

St. Jerome states his opinion in his comment on *Titus* i. 2 :—

'Ante haec mundi tempora aeternitatem quandam saeculorum fuisse credendum est, quibus semper cum Filio et Spiritu Sancto fuerit Pater, et ut ita dicam unum tempus Dei est omnis aeternitas, imo innumerabilia tempora sunt cum infinitus sit ipse qui ante tempora omne tempus excedit. Sex millia necdum nostri orbis implentur anni, et quantas prius aeternitates, quanta tempora, quantas saeculorum origines fuisse arbitrandum est; in quibus Angeli, Throni, Dominationes, ceteraeque virtutes servierint Deo et absque temporum vicibus absque mensuris Deo jubente substiterint.'

On this passage St. Thomas Aquinas remarks :—

'Circa hoc invenitur duplex sanctorum doctorum sententia; illa tamen probabilior videtur, quod angeli simul cum creatura corporea sunt creati. Angeli enim sunt quaedam pars universi; non enim constituunt per se unum universum, sed tam ipsi quam creatura corporea in constitutionem unius universi conveniunt. Quod apparet ex ordine unius creaturae ad aliam. Ordo enim rerum ad invicem est bonum universi. Nulla autem pars perfecta est a suo toto separata. Non est igitur probabile quod Deus, cujus perfecta sunt opera, ut dicitur *Deut.* xxxii. 4, creaturam angelicam seorsum ante alias creaturas creaverit. Quamvis contrarium non sit reputandum erroneum.' (S. T. 1, Q. lxi, A. 3.)

The same view, which is that adopted by D. in opposition to the doctrine of St. Jerome and the Greek fathers, was taken by Hugh of St. Victor and Peter Lombard; the latter refers to *Ecclus.* xviii. 1 :—

'Videtur itaque hoc esse tenendum quod simul creata est spiritualis creatura, idest angelica, et corporalis, secundum quod potest accipi illud Salomonis: "Qui vivit in aeternum, creavit omnia simul," idest spiritualem et corporalem naturam; et ita non prius tempore creati sunt Angeli, quam illa corporalis materia quatuor elementorum.'

D. quotes St. Jerome's Preface to the Bible (i. e. *Hieronymus Paulino*: 'Paulus . . . super quo melius tacere puto quam pauca scribere'), Conv. iv. 5^{143-5}; and was apparently indebted to his *Prologus Galeatus* for the word *Malachoth*, Par. vii. 3. [***Malachoth.***]

Some think that St. Jerome is alluded to as one of the four elders 'in humble guise' in the mystical Procession in the Terrestrial Paradise (the other three being St. Ambrose, St. Augustine, and St. Gregory), Purg. xxix. 142. The reference is more probably to the four writers of the canonical Epistles. [**Processione.**]

Jerusalem, -emme. [Gerusalemme.]

Jerusalemme, Ciotto di. [Carlo [2].]

Jesse, Jesse, son of Obed, grandson of Boaz and Ruth, and father of David; *Jesse*, Conv. iv. 5^{44-5}; *Isai*, Epist. vii. 8.

D. mentions Jesse as the ancestor of the Virgin Mary, quoting *Isaiah* xi. 1, 'Egredietur virga de radice Jesse, et flos de radice ejus ascendet,' Conv. iv. 5^{42-5}; the Emperor Henry VII is addressed as a second David, *proles altera Isai*, Epist. vii. 8 [**Arrigo** [2]].

Jesù, -us. [Gesù.]

Jò, Lingua. [***Lingua Jò.***]

Joannes. [Johannes.]

Job, the patriarch Job, regarded by D. as the author of the Book of Job, and hence as the mouthpiece of the Holy Spirit, Mon. iii. 4^{85}; the words of Job's friend, Zophar the Naamathite, quoted (*Job* xi. 7), A. T. § 22^{6-8}.

Job, Liber], the Book of Job; quoted, A. T. § 22^{6-8} (*Job* xi. 7).—The Book of Job is supposed to be symbolized by one of the four-and-

twenty elders (representing the twenty-four books of the O. T. according to the reckoning of St. Jerome) in the mystical Procession in the Terrestrial Paradise, Purg. xxix. 83–4. [***Bibbia:*** **Processione.**]

Jocasta, Jocasta, wife of Laius, King of Thebes, and mother of Oedipus, whom she afterwards married, becoming by him the mother of Eteocles, Polynices, Antigonë, and Ismenë.

Virgil, addressing Statius (in Purgatory), speaks of the fratricidal strife between Eteocles and Polynices, of which he had sung in the *Thebaid*, as *la doppia tristizia di Jocasta*; Purg. xxii. 56 [**Eteocle**]; Jocasta is referred to as the mother of Polynices, Conv. iv. 25^{116} [**Polinice**].

Johannem, Evangelium secundum. [**Giovanni** 2.]

Johannes 1, John the Evangelist, Mon. ii. 13^{26}; iii. 8^{8}, $9^{103,\ 111}$, 15^{20}; Epist. x. 33. [**Giovanni** 2.]

Johannes 2, John of Luxemburg, eldest son of the Emperor Henry VII, born 1295, killed at the battle of Crecy, 1346. He married Elizabeth, daughter of Wenceslas IV, and sister of Wenceslas V of Bohemia, and was King of Bohemia from 1310 till his death [**Table ii**]. Having lost both his eyes, he was commonly known as the 'Blind King of Bohemia.' Among his protégés was the famous French lyric poet Guillaume de Machaut; and by his second wife, Beatrice of Bourbon, he was himself the father of a poet, Wenceslas, Duke of Luxemburg and Brabant, the friend and patron of Froissart, in whose romance of *Méliador* some eighty of his poems have been preserved.

D. in his letter to the Emperor Henry VII (written in 1311) speaks of King John, then in his sixteenth year, as 'a second Ascanius,' who, following in the footsteps of his father, should rage like a lion against 'the followers of Turnus' (i. e. the opponents of the Empire) on all occasions, Epist. vii. 5. [**Ascanio.**]

Johannes 3, John I, surnamed the Just, Marquis of Montferrat, 1292–1305, son of William VII (or V) of Montferrat and of his second wife Beatrice, daughter of Alphonso X of Castile; born in 1276, succeeded his father in 1292, married in 1296 Margaret, daughter of Amadeus V, Count of Savoy; he died without issue in 1305, when the Marquisate passed to the house of Palaeologus, in the person of his nephew, Theodore Palaeologus, second son of his half-sister Iolanthe (Irene) and wife of the Emperor Andronicus Palaeologus II, who was the heiress in right of her father William VII. [**Guglielmo** 3: **Monferrato**: **Table xix.**]

D. mentions John, together with Frederick II of Sicily, Charles II of Naples, and Azzo of Este, and other princes, whom he condemns as bloodthirsty, treacherous, and avaricious, V. E. i. 12^{38}. The reason for D.'s condemnation of him is unknown; it has been conjectured that it was on account of his relations with Charles II of Naples.

Johannis, Epistolae], the Epistles of St. John; supposed to be symbolized by one of the four elders in humble guise, who form part of the mystical Procession in the Terrestrial Paradise, Purg. xxix. 142, 145–8. [***Epistolae Canonicae.***]

Johannis Visio, the Revelation of St. John, Epist. x. 33. [***Apocalypsis.***]

Jordan, river Jordan in Palestine, which rises in Anti-Lebanon and flows due S., through the lakes of Merom and Gennesaret, into the Dead Sea; mentioned to indicate Palestine or the Promised Land, Purg. xviii. 135 [**Accidiosi**]; St. Benedict (in the Heaven of Saturn) says that the reformation of the monastic orders would be a miracle not more impossible to God than the driving back of Jordan (*Josh.* iii. 14–17) or the fleeing of the sea (*Exod.* xiv. 21), in allusion to *Psalm* cxiv. 3 ('The sea saw that and fled: Jordan was driven back'), Par. xxii. 94 (where for *J. volto retrorso* some editors read *J. v. è r.*).

Benvenuto, whose interpretation is that of the majority, and is in accordance with the best reading, comments:—

'Vult dicere Benedictus quod miraculosius fuit Jordanem converti retrorsum, et mare rubrum aperiri per medium, quam si Deus succurreret et provideret istis malis.'

(See Moore, *Text. Crit.*, pp. 474–6.)

Josaffàt, the valley of Jehoshaphat, the name given to the deep ravine which separates Jerusalem from the Mount of Olives, where, according to a tradition common both to Jews and Moslems (based on *Joel* iii. 2, 12), the Last Judgement is to take place.

D. mentions Jehoshaphat in connexion with this belief, Inf. x. 11.

St. Thomas Aquinas argues (S. T. Suppl. Q. lxxxviii, A. 4) that Joel's words are to be taken literally, inasmuch as Christ ascended from the Mount of Olives, which overlooks the Valley of Jehoshaphat, and will (according to *Acts* i. 2) descend in the same place, and there judge the world.

Joseppo. [**Giuseppo.**]

Josue, Joshua, Epist. vii. 2. [**Josuè.**]

Josuè, Joshua, the son of Nun, the successor of Moses and conqueror of the land of Canaan; his wrath at the sin of Achan, Purg. xx. 111 [**Acan**]; his taking of the city of Jericho, Par. ix. 125 [**Gerico**]; Cacciaguida points out his spirit to D. among those of the warriors who had fought for the faith (*Spiriti*

Militanti), in the Heaven of Mars, Par. xviii. 38 [**Marte, Cielo di**]; the Emperor Henry VII's delay to come into Tuscany compared to the standing still of the sun at Joshua's bidding, Epist. vii. 2 (ref. to *Josh.* x. 13).

Josue, Liber], the Book of Joshua; referred to, Purg. xx. 109–11 (*Josh.* vii. 18–25); Par. ix. 116–25 (*Josh.* ii. 1–vi. 27); Epist. vii. 2 (*Josh.* x. 13).—The Book of Joshua is supposed to be symbolized by one of the four-and-twenty elders (representing the twenty-four books of the O. T. according to the reckoning of St. Jerome) in the mystical Procession in the Terrestrial Paradise, Purg. xxix. 83–4 [***Bibbia:* Processione**].

Jove. [**Giove.**]

Juba, son of Hiempsal, King of Numidia; he supported Pompey against Caesar, whose legate Curio he defeated, B. C. 49. After the death of Pompey, he joined Marcus Porcius Cato and Metellus Scipio, and on the defeat of the latter by Caesar at Thapsus he put an end to his life, B. C. 46.

Juba is mentioned by the Emperor Justinian (in the Heaven of Mercury) in connexion with the victories of the Roman Eagle, Par. vi. 70. [**Aquila** 1.]

Jubileo. [**Giubbileo.**]

Judae, Epistola], the Epistle General of St. Jude; supposed to be symbolized by one of the four elders in humble guise, who form part of the mystical Procession in the Terrestrial Paradise, Purg. xxix. 142, 145–8. [***Epistolae Canonicae***.]

Judaea, the land of Judaea, Epist. x. 7. [**Giudea.**]

Judaei, the Jews, Mon. iii. 13^{49}, 15^{32}; Epist. viii. 3. [**Giudei.**]

Judas, the patriarch Judah, fourth son of Jacob and Leah; discussion of the argument as to the precedence of the Church over the Empire, which are typified respectively by Levi and Judah, Mon. iii. 5^{1-23}; 'the strong lion of the tribe of Judah,' Epist. v. 1.

Judex de Columnis. [**Guido delle Colonne.**]

Judicum Liber], the Book of Judges; referred to, Purg. xxiv. 124–6 (*Judges* vii. 7–9); Par. v. 66 (*Judges* xi. 31).—The Book of Judges is supposed to be symbolized by one of the four-and-twenty elders (representing the twenty-four books of the O. T. according to the reckoning of St. Jerome) in the mystical Procession in the Terrestrial Paradise, Purg. xxix. 83–4. [***Bibbia:* Processione.**]

Judit, Judith, daughter of Meraris, the heroine of the apocryphal book which bears her name, and in which she is represented as the ideal type of piety (*Jud.* viii. 6), of beauty (xi. 21), and of courage and chastity (*Vulg.* xvi. 26). When Holofernes, one of Nebuchadnezzar's captains, was besieging Bethulia, Judith entered his camp, and, having by means of her beauty gained free access to his tent, she one night took advantage of his being in a drunken sleep to cut off his head with his own sword. She then returned to Bethulia with it, and had it displayed upon the walls of the city. The Assyrians, struck with panic at the death of their captain, took to flight, and were pursued with great slaughter by the Jews, who hailed Judith as their deliverer. (*Jud.* x–xv.)

Judith is placed in the Celestial Rose, where her seat is pointed out to D. by St. Bernard, it being on the sixth tier, below that of Rebekah, and above that of Ruth, in the same line as that of the Virgin Mary, Par. xxxii. 10 [**Rosa**]; the flight of the Assyrians after she had slain Holofernes is included among the examples of defeated pride depicted in Circle I of Purgatory, Purg. xii. 58–60 [**Assiri: Oloferne**].

Judith, Liber], the apocryphal book of Judith; referred to, Purg. xii. 58–60 (*Jud.* xiv. 4, 16; xv. 1). [**Judit.**]

Julia, generally supposed to be the daughter of Julius Caesar and Cornelia (daughter of Cinna), and the wife (B. C. 59) of Pompey.

D. places her, together with Lucretia, Marcia, and Cornelia, among the great women of antiquity in Limbo, Inf. iv. 128 [**Limbo**]. Lucan refers (*Phars.* i. 113–18) to the death of Julia (B. C. 54), and laments that she did not live to reconcile her husband and her father.

Julii, Forum. [**Forum Julii.**]

Julius, Julius Caesar, thus referred to by Virgil, who says to D., 'Nacqui *sub Julio* ancorchè fosse tardi,' Inf. i. 70. As a matter of fact Virgil was born B. C. 70 in the consulate of Pompey and Crassus, when Caesar was as yet by no means the chief man in the state, and was only 30 years old. D., however, regards Caesar as the first of the divinely ordained Emperors of Rome, and speaks of him throughout as such [**Cesare** 1]. Virgil says 'though late,' perhaps because he was too young at the time of Caesar's death (B. C. 44) to have had much opportunity of distinguishing himself, and of attracting Caesar's notice. Benvenuto notices the apparent errors of fact contained in Virgil's statement, which he tries to explain away, refusing to admit that D. can have been ignorant of what was familiar to every schoolboy:—

'Autor videtur expresse dicere falsum, quia de rei veritate Virgilius natus est magno Pompeio et Marco Crasso consulibus, quo tempore Caesar erat privatus, nec adhuc fuerat consul, nedum imperator . . . Ad hoc dixerunt aliqui quod istum dictum est penitus falsum, et quod autor pro certo erravit; sed ego nullo modo adduci possum ut consentiam quod Dantes, qui tantum dilexit Vir-

gilium, et tam plene intellexit, et tanto tempore secutus est eum, ignoraverit illud quod etiam pueri sciunt. Ideo est inspiciendum hic subtiliter quod autor non dicit ista verba tamquam ipse, sed facit Virgilium dicere ; qui Virgilius ubique commendat ipsum Caesarem.'

Juno, -one. [Giuno, -one.]

Jupiter, chief of the Roman gods, Mon. ii. 7^{79}. [Giove [2].]

Juvenalis, Juvenal, Mon. ii. 3^{17}. [Giovenale.]

Juventute et Senectute, De [1], Aristotle's treatise *On Youth and Old Age*; quoted as *Di Gioventute e Senettute*, his statement that death in old age is without 'sadness,' Conv. iv. 28^{31-4} (*De Juv. et Senect.* cap. xiv: 'Sine dolore est quae in senectute mors'). D. renders *dolor* by *tristizia*, but Aristotle's meaning is that death in old age is painless.

Juventute et Senectute, De [2], Albertus Magnus' treatise *On Youth and Old Age*; quoted (though D. refers to the *De Meteoris*) in illustration of the various 'qualities' inherent in the composition of man, Conv. iv. 23^{118-26} [**Alberto di Cologna: *Meteora*** [2]]. The following is the passage of which D. evidently made use:—

'Aetas in omnibus aetate participantibus in quatuor aetates dividitur, scilicet in aetatem congruentem tam substantiam quam virtutem ; et in aetatem standi tam in substantia quam in virtute ; et in aetatem diminuendi virtutem sine diminutione substantiae ; et in aetatem minuentem tam substantiam quam virtutem. Hae autem in homine magis notae sunt, et ideo in homine nomina specialia receperunt. Quarum prima vocata est puerilis ; secunda autem juventus sive virilis (rectius autem vocatur virilis quam juventus, quia juventus ad pueritiam videtur pertinere) ; tertia vero vocata est senectus ; et quarta et ultima senium sive aetas decrepita. . . . Differentia autem circulationis lunae est differentia aetatum. Primo enim cum accenditur est *calida* et *humida* per effectum sicut *prima aetas* ; et currit haec usque quo efficitur dimidia, et talis est *prima aetas*. Et deinde calido paulatim extrahente humidum efficitur *calida* et *sicca* sicut est *aetas secunda*. Tertio autem cum humido egrediente deficit calidum, eo quod humor est proprium subjectum caloris ; et talis est *aetas tertia*, scilicet *frigida* et *sicca*, et talis luna cadens a plenitudine usque ad hoc quod efficitur dimidia secundo. Et tunc frigiditate invalescente inducitur humidum extraneum non nutriens vel augens sed humectans extrinsecum quod est humidum flegmaticum ; et talis est *aetas ultima*. . . . *Senium* sive aetas decrepita est quae est *frigida* et *humida*.' (*De Juv. et Senect.* Tr. i. cap. 2.) (See *Romania*, xxiv. 406-8.)

L

L [1], third letter of the word *Diligite*, formed by the spirits of the Just in the Heaven of Jupiter, Par. xviii. 78. [**Aquila** [2]: **Giove, Cielo di.**]

L [2], the reading of Witte for *J* (or *I*), Par. xxvi. 134 [**J**]. Some editors read *El* in *v.* 134, and *Elì* in *v.* 136. [**El.**]

Lacedemona. [Lacedemone.]

Lacedemone, Lacedaemon or Sparta, the capital of Laconia and chief city of the Peloponnesus; D. alludes to the legislation of Lycurgus at Sparta and of Solon at Athens, with which he contrasts the constant changes in Florence, Purg. vi. 139. [**Licurgo** [2]: **Solone.**]

Lachesìs, Lachesis, the allotting fate, on to whose distaff Clotho, the spinning fate, was supposed to wind a certain quantity of yarn at the birth of every mortal, the length of time it took to spin being the duration of the individual's life ; hence D. speaks of the death of the human body as taking place 'when Lachesis has no more thread,' Purg. xxv. 79 ; Virgil, explaining to Statius (in Purgatory) that D.'s life has not yet run its course, alludes to Lachesis as *lei che dì e notte fila*, Purg. xxi. 25. [**Cloto.**]

Ladri], Thieves and Robbers, placed among the Fraudulent in Bolgia 7 of Circle VIII of Hell (Malebolge), *genti nude e spaventate*, Inf. xxiv. 92 ; *la settima zavorra*, Inf. xxv. 142 [**Frodolenti**] ; their punishment is to be tormented by serpents (*serpenti*, Inf. xxiv. 83 ; *serpi*, xxiv. 94 ; *bisce*, xxv. 20), which fasten upon their naked bodies ; in some cases they are turned to ashes and thence retransformed into their previous shapes (Inf. xxiv. 82-118) ; in others they are gradually transformed into serpents, which in turn assume the forms of the tormented spirits (Inf. xxv. 49-143). *Examples*: Vanni Fucci [**Fucci**] ; Cacus [**Caco**] ; Cianfa Donati [**Cianfa**] ; Agnello Brunelleschi [**Agnèl**] ; Francesco Guercio de' Cavalcanti [**Cavalcanti** [4]] ; Buoso degli Abati (or Donati) [**Buoso**] ; Puccio Sciancato de' Galigai [**Puccio**].

Laerte], Laertes, King of Ithaca, father of Ulysses ; he was still alive when the latter returned home after the fall of Troy. Ulysses (in Bolgia 8 of Circle VIII of Hell) relates how his desire to travel and see the world was stronger than his love for his son or for *il vecchio padre*, Inf. xxvi. 94-9. [**Ulisse.**]

Lageus, Lagaean ; term applied by Lucan to Ptolemy I, King of Egypt, the son of Lagus, whose descendant, Ptolemy XII, he addresses as 'Ultima Lageae stirpis perituraque proles

Degener' (*Phars.* viii. 692–3); D. quotes this passage, Mon. ii. 9^{72-3}. [**Tolommeo** 2.]

Lago di Garda. [**Benaco.**]

Lamagna, Germany, Inf. xx. 62; *la Magna*, Conv. iii. 5^{113}; *Alamania*, V. E. i. 18^{47}; divided from Italy by the Tyrolese Alps, at the foot of which lies the Lago di Garda, Inf. xx. 62 [**Benaco: Tiralli**]; the native country of Albertus Magnus, Conv. iii. 5^{113} [**Alberto** 1]; the imperial court of the 'King of Germany,' V. E. i. 18^{47-8}; the banks of the Danube on its course through Germany, *le ripe tedesche*, Par. viii. 66 [**Danubio**].

Lambertazzi, Fabbro de'. [**Fabbro.**]

Lambertazzi, Fabruzzo de'. [**Fabricius** 2.]

Lamberti], ancient noble family of Florence, referred to by Cacciaguida (in the Heaven of Mars) as having been of importance in his day (they being not named but indicated by the mention of their arms, *le palle dell' oro*), Par. xvi. 110. Cacciaguida couples them with the Uberti, who like them are said to have been of German origin and to have come to Florence in Cent. x with the Emperor Otto I.

Villani says:—

'Quando tornò lo 'mperadore Otto primo in Alamagna, de' suoi baroni vi rimasero e furono cittadini; e intra gli altri fu quelli ch' ebbe nome Uberto, onde si dice che nacque la casa e progenia degli Uberti, e per suo nome così fu nomata; e un altro barone ch' ebbe nome Lamberto, che si dice che discesono i Lamberti: questo però non affermiamo.' (iv. 1.)

Of the Lamberti, who were Ghibellines (v. 39) and as such were expelled from Florence in 1258 (vi. 33), he says:—

'Nel quartiere della porta di san Brancazio erano grandissimi e potenti la casa de' Lamberti nati per loro antichi della Magna.' (iv. 12.)

According to the Anonimo Fiorentino their arms were golden balls on a field azure:—

'Questi sono i Lamberti, gli quali trionfarono già molto in Firenze: hanno per arme le palle gialle nel campo azzurro.'

The Ottimo Comento says:—

'Nobilissimi e potentissimi cittadini furono li Lamberti, de' quali per la loro arme l'Autore fa menzione; quasi dica: come la palla è designatrice dell' universo, e l'oro avanza ogni metallo, così di bontade e di valore costoro avanzavano li altri cittadini.'

Benvenuto records a curious burial custom of the family:—

'Lamberti . . . in omnibus magnis factis praeferebantur: quod posset facile probari ex multis privilegiis et ecclesiis Lambertorum. Sed omnibus omissis singulare signum nobilitatis eorum erat, quod mortui sepeliebantur equites, scilicet sedentes in equo brungio.'

To this family belonged the notorious Mosca, who instigated the murder of Buondelmonte which led to the introduction into Florence of the Guelf and Ghibelline party feuds [**Buondelmonte**]. It appears from an expression of D.'s (Inf. xxviii. 109) that the Lamberti became extinct before the end of Cent. xiii [**Mosca**].

Lamberti, Mosca de'. [**Mosca.**]

Lamentationes Jeremiae], the Lamentations of Jeremiah; quoted, V. N. § 7^{40-3} (*Lament.* i. 12); V. N. § 29^{1-3} (*Lament.* i. 1); V. N. § 31^{8-9} (*Lament.* i. 1); Epist. viii. 1 (*Lament.* i. 1).—The Book of Lamentations is supposed to be symbolized by one of the four-and-twenty elders (representing the twenty-four books of the O. T. according to the reckoning of St. Jerome) in the mystical Procession in the Terrestrial Paradise, Purg. xxix. 83–4. [***Bibbia:*** **Processione.**]

Lamone, small river of N. Italy, which rises in the Etruscan Apennines, flows through the S. of the Emilia, past Faenza, and enters the Adriatic about 10 miles N. of Ravenna. In D.'s day it had no direct outlet to the sea, but flowed into the Po di Primaro. [**Acquacheta.**]

D. speaks of Faenza, which is on its banks, as *la città di Lamone*, Inf. xxvii. 49. [**Faenza.**]

Lancelotto, Lancelot of the Lake, the hero of the Romance of 'Lancelot du Lac,' in which he is styled 'la flor des chevaliers del monde,' the most famous of the Knights of the Round Table, son of Ban, King of Benoic (or Brittany); he was brought up by Merlin the Enchanter, and Vivien, the Lady of the Lake. At the court of King Arthur he became enamoured of Queen Guenever, and in consequence of his guilty love for her he failed in the quest for the Holy Grail. After the death of Arthur he retired into a monastery.

The first meeting between Lancelot and Guenever, which was contrived by Gallehault, is referred to by Francesca da Rimini (in Circle II of Hell), Inf. v. 127–37 [**Francesca**]; it is alluded to again, Par. xvi. 14–15 [**Galeotto: Ginevra**]; D. couples 'il cavaliere Lancilotto' with Guido da Montefeltro, as having, like him, devoted himself to religion at the close of his life, Conv. iv. 28^{59-65} [**Guido Montefeltrano**].

Lancilotto. [**Lancelotto.**]

Lanfranchi, noble Ghibelline family of Pisa, mentioned by Count Ugolino (in Circle IX of Hell) together with the Gualandi and Sismondi, as having been foremost among those whom the Archbishop Ruggieri incited to work his destruction, Inf. xxxiii. 32. [**Gualandi: Ugolino, Conte.**]

Langia, name of a fountain near Nemea in the Peloponnesus, to which Hypsipylē conducted Adrastus and his companions; during her absence on this errand her charge Arche-

morus, son of Lycurgus, King of Nemea, whom she had laid on the grass, was attacked and slain by a serpent, whereupon Lycurgus determined to put her to death, but was prevented by the opportune arrival of her two sons.

Virgil, addressing Statius (in Purgatory), refers to Hypsipylë as *quella che mostrò Langia*, Purg. xxii. 112. [**Isifile.**]

Lano, gentleman of Siena, said to be a member of the Maconi family, placed by D. among those who have squandered their substance in Round 2 of Circle VII of Hell, Inf. xiii. 120; (he and Jacomo da sant' Andrea) *duo* (*peccatori*), *v.* 115; *quel dinanzi*, *v.* 118 [**Scialacquatori**]. As D. and Virgil are conversing with Pier delle Vigne in the wood of the Suicides, they hear a tremendous crash, and see two spirits (those of Lano and Jacomo), naked and bleeding, come flying through the bushes, pursued by black hounds (Inf. xiii. 109-26); the one in front (Lano) calls upon death to release him, whereupon the other, whose breath was failing him, reminds him that he had not run so quickly when he was 'at the jousts of Il Toppo' (*vv.* 118-21) [**Jacomo da sant' Andrea**].

According to the old commentators Lano (said to be an abbreviation of Ercolano) was a member of the 'Spendthrift Brigade' of Siena, and squandered all his property in riotous living. He appears to have taken part in an expedition of the Florentines and Sienese against Arezzo in 1288, which ended in the Sienese force falling into an ambush and being cut to pieces by the Aretines under Buonconte da Montefeltro at a spot near Arezzo, called the ford of the Pieve al Toppo. Lano, being ruined and desperate, chose to fight and be killed, rather than run away and make his escape; hence the allusion of Jacomo in the text. [**Brigata Spendereccia**: **Toppo, Il.**]

Boccaccio gives the following account of Lano:—

'Fu un giovane sanese, il quale fu ricchissimo di patrimonio, e accostatosi ad una brigata d'altri giovani sanesi, la quale fu chiamata la Brigata Spendereccia, i quali similmente erano tutti ricchi, e insiememente con loro, non spendendo ma gittando, in piccol tempo consumò ciò ch' egli aveva, e rimase poverissimo: e avvenendo per caso che i Sanesi mandarono certa quantità di lor cittadini in aiuto de' Fiorentini sopra gli Aretini, fu costui del numero di quelli che vi andarono; e avendo fornito il servigio, e tornandosene a Siena assai male ordinati e mal condotti, come pervennero alla Pieve al Toppo, furono assaliti dagli Aretini, e rotti e sconfitti: e nondimeno potendosene a salvamento venire Lano, ricordandosi del suo misero stato, e parendogli gravissima cosa a sostener la povertà, siccome a colui che era uso d'esser ricchissimo, si mise in fra' nemici, fra' quali, come esso per avventura desiderava, fu ucciso.'

Laomedonte, Laomedon, King of Troy, great-great-grandson of Dardanus, the mythical founder of the Trojan race, son of Ilus, and father of Priam; he and his ancestor Dardanus are mentioned in a discussion as to the nature of nobility, Conv. iv. 14^{134-48}. [**Dardano.**]

Lapi, people of the name of Lapo, popular abbreviation of Jacopo; mentioned, together with Bindo, as being among the commonest names in Florence, Par. xxix. 103. [**Bindi.**]

Lapo[1], Lapo Gianni, Florentine notary and accomplished lyric poet, intimate friend of Dante and Guido Cavalcanti, to whom he was second only as a poet; little further is known of him save that he belonged to the Ricevuti family and was still living in May, 1328, so that he survived both D. and Guido. A number of his poems have been preserved, besides the register of his notarial acts for thirty years, from May 24, 1298, to May 24, 1328. (See D'Ancona and Bacci, *Lett. Ital.*, i. 89.)

D. mentions Lapo in a sonnet addressed to Guido Cavalcanti, in which he expresses the wish that they all three might be wafted in a boat on the sea with their respective mistresses and discourse of love, Son. xxxii. 1; he is coupled with Guido Cavalcanti, Cino da Pistoja, and D. himself, as having recognized the excellence of the vulgar tongue, *Lapus Florentinus*, V. E. i. 13^{34-7}.

Lapo[2], Lapo Salterello, Florentine lawyer and judge, a relative and adherent of the Cerchi, the leaders of the Bianchi faction in Florence. He belonged to the same party as D., and was included in the same decree of banishment (March 10, 1302), in which his name occurs third on the list ('Dominum Lapum Salterelli Judicem'). He was a prominent and active politician, and his name recurs continually in contemporary documents as having been concerned in most of the important public acts in Florence during the twenty years between the institution of the priorate (1282) and the banishment of the Bianchi (1302). In 1294 he went with other Florentines on an embassy to Boniface VIII; and in 1300 he served the office of Prior during the two months (April 15—June 15) preceding D.'s priorate. In this latter year he and two others denounced a conspiracy between certain Florentines and Boniface VIII to incorporate Tuscany with the States of the Church, whereby he incurred the deadly hatred of the Pope. After the outbreak in Florence of the Bianchi and Neri feuds, and the triumph of the latter, he attempted to conceal himself in the house of the Pulci, but he was discovered, and proscribed with most of the other members of his party. He appears to have been very corrupt, and was specifically accused of having taken bribes to pervert the course of justice. He is said to have died in exile in

great poverty. (See Del Lungo, *Dino Compagni*, ii. 206, 220.)

Cacciaguida (in the Heaven of Mars), speaking of the degenerate state of Florence, says that in his day such a person as Lapo would have been as great a marvel in that city as Cincinnatus would be now (i. e. in 1300), Par. xv. 128. [**Cincinnato.**]

D.'s bad opinion of Lapo Salterello is fully borne out by the old commentators, and by Dino Compagni; the latter, who frequently mentions him in his chronicle (i. 20, 22, 23; ii. 10, 18, 22, 25), and must have been well acquainted with him, exclaims in one place (ii. 22):—

'O messer Lapo Salterelli, minacciatore e battitore de' rettori che non ti serviano nelle quistioni tue, ove t'armasti? in casa i Pulci stando nascosto!'

Benvenuto describes Lapo as:—

'Temerarius et pravus civis . . . vir litigiosus et linguosus, multum infestus autori tempore sui exilii';

and the Ottimo Comento speaks of him as:—

'Uno giudice di tanti vezzi in vestire e in mangiare, in cavalli e famigli, che infra nullo termine di sua condizione si contenne'; he adds, 'morì poi ribello della sua patria.'

Lapo Salterello. [**Lapo** [2].]

Lapus Florentinus, Lapo Gianni, V. E. i. 13[36]. [**Lapo** [1].]

Lasca celeste, 'the celestial Carp,' i. e. the constellation Pisces, Purg. xxxii. 54. [**Pesci.**]

Laterano, the Lateran palace at Rome, which in D.'s time was the usual residence of the Pope; it is said to have originally belonged to the senator Plautius Lateranus in the reign of Nero, and, having become the property of the Emperors, to have been given by Constantine as a residence for St. Sylvester. [**Silvestro** [1].]

Guido da Montefeltro (in Bolgia 8 of Circle VIII of Hell) mentions the Lateran in connexion with the contest between Boniface VIII and the Colonna family, who lived near the palace, Inf. xxvii. 86 [**Colonnesi**] (*see below*); it is mentioned again, probably with special reference to the Jubilee of 1300, Par. xxxi. 35 [**Barbari: Giubbileo**].

The origin of the dispute between Boniface VIII and the Colonnesi (alluded to, Inf. xxvii. 86) is not altogether clear. It is said that the two Colonna Cardinals, Giacomo and Pietro, had opposed his election as Pope. There is no doubt that a decision of Boniface in a family dispute contributed largely to the rupture. Cardinal Giacomo, in accordance with an agreement made in 1292, was entrusted with the administration of Palestrina and its dependencies in the common interest of his surviving brothers, and of his nephews, the sons of Giovanni, the late Count of Ancona. Giacomo's brothers complained that he was too partial to the nephews, and they appealed to Boniface, who decided in their favour, and thus greatly embittered the Cardinal and his nephews. The Pope, on his side, complained of the ill-success of his mediation, and also of the close relations of the Colonnesi with the Aragonese in Sicily, and of their countenance of King Frederick's adherents in Rome. There is also a story that they seized and carried off to Palestrina an immense treasure belonging to the Pope, which was being conveyed from Anagni to Rome. By way of demanding satisfaction, Boniface required that the gates of Palestrina and two other fortresses should be thrown open to him, and that the two Cardinals should formally recognize the validity of his election. The Cardinals replied by leaving Rome; whereupon Boniface issued a Bull declaring them rebels and enemies of the Church, and condemning them to be degraded from the dignity of Cardinal; he further summoned them to appear before the Apostolic Tribunal within ten days, on pain of having all their property and estates confiscated. The Cardinals set forth their answer in a lengthy proclamation in which they repudiated altogether the right of Boniface to the Papal throne, asserting that the resignation of Celestine had been procured by fraudulent means, and was in any case invalid; finally they appealed to a General Council. Boniface retorted by passing public sentence upon them; they were not merely degraded, but were excommunicated, while the entire estates of the whole Colonna family were declared confiscated, and all their kindred were incapacitated from holding rank, office, or property; and, as a crowning scandal, a crusade was proclaimed against the Cardinals at the gates of Rome, the same indulgences being granted to those who took up arms against them as were offered to those who fought against unbelievers in the Holy Land. Aided by the rival house of Orsini, Boniface reduced the strongholds of the Colonnesi one after the other, until Palestrina alone held out. This was at last taken through the treacherous device of Guido da Montefeltro (Inf. xxvii. 100–11) [**Guido Montefeltrano: Penestrino**]; and the Colonnesi, powerless to make any further resistance, were forced to fly, some to Sicily, others to France, among the latter being Sciarra Colonna, who was destined later to take a fearful vengeance upon Boniface [**Alagna**].

Latiale caput, the capital of Latium, i. e. Rome, Epist. viii. 10. [**Roma** [2].]

Latii, inhabitants of Latium, i. e. Italians, V. E. ii. 5[13]. [**Itali** [2].]

Latina gente, the Latin race, i. e. the ancient Romans, Conv. iv. 4[101]. [**Romani** [1].]

Latina terra, the land of the Latins, i. e. Italy, Inf. xxvii. 27; xxviii. 71. [**Italia.**]

Latini [1], inhabitants of Latium, Latins as distinguished from the Romans; Cicero's reference to the heroism of Publius Decius in the Latin war quoted, Mon. ii. 5[142–54] (*Fin.* ii. 19) [**Decius**]; the followers of Latinus, King of Latium, as opposed to *Turni*, the followers of Turnus, King of the Rutuli, the two standing

respectively for the supporters and opponents of the Empire, Epist. vii. 5 [**Johannes** [2]: **Latino** [3]: **Turno**].

Latini [2], the Latins, i.e. the ancient Romans; Sordello (in Antepurgatory) addresses Virgil as *gloria de' Latin*, i.e. of the whole Latin race, Romans and Italians, Purg. vii. 16; the progenitors of the Italian people, Epist. v. 4; *gente Latina*, Conv. iv. 4^{101}. [**Romani** [1].]

Latini [3], the Italians; of Griffolino and Capocchio, Inf. xxix. 91; of the inhabitants of Italy in general, V. E. i. 6^{38}, 8^{44}, $10^{26, 71}$, 11^{42-3}, 12^{29}, 15^{35}, $16^{35, 40}$, 17^{19}; Epist. viii. 11. [**Itali** [2]: **Latino** [2].]

Latino [1], Latin, the Latin language; of the *Historiae adversum Paganos* of Orosius, Par. x. 120 [**Orosio**]; the rival merits of Latin and Italian discussed, V. N. § 25; Conv. i. 5, 6, 7, 8, 9, 10, 11, 13; Latin interpretation of the Greek words *filosofia*, Conv. iii. 11^{47-51}, and *autentin*, Conv. iv. 6^{38-43}; *Latina lingua*, use of by writers of love-poems, V. N. § 25^{26-7}; *Latino Romano*, classical Latin, Cicero's complaint (*Fin.* i. 1) of the neglect of it in favour of Greek, Conv. i. 11^{95}.

From its original meaning of Latin, the word *latino* came to be transferred to that of language in general, often with especial reference to the language natural to the speaker (even Arabic); in this way it was applied even to the singing of birds, a sense in which *latin* is frequently used in O. F., e.g. in *Perceval le Gallois* of Chrestien de Troyes (Cent. xii):—

> 'Ce fu el tans c'arbre florissent,
> Fuellent boscage, pré verdissent,
> Et cil oisel en lor latin
> Docement cantent au matin.' (*vv.* 1283–6.)

As every man's mother-tongue is easy to him, the word came to be used in the secondary sense of easy, clear, intelligible. D. uses it in this sense, Par. iii. 63; and similarly *latinamente*, Conv. ii. 3^{1}; it is used in the sense of speech, language, of St. Thomas Aquinas, Par. xii. 144; of Cacciaguida, Par. xvii. 35. Villani uses the word in the former sense in speaking of John XXII, whom he describes as being easy of access:—'assai era latino di dare udienza' (xi. 20).

It was by a similar process that O. F. *latinier*, and O. E. *latymere* (whence *latymer*), came to mean interpreter; Diez quotes from Ducange:—'Latinier fu, si sot parler roman, englois, gallois et breton et norman'; and Selden says in his *Table Talk*:—'Latimer is the corruption of Latiner, it signifies he that interprets Latine, and though he interpreted French, Spanish, or Italian, he was call'd the King's Latiner, that is, the King's Interpreter.'

Latino [2], Italian, inhabitant of Italy, Inf. xxii. 65; xxix. 88, 91; Purg. xiii. 92; of Guido da Montefeltro, Inf. xxvii. 33; Conv. iv. 28^{61}; of Omberto Aldobrandesco, Purg. xi. 58; *Latinus*, V. E. i. $10^{26, 36, 71}$, 11^{42-3}, 12^{29}, 15^{35}, $16^{35, 40}$, 17^{19}; hence Italy is called *terra Latina*, Inf. xxvii. 27; xxviii. 71; and the language, *vulgare Latinum*, V. E. i. 10^{36}, 11^{1-2}, 15^{35}, $19^{4, 15}$; ii. 1^{3-4}; affinity between Italian and Sardinian, which are distinct, though nearly related, Inf. xxii. 65, 67; V. E. i. 11^{42-4}. [**Italico**: **Latini** [3]: **Sardi**.]

Latino [3], Latinus, King of Latium, husband of Amata and father of Lavinia, whom he bestowed on Aeneas, though she had been previously promised to Turnus; the latter in consequence made war upon Aeneas, by whose hand he was finally slain. D. places Latinus with Lavinia (*Aen.* vii. 72) among the heroes of antiquity in Limbo, Inf. iv. 125 [**Limbo**]; he is mentioned in connexion with Lavinia, his daughter and heiress, who became the third wife of Aeneas, Mon. ii. 3^{108-10} [**Enea**: **Lavinia**].

Latino, Brunetto. [**Brunetto Latino.**]

Latino Romano, classical Latin, Conv. i. 11^{96-7}. [**Latino** [1].]

Latinus [1], Italian, V. E. i. $10^{26, 36, 71}$, 11^{42-3}, 12^{29}, $15^{35, 67-8}$, $16^{35, 40}$, 17^{19}, $19^{4, 15}$; ii. 1^{3}. [**Latino** [2].]

Latinus [2], King of Latium, Mon. ii. 3^{109}. [**Latino** [3].]

Latium, the country of the ancient Latins; used by D. to indicate Italy, V. E. i. 10^{39}, 14^{5}, 16^{59}; Epist. vii. 1. [**Italia.**]

Latius, variant for *Latinus*, in the sense of Italian, in many places where the latter occurs in V. E. [**Latinus** [1]: **Semilatius.**]

Latona, called also Leto, mother of Apollo and Diana by Jupiter. Being persecuted by Juno, who was jealous of Jupiter's love for her, Latona wandered from place to place till she came to the island of Delos, which had previously been a floating island, but was fixed by Jupiter with adamantine chains to the bottom of the sea; here she gave birth to Apollo and Diana.

D. compares the shaking of the Mt. of Purgatory to the tossing of Delos before Latona gave birth to her offspring there, Purg. xx. 130–2 [**Delo**]; Apollo and Diana, being identified respectively with the Sun and Moon, are spoken of as *li due occhi del cielo*, Purg. xx. 132; conversely the Sun and Moon are spoken of as *i figli di Latona*, Par. xxix. 1; and the Moon alone as *la figlia di Latona*, Par. x. 67; xxii. 139 [**Apollo**: **Diana** [1]].

Lavagna], small river of Liguria, which falls into the Gulf of Genoa between Chiavari and Sestri Levante; Pope Adrian V (Ottobuono de' Fieschi) (in Circle V of Purgatory) alludes to it in reference to the fact that from it the Fieschi family took their title of Counts of Lavagna, Purg. xix. 100–2. [**Adriano** [2].]

Lavina. [Lavinia.]

Lavinia, daughter of Latinus, King of Latium, and of Amata; she had been betrothed to Turnus, King of the Rutuli, but Latinus gave her in marriage to Aeneas, upon whom Turnus consequently made war; when eventually Turnus was slain in battle with Aeneas, Amata, who had strongly opposed the marriage of her daughter with the latter, in despair hanged herself.

D. places Lavinia with Latinus (*Aen.* vii. 72) among the heroes of antiquity in Limbo, Inf. iv. 126 [**Limbo**]; she is introduced in Circle III of Purgatory in a vision where she is represented as weeping bitterly and reproaching her mother for her wrath against Aeneas and for her suicide after the death of Turnus, Purg. xvii. 34–9; *Lavina, v.* 37; *fanciulla, v.* 34 [**Amata: Iracondi**]; she is mentioned in connexion with her marriage to Aeneas, whose third wife she was, Par. vi. 3; and as co-founder with him of the Roman race, 'Albanorum Romanorumque mater,' Mon. ii. 3^{108-9} [**Enea**].

Note.—D. uses the form *Lavina* in rime, Purg. xvii. 37 (: *regina* : *ruina*); elsewhere the form *Lavinia* is used, though some editors read *Lavina*, Par. vi. 3.

Leandro, Leander, youth of Abydos, who used to swim every night across the Hellespont to visit Hero, the priestess of Venus at Sestos. One night, as he was attempting the passage, he was drowned, and his dead body was washed ashore at Sestos; Hero thereupon in despair threw herself into the sea and perished also.

D. mentions Leander in connexion with the Hellespont, which he says was not more odious to L., as the barrier between him and Hero, than was the stream of Lethë to himself, which separated him from Matilda in the Terrestrial Paradise, Purg. xxviii. 73–5 [**Abido: Ellesponto**]. D. perhaps got the story of Hero and Leander from Ovid, *Heroid.* xviii, xix. Hero, appealing to Neptune to smooth the passage for her lover, says (xix. 139–40):—

'Cur, igitur, toties vires expertus amoris,
Adsuetum nobis turbine claudis iter?'

Learco, Learchus, son of Athamas, King of Orchomenus in Boeotia, and Ino, daughter of Cadmus, King of Thebes. Athamas, having been seized with madness, took Ino and her two sons, Learchus and Melicertes, for a lioness and cubs, and pursuing them caught up L. and hurled him against a rock.

This incident, which D. got from Ovid (*Metam.* iv. 512 ff.), whom he has closely followed, is referred to, Inf. xxx. 10–11. [**Atamante: Ino.**]

Leda, daughter of Thestius, wife of Tyndareus, King of Sparta, and mother by Jupiter of Castor and Pollux and Helen. According to the story Jupiter visited Leda in the form of a swan, and she brought forth two eggs, from one of which issued Helen, and from the other the twin-brothers Castor and Pollux. At their death Jupiter placed the twins among the stars as the constellation Gemini; hence D. alludes to this constellation as *il bel nido di Leda*, Par. xxvii. 98. [**Castore: Gemelli.**]

Lelio, Caius Laelius Sapiens, born circ. B.C. 186, Consul 140; he was celebrated for his love of literature and philosophy, and for his intimate friendship with Scipio Africanus Minor, which is immortalized in Cicero's treatise *Laelius sive de Amicitia.* Laelius is introduced as the principal interlocutor in the *De Amicitia*, and is one of the speakers in the *De Senectute.*

D. mentions him in connexion with the *De Amicitia*, which he says was one of the books in which he sought consolation after the death of Beatrice, Conv. ii. 13^{20}. [***Amicitia, De.***]

Lemosì, Limoges, town of W. France, on the Vienne, formerly capital of the Province of Limousin, now capital of the Department of Haute-Vienne; it is mentioned by Guido Guinicelli (in Circle VII of Purgatory) in connexion with the troubadour Giraut de Borneil, who was born near there, and is hence spoken of as *quel di Lemosì*, Purg. xxvi. 120. [**Gerardus de Borneil.**]

Lenno, Lemnos, island in the Aegaean Sea, nearly midway between Mt. Athos and the Hellespont. When Jason and the Argonauts landed there they found it inhabited only by women, all the males having been killed by them, with the exception of Thoas, the King of Lemnos, whose life was saved by his daughter Hypsipylë. During his stay on the island Jason seduced the latter, and subsequently abandoned her when the Argonauts set out again on their voyage to Colchis.

Lemnos is mentioned in connexion with these incidents, Inf. xviii. 88. [**Isifile: Jason**[1].]

Lentino, Jacopo da. [Jacopo da Lentino.]

Leo, Leo VIII, Pope 963–965; he was a Roman by birth, and held the lay office of papal archivist when, at the instance of the Emperor Otto I, he was elected Pope by the Roman synod which deposed John XII on Dec. 4, 963. Having been hurried with unseemly haste through all the intermediate orders, he was consecrated on Dec. 6, two days after his election, to the great displeasure of the Romans. When in Feb. 964 the Emperor withdrew from Rome, Leo found it necessary to seek safety in flight, whereupon he was deposed by a synod presided over by John XII. On the sudden death of the latter, the populace elected Benedict V as his suc-

cessor; but the Emperor returning to Rome laid siege to the city, deposed Benedict, and compelled the Romans to accept Leo as Pope. Leo died in the spring of 965, little more than a year after his election.

D. mentions the deposition of Benedict V by the Emperor Otto I, and his restoration of Leo VIII, as facts from which it might be argued that the Church was dependent upon the Empire, Mon. iii. 11[16–21]. [**Benedetto**[3]: **Otto.**]

Leo, San. [**Sanleo.**]

Leone, Leo ('the Lion'), constellation and fifth sign of the Zodiac, which the Sun enters about July 22, leaving it about Aug. 22. [**Zodiaco.**]

The constellation of the Lion is mentioned by Cacciaguida (in the Heaven of Mars), who says that from the Incarnation of Christ down to the day of his own birth the planet Mars had returned *al suo Leone* 580 times (or 553, according as *trenta* or *tre* be read), i. e. had made that number of revolutions in its orbit, Par. xvi. 34–9. [**Cacciaguida: Marte**[2].]

With regard to the expression 'al suo Leone' (*v.* 37), used by Cacciaguida in connexion with the planet Mars, Philalethes says:—

'According to the astrologers each Planet had certain relations with the various signs of the Zodiac, by virtue of which it exerted, when in the latter, a peculiar influence. These relations were termed *Dignitates*, of which the first was named *Domus* (the sign of the Zodiac in question being the "house" of the Planet); the second was *Exaltatio*; the third *Triplicitas*. By virtue of this last, three signs of the Zodiac belonging to the same category are continually under the control or "lordship" of three Planets. As far as the first two *Dignitates* are concerned there is no relation between Mars and Leo; for Leo is the "house" of the Sun, while Mars has Aries for its "house" by day and Scorpio by night. But, on the other hand, Mars, jointly with the Sun and Jupiter, controls the first *Triplicitas*, which consists of the fiery "male" day-constellations, Aries, Leo, and Sagittarius. The second *Triplicitas*, consisting of the earthly "female" night-constellations, Taurus, Virgo, and Capricornus, is controlled by Venus, the Moon, and Saturn. The third *Triplicitas*, consisting of the aërial "male" day-constellations, Gemini, Libra, and Aquarius, is controlled by Saturn, Mercury, and Jupiter. And lastly, the fourth *Triplicitas*, consisting of the watery "female" night-constellations, Cancer, Scorpio, and Pisces, is controlled by Venus, Mars, and the Moon. Dante, therefore, uses the expression "il suo Leone" in reference to Mars, because that Planet is one of the "lords" of, or controls, Leo.'

Butler remarks that Mars was in Leo at the time when the action of the *D. C.* is represented as taking place. Villani mentions that Saturn and Mars were in conjunction in Leo in January of this year, and again in May. (viii. 48.)

Beatrice describes the Heaven of Saturn, in which she and D. had just arrived, as shining *sotto il petto del Leone ardente* (the planet Saturn having been in that constellation in the spring of 1300, the date of the Vision), Par. xxi. 14. [**Saturno.**]

Benvenuto comments:—

'Vult dicere quod Saturnus qui est naturae frigidae et siccae erat nunc in leone, quod signum est calidum et siccum. Et hic nota quod anno Domini MCCC, quando autor noster fecit suam mirabilem et nobilem visionem, Saturnus erat in leone septem gradibus, Juppiter in ariete gradibus viginti quatuor, Mars in pisce viginti quatuor, Sol in ariete in principio, Venus in pisce, Mercurius in virgine, Luna in libra.'

Lerici, town in Liguria on the E. shore of the Gulf of Spezia.

D. compares the abruptness of the rocks at the foot of the Mt. of Purgatory to the rugged and broken ground between Lerici and Turbia, Purg. iii. 49. [**Turbia.**]

The country here indicated, which in D.'s days before the construction of the road (now known as the Cornice Road) was almost impassable, corresponds almost exactly to the coast-line of the province of Liguria, Lerici being at the E. extremity, and Turbia just beyond the W. boundary. Lerici is a very old town, and belonged at one time to the Malatesta family, by whom it was ceded to the Genoese in 1174: it was taken from them by the Pisans, who fortified and enclosed it, but it was recaptured by the Genoese in 1256, and was in their possession in D.'s time. Benvenuto, who apparently speaks from personal experience, testifies to the aptness of D.'s comparison:—

'Vere qui fecit ista itinera alpestria ripariae Januae potest imaginari quod poeta non poterat melius exprimere asperitatem locorum per quae habebant modo ire.'

Letè (from Gk. λήθη, 'oblivion'), Lethë, name of one of the rivers of the Terrestrial Paradise, the other being Eunoë, Inf. xiv. 131, 136; Purg. xxvi. 108; xxviii. 130; xxx. 143; xxxiii. 96, 123; *ruscelletto,* Inf. xxxiv. 130; *cieco fiume,* Purg. i. 40; *rio,* xxviii. 25; *fiumicel,* xxviii. 35; *riviera,* xxviii. 47; *bel fiume,* xxviii. 62; *fiume,* xxviii. 70; *acqua,* xxviii. 85, 121; *fiume,* xxix. 7; *acqua,* xxix. 67; *fiume,* xxix. 71; *chiaro fonte,* xxx. 76; *fiume sacro,* xxxi. 1; *acqua,* xxxi. 12; *riviera,* xxxi. 82; *fiume,* xxxi. 94; *acqua,* xxxi. 96, 102; *fiume,* xxxii. 84; *fontana,* xxxiii. 113.

Virgil having named the rivers of Hell without mentioning Lethë (Inf. xiv. 116), D. asks where it is to be found (*vv.* 130–1); V. replies that D. shall see it, not in Hell, but in Purgatory (*vv.* 136–8). Guido Guinicelli (in Circle VII of Purgatory) declares that he is so touched by D.'s kindly bearing toward him that not even the waters of Lethë will be able to make him forget it, Purg. xxvi. 106–8. Eventually D. sees the stream of Lethë in the Terrestrial Paradise, where it appears as a rivulet, purer than any earthly stream, flowing from S. to N. through a wood, which perpetually shades it from the sun and

moon, Purg. xxviii. 25–33; on the further bank he sees a solitary lady (Matilda) gathering flowers and singing as she goes, whom he prays to come near to the stream that he may hear what she sings (*vv.* 34–51); she approaches the opposite bank and smiles upon him across the stream, which is but three paces wide, yet forms as effectual a barrier betwixt her and D. as did the Hellespont between Hero and Leander (*vv.* 52–75); she addresses D. and explains to him that Eunoë and Lethë both issue from one source, which is of divine not natural origin, the waters returning whence they came (*vv.* 121–6); the waters of one branch (Lethë) have the power of taking away from man the memory of sin (*vv.* 127–8); those of the other branch (Eunoë) have the power of restoring to him the recollection of his good actions (*v.* 129); to produce these effects the waters, whose savour is sovereign, must in each case be tasted (*vv.* 131–3). After Matilda has ceased speaking, she walks along the bank against the course of the stream (i. e. to the S.), D. keeping pace with her on the other bank (Purg. xxix. 7–9); they have not gone more than fifty paces when the stream gives a sharp turn towards the E. (*vv.* 10–12), and shortly after D. perceives a bright light and hears a sweet melody (*vv.* 13–23); presently there appears a wondrous pageant, forming a mystical Procession, which halts opposite to where D. is standing with Virgil and Statius (*vv.* 43–154); then Beatrice appears, standing on the mystic car, and admonishes D., who drops his eyes to the stream, but, seeing his shame reflected in it, withdraws his gaze (Purg. xxx. 64–78); when B. has finished upbraiding him, D. makes confession of his fault, and is then drawn through the stream of Lethë to the opposite bank by Matilda, who plunges him under the water and causes him to swallow some of it (Purg. xxxi. 1–90, 91–102). Subsequently Matilda, at B.'s bidding, takes D. to drink also of the waters of Eunoë, the 'sweet draught' of which makes him fit to ascend to Heaven (Purg. xxxiii. 127–45) [**Eunoè**].

Leteo, reading of some editions for *Letè*, Inf. xiv. 131; Purg. xxxiii. 123. [**Letè.**]

Leucippe], daughter of Minyas of Boeotia; she and her sisters Alcithoë and Arcippë are referred to, Epist. iv. 4. [**Alcithoë.**]

Leucothoë, daughter of the Babylonian King Orchamus and his wife Eurynomë; being beloved by Apollo she was buried alive by her father, whereupon the god metamorphosed her into a fragrant shrub.

D. refers to Ovid's account in the *Metamorphoses*, where Apollo (as the Sun) is taunted with having deserted all the other nymphs whom he had loved, and with being enslaved by Leucothoë alone, Epist. iv. 4. The following is the passage referred to:—

'Quid nunc, Hyperione nate,
Forma colorque tibi radiataque lumina prosunt?
Nempe tuis omnes qui terras ignibus uris,
Ureris igne novo; quique omnia cernere debes,
Leucothoën spectas, et virgine figis in una
Quos mundo debes oculos . . .
Diligis hanc unam; nec te Clymeneque Rhodosque,
Nec tenet Aeaeae genitrix pulcherrima Circes,
Quaeque tuos Clytie quamvis despecta petebat
Concubitus . . .
. . . Leucothoë multarum oblivia fecit'. . .
(*Metam.* iv. 192–7, 204–8.)

Levante, the East, the quarter where the Sun rises, Inf. xvi. 95; Purg. iv. 53; xxix. 12 [**Oriente**]. Similarly *Ponente* is used of the West, the quarter where the Sun sets, Inf. xix. 83; Purg. ii. 15 [**Occidente**].

Levì, the patriarch Levi, third son of Jacob and Leah; *li figli di Levì*, i. e. the Levites, Purg. xvi. 132 [**Levitae**]; discussion of the argument as to the precedence of the Church over the Empire, which are typified respectively by Levi and Judah, Mon. iii. 5^{1-23}.

Levitae, Levites, members of the tribe of Levi who served as subordinate ministers of the Temple, often spoken of as priests, though, strictly speaking, they were distinct from the latter, 'the sons of Aaron.'

D. quotes the command to the Levites that they should abstain from creeping things (*Levit.* xi. 43), Mon. iii. 13^{71-6}; they are referred to as *li figli di Levì* in connexion with their exclusion from the inheritance of Israel (*Numb.* xviii. 23), Purg. xvi. 132.

Leviticus, the Book of Leviticus, Mon. ii. 8^{37}; iii. 13^{66}; quoted, Mon. ii. 8^{37-42} (*Levit.* xvii. 3–4); Mon. iii. 13^{66-76} (*Levit.* ii. 11; xi. 43).—The Book of Leviticus is supposed to be symbolized by one of the four-and-twenty elders (representing the twenty-four books of the O. T. according to the reckoning of St. Jerome) in the mystical Procession in the Terrestrial Paradise, Purg. xxix. 83–4. [***Bibbia:* Processione.**]

Lia, Leah, daughter of Laban, first wife of Jacob, by whom she was the mother of Reuben, Simeon, Levi, Judah, and Issachar, Zebulun, and Dinah. In contrast to her younger sister Rachel, Jacob's second wife, who was 'beautiful and well-favoured,' Leah was weak- or dull-eyed (the 'tender-eyed' of A. V. is misleading; the Vulgate renders 'Lia lippis erat oculis') (*Gen.* xxix. 17). In the Middle Ages Leah and Rachel were universally regarded by theologians as the types respectively of the active and contemplative life in the O. T. (as Martha and Mary were in the N. T.—see Conv. iv. 17^{94-111}), and D. represents them as such in the *D. C.*, in which their secular counterparts are Matilda and Beatrice. Scartazzini quotes from St. Gregory:—

'Per Liam, quae fuit lippa, sed fecunda, significatur vita activa, quae, dum occupatur in opere,

minus videt : sed dum modo per verbum, modo per exemplum ad imitationem suam proximos accendit, multos in opere bono filios generat.'—'Quid per Liam nisi activa vita signatur? Quid per Rachelem nisi contemplativa? In contemplatione principium, quod Deus est, quaeritur; in operatione autem sub gravi necessitatum fasce laboratur.'

Hugh of St. Victor says :—

'Lia, quae interpretatur laboriosa, significat vitam activam . . . Rachel, quae interpretatur visum principium, designat vitam contemplativam.'

St. Thomas Aquinas :—

'Istae duae vitae (activa et contemplativa) significantur per duas uxores Jacob; activa quidem per Liam, contemplativa verò per Rachelem; et per duas mulieres quae Dominum hospitio receperunt; contemplativa quidem per Mariam, activa verò per Martham.' (S. T. ii. 2, Q. clxxix, A. 2.)

At the foot of the ascent to the Terrestrial Paradise D. has a dream, in which he sees a lady, young and fair, going through a plain singing and gathering flowers, *giovane e bella Donna*, Purg. xxvii. 97–8; as she sings she names herself as Leah (*v.* 101), and describes her own occupation and that of her sister Rachel (*vv.* 101–8). [**Matelda: Rachele.**]

Benvenuto comments :—

'Multi falluntur hic credentes quod poeta loquatur simpliciter de Lya; sed est modus loquendi, quasi dicat: sum velut altera Lya . . . fuerunt enim duae uxores Jacob, quarum prima fuit Lya, quae figurat vitam activam : nam Lya fuit lippis oculis, quia vita activa saepe videt minus recte quia impeditur cura temporalium ; Rachel vero tota pulcra quia recte respicit divina : ideo poeta primo inducit Lyam sub nomine Mathildis in fine purgatorii, quia virtus moralis in operatione consistit; Rachel vero inducit in fine paradisi, ubi contemplatur Deum.'

Libanus, Mt. Lebanon, name given in the Bible to the two parallel ranges of mountains which run from S.W. to N.E. in the N. of Palestine; they were known to the ancient geographers by the names of Libanus and Anti-Libanus.

The voice of one of the four-and-twenty elders (representing, as is supposed, the twenty-four books of the O. T. according to the reckoning of St. Jerome) in the mystical Procession in the Terrestrial Paradise is heard chanting 'Veni, sponsa, de Libano' (*Cant.* iv. 8), Purg. xxx. 11. [***Canticum Canticorum:*** **Processione.**]

Liber Alfragani de Aggregatione Scientiae Stellarum. [**Alfergano.**]

Liber Sententiarum. [***Sententiarum, Liber.***]

Liber Ugutionis de Derivationibus Verborum. [**Uguccione** [2].]

Libia, Libya, Roman province of N. Africa, hence Africa in general.

D. says that the Libyan desert could not produce such deadly snakes as those which tormented the Robbers in Bolgia 7 of Circle VIII of Hell (Malebolge), Inf. xxiv. 85–7. [**Ladri.**]

D. got his list of the Libyan serpents from Lucan :—

'Tractique via fumante Chelydri;
Et semper recto lapsurus limite Cenchris . . .
Et gravis in geminum surgens caput Amphisbaena . . .
. . . Jaculique volucres;
Et contentus iter cauda sulcare Pareas.'
(*Phars.* ix. 711–12, 719–21.)

Lucan's account (*Phars.* ix. 477–80) of the violence of the S. wind in Libya quoted, Mon. ii. 4^{34-42}. [**Austro.**]

Libicocco, one of the ten demons in Bolgia 5 of Circle VIII of Hell (Malebolge), deputed by Malacoda to escort D. and Virgil, Inf. xxi. 121; when Ciampolo, one of the Barrators in the boiling pitch, who had been hooked and drawn to the bank by the demon Graffiacane, is replying to Virgil's questions, L. exasperated by one of his remarks suddenly seizes his arm with his hook and tears away a piece of it, Inf. xxii. 70–3. [**Alichino: Ciampolo.**]

Philalethes renders the name 'Scharlachmohr,' i. e. scarlet-moor, on the assumption that it is formed from *Libia* and *cocco.*

Libra, 'the Balance,' constellation and seventh sign of the Zodiac, which the Sun enters at the autumnal equinox (about Sep. 23), Purg. xxvii. 3; Par. xxix. 2; Conv. iii. 5^{135}; *le bilance*, Purg. ii. 5.

D. speaks of the 'night (i. e. the point of the heavens opposite to the Sun) letting fall "the Balance" from her hand when she is getting the mastery,' i. e. at the autumnal equinox, when the Sun is entering Libra, which thus may be said to fall from the hands of the night, Purg. ii. 4–6. [**Gange.**]

In the passage, Purg. xxvii. 1–5, D. means to indicate that it was sunrise at Jerusalem, midnight in Spain, noon in India, and sunset in Purgatory. [**Gange: Gerusalemme.**]

The meaning of the passage, Par. xxix. 1–6, is 'for so long a time as the Sun and Moon, being opposite to each other at the equinox, and on the horizon, take, the one to rise wholly, the other to set' (Butl.). [**Ariete.**]

Aries and Libra are opposite signs at opposite points of the zodiacal circle, and are entered by the Sun at the vernal and autumnal equinoxes respectively, Conv. iii. 5^{130-42}. [**Zodiaco.**]

Libri Regum, the Books of Kings, comprising, according to the arrangement of the Vulgate, which D. follows, the four books known in A. V. as First and Second of Samuel, and First and Second of Kings; mentioned, *terzo libro delli Regi*, Conv. iv. 27^{60-3} (ref. to 1 *Kings* iii. 9); *primus liber Regum*, Mon.

iii. 64–5 (ref. to 1 *Sam.* xv. 17, 23, 28); quoted, Par. xiii. 93 (1 *Kings* iii. 5); Epist. vii. 2 (2 *Kings* xx. 1–11); Epist. vii. 5 (1 *Sam.* xv. 17–18).—The Books of Kings are supposed to be symbolized by one of the four-and-twenty elders (representing the twenty-four books of the O. T. according to the reckoning of St. Jerome) in the mystical Procession in the Terrestrial Paradise, Purg. xxix. 83–4 [***Bibbia:* Processione**].

Petrus Comestor in his *Historia Scholastica*, speaking of the Book of Kings, says:—

'Liber Regum in quatuor voluminibus distinguitur apud nos; secundum Hebraeos autem in duobus, et dicunt primum *Samuel*, a nomine auctoris; secundum vocant *Melachim*, id est regum, a materia.'

Libro dell' Aggregazione delle Stelle. [***Liber Alfragani.***]

Libro delli Regi. [***Libri Regum.***]

Libya. [**Libia.**]

Libyus, Libyan; *Libyus coluber*, i. e. the serpents which infest the Libyan desert, Ecl. ii. 23. [**Libia.**]

Licio. [**Lizio.**]

Licurgo [1], Lycurgus, King of Nemea, whose son Archemorus, while under the charge of Hypsipylë, was killed by a snake-bite; in retribution for the death of his son he determined to put Hypsipylë to death, but was prevented from carrying out his intention by the opportune arrival of her two sons who rescued her. The incident is referred to, with an allusion to the death of Archemorus as *la tristizia di Licurgo*, Purg. xxvi. 94–5. [**Archemoro: Isifile.**]

Licurgo [2], Lycurgus (circ. B.C. 825), the famous law-giver of Sparta, the whole constitution of which, military and civil, was remodelled by him. D. alludes to the laws of Solon at Athens, and to those of Lycurgus at Sparta, Purg. vi. 139. [**Lacedemone.**]

Ligures, inhabitants of Liguria; D. reproaches the Emperor Henry VII with neglecting Tuscany, as though he believed that the Imperial interests in Italy ceased at the Ligurian frontier, Epist. vii. 3. [**Liguria.**]

Liguria, maritime province of Italy, of which the capital is Genoa; in D.'s time the whole extent of coast, from Sarzana at the E. extremity to where Ventimiglia now stands at the W. extremity, was in the possession of the Genoese.

D. roughly indicates the coast-line of Liguria by describing it as the country between Lerici and Turbia, Purg. iii. 49 [**Lerici**]; the river Macra is mentioned by the troubadour Folquet (in the Heaven of Venus) as the dividing line between the Genoese territory and Tuscany, Par. ix. 90 [**Genovese**].

Lilla, Lille, formerly capital of the old province of Flanders, now capital of the French Département du Nord; mentioned by Hugh Capet (in Circle V of Purgatory), together with Douay, Ghent, and Bruges, to indicate Flanders, in connexion with the events which took place in Flanders between 1297 and 1304, in which these towns played an important part, Purg. xx. 46. [**Bruggia: Fiandra.**]

Limbo, 'the Border,' name given by D. to Circle I of Hell, Inf. iv. 45; *limbo del inferno*, Purg. xxii. 14; alluded to as *il primo cerchio che l'abisso cigne*, Inf. iv. 24; *il cerchio superno*, Inf. xii. 39; *loco laggiù*, Purg. vii. 28; *l'ampia gola d'inferno*, Purg. xxi. 31–2; *il primo cinghio del carcere cieco*, Purg. xxii. 103; *l'uscio dei morti*, Purg. xxx. 139; *laggiù*, Par. xxxii. 84. Virgil explains to D. that here are placed the spirits of those who, having lived before Christianity, did not worship God aright, and of those who, living after Christ, died unbaptized, he himself being among the former, Inf. iv. 33–9; he adds that the only pain they suffer is that they live with the longing, but without the hope, of seeing God (*vv.* 40–2). He describes Limbo as 'a place, not sad with torments, but with gloom only,' Purg. vii. 28–9; the sighs of the spirits cause the everlasting air to tremble, but there is no audible lamentation among them, Inf. iv. 25–7; Purg. vii. 29–30. After D. and V. have entered Limbo, and the latter has explained the nature of the place and of the spirits confined there (Inf. iv. 23–42), D. inquires if any souls had ever been released from there (*vv.* 43–50); V. replies that soon after his own arrival there a Mighty One (i. e. Christ) came and delivered many thence (cf. Inf. xii. 38–9), among whom he mentions Adam, Abel, Noah, Moses, Abraham, David, Jacob and his twelve sons, and Rachel (*vv.* 51–63). As they proceed D. sees a fire (supposed to symbolize the moral virtues), in the light of which he descries certain 'honourable folk' (*vv.* 67–72); he asks V. why they are distinguished from the other spirits by being allowed to be in the light, and is informed that their honoured reputation in the world gained them that distinction (*vv.* 73–8); a voice is then heard hailing the return of 'the most lofty poet' (i. e. V.), after which four 'mighty shades with mien neither sad nor joyous' approach them (*vv.* 79–84); V. explains to D. that these are Homer, Horace, Ovid, and Lucan (*vv.* 85–90). In company with the five poets D. comes to a noble castle (supposed to symbolize philosophy), encircled with seven walls (i. e. the four cardinal virtues, justice, prudence, fortitude, and temperance, together with wisdom, knowledge, and understanding), and a rivulet (i. e. eloquence), over which they pass and

enter through seven gates (i. e. the seven liberal arts, viz. Grammar, Logic, Rhetoric, Arithmetic, Music, Geometry, and Astronomy) on to a green meadow (i. e. fame) (*vv.* 100–11); here D. sees various great personages of antiquity connected with Troy and Rome, viz. Electra, the mother of Dardanus who founded Troy, Hector the defender of Troy, Aeneas the founder of the Roman Empire, and Julius Caesar the first Emperor (according to D.'s theory); then Camilla who died in defence of Latium, Penthesilea who died in defence of Troy, and Latinus, King of Latium, with his daughter Lavinia, the wife of Aeneas (*vv.* 112–26); then Lucius Junius Brutus, who delivered Rome from the Tarquins, with Lucretia, Julia, Marcia, and Cornelia, as representatives of the virtues to which Rome owed her greatness (*vv.* 127–8); then sitting apart from the rest, as being of a different faith and race and having no connexion with the Roman Empire, Saladin (*v.* 129); in another group D. sees great philosophers and men of science, viz. Aristotle, with Socrates and Plato close to him, surrounded by Democritus, Diogenes, Anaxagoras, and Thales, Empedocles, Heraclitus, and Zeno; and Dioscorides, Orpheus, Tully, Linus, and Seneca the moralist; Euclid and Ptolemy, Hippocrates, Avicenna, Galen, and Averroës (*vv.* 130–44). V. and D. then leave the other four poets and pass on into the darkness to the next Circle (*vv.* 148–51).

Besides the great spirits named by D. here we learn from Virgil's conversation with Statius later on (Purg. xxii. 10–114) that with himself and Homer in Limbo were Juvenal (*v.* 14), Terence, Caecilius, Plautus, and Varro (or Varius) (*vv.* 97–8), and Persius (*v.* 100); together with Euripides, Antiphon, Simonides, Agathon, and other Greek poets (*vv.* 106–8); and Antigonë, Deiphylë, Argia, Ismenë, and Hypsipylë; the daughter of Tiresias (supposed to be Manto), Thetis, and Deidamia with her sisters (*vv.* 109–14).

Lin. [**Lino** [1].]

Lingua di sì. [***Italica Lingua.***]

Lingua d'oco. [***Lingua*** *Oc.*]

Lingua *jò*, general term under which are included the various tongues spoken by the Slavonians, Hungarians, Teutons, Saxons, and English, in all of which, according to D., *jò* is the common sign of affirmation, V. E. i. 8^{29-35}.

Lingua *Oc*, the *langue d'*oc or Provençal tongue, so called from the affirmative particle *oc* (Lat. *hoc*), V. E. i. $8^{42, 51}$, 9^{13}, 10^{21}; *lingua d'*oco, V. N. § 25^{37}; Conv. i. 10^{77}; *il Provenzale*, Conv. i. 6^{56}; *lo parlare di Provenza*, Conv. i. 11^{100}; *vulgare* oc, V. E. ii. 12^{21}; its domain in S.W. of Europe, the Genoese boundary being its E. limit, V. E. i. 8^{50-3}. D. employs the term to include the language spoken by the Spaniards; thus he says, 'alii *oc*, alii *oil*, alii *sì*, affirmando loquuntur, ut puta Hispani, Franci, et Latini,' V. E. i. 8^{42-4}; and again, 'dico Hispanos qui poetati sunt in vulgari *oc*,' V. E. ii. 12^{20-1} [**Hispani**]; the affirmative particle *oc* the distinguishing characteristic of this tongue, V. E. i. $8^{42, 51}$, 9^{13}, 10^{21}; its employment as a literary tongue dates back not more than 150 years before D.'s time, V. N. § 25^{35-40}; a German unable to distinguish it from Italian, Conv. i. 6^{55-6}; its claim of priority over Italian and French as a vehicle for poetry in the vulgar tongue, owing to its being a more perfect and sweeter language, V. E. i. 10^{20-4}; the superiority claimed for it over Italian, on the score of its greater beauty, not admitted by D., Conv. i. 10^{75-9}; just as the Romans of Cicero's day decried Latin and eulogized Greek, so in D.'s day it was the fashion to depreciate Italian and cry up Provençal, Conv. i. 11^{93-100} [**Provenza**].

Lingua *Oil*, the *langue d'*oïl or French tongue, so called from the affirmative particle *oïl* (mod. *oui*, Lat. *hoc-ille*), V. E. i. $8^{42, 57}$, 9^{13}, 10^{13}; its domain bounded on the E. and N. by Germany, on the W. by the English sea and the mountains of Aragon, and on the S. by Provence and the Apennines, V. E. i. 8^{57-64}; its claim to be regarded as the special vehicle for prose in the vulgar tongue, owing to its being an easy and pleasant language, justified by the fact that the Trojan and Roman *gestes* and the Arthurian romances were written in French, V. E. i. 10^{12-20}.

It is remarkable that D. applies the same epithet ('delectabilis') to the French language as does Brunetto Latino, who explains his having written his *Trésor* in it on the ground that 'la parleure est plus delitable et plus commune à toutes gens' (*Trésor*, ii. 1). D.'s acquaintance with the French prose Arthurian romances is evidenced by his references to the *Lancelot du Lac* (Inf. v. 127–37; Par. xvi. 14–15), to the *Tristan* (Inf. v. 67), and to the *Morte d'Arthur* (Inf. xxxii. 61–2). The Troy romance referred to by D. is doubtless the abridged French prose version (Cent. xiii) of the celebrated verse *Roman de Troie* of Benoît de Sainte-More, which was written circ. 1160; while that of Rome may be some version of the verse *Roman d'Énéas*, written (probably by the same author) somewhat earlier, which was widely popular in the Middle Ages.

Lino [1], Linus, according to tradition, the immediate successor of St. Peter as Bishop of Rome. St. Jerome gives the year 67 as the date of his accession; others place it in the year 64. He was a native of Volterra, and was known to St. Paul and Timothy (2 *Tim.* iv. 21). He is said to have been beheaded by one Saturninus in 76 or 78. Irenaeus states that St. Peter and St. Paul, having founded the Church at Rome, gave the office of bishop to

Linus; but according to Tertullian St. Peter appointed Clement as his successor.

Linus, who is reckoned among the martyrs by the Romish Church, is mentioned by St. Peter (in the Heaven of Fixed Stars), together with Cletus (the successor of L.), in connexion with their martyrdom and his own, Par. xxvii. 41 [**Cleto**]. Brunetto Latino says of them:—

'Quant Pierres dut morir, il ordena .i. de ses disciples qui ot à non Clemens à tenir la chaiere après lui; mais il ne la vost onques tenir, ainz constitui Linum son compaignon, qui la tint tant comme il vesqui, et puis constitui il Cletum, qui autressi la tint toute sa vie; et quant il furent mort andui, Clemens meismes tint la chaiere et fu apostoiles de Rome.' (*Trésor*, i. 86.)

Lino[2], Linus, mythical Greek poet, supposed to be the son of Apollo and one of the Muses, and to have been born at Thebes or Argos. He was regarded as the inventor of musical methods, especially of the dirge.

D. mentions him, together with Orpheus, Cicero, and Seneca, among those whom he saw in Limbo, Inf. iv. 141 [**Limbo**]. For *Lino* some editions read *Livio*, doubtless as being a more appropriate companion for Cicero, but *Lino* is almost certainly the correct reading.

Virgil, who speaks of Linus as 'divino carmine pastor' (*Ecl.* vi. 67), elsewhere couples him with Orpheus, whence D. doubtless got the name:—

'Non me carminibus vincet nec Thracius Orpheus,
Nec Linus, huic mater quamvis atque huic pater adsit,
Orphei Calliopea, Lino formosus Apollo.' (*Ecl.* iv. 55-7.)

As Benvenuto points out, Linus is mentioned by St. Augustine (*Civ. Dei*, xviii. 14, 37) together with Orpheus and Musaeus, the three being stated by him to have been the first 'theological poets.'

Livio, Titus Livius, the Roman historian Livy, born at Patavium (Padua) B.C. 59, died at the age of 76, A.D. 17. The greater part of his life was spent at Rome under the patronage of Augustus, but he returned to his native town before his death. His great work, the History of Rome, which begins with the landing of Aeneas in Italy and closes with the death of Drusus (B.C. 9), consisted of 142 books; of these only 35 (i-x, xx-xlv) are now extant, two (xli and xliii) being incomplete; epitomes, however, of all except two (cxxxvi and cxxxvii) are in existence. The lost books seem to have disappeared between Cent. vii and the revival of letters in Cent. xv; it is not probable that D. was acquainted with any part of the work which has not been preserved to us.

Livy is mentioned, *Livio*, Inf. xxviii. 12; *Tito Livio*, Conv. iii. 11^{31}; iv. 5^{94}; *Livius*, V. E. ii. 6^{83} (where for *Tullium*, *Livium*, as in the printed editions, the MSS. read *Titum Livium*); Mon. ii. $4^{33, 48, 63}$, $5^{79, 103, 114, 126, 130}$, 9^{66}, $11^{37, 43, 62}$; *Titus Livius*, Mon. ii. 3^{32}; V. E. ii. 6^{83} (according to the MSS.); he is described as 'Livio, che non erra,' Inf. xxviii. 12 (where, as Butler points out, the word *Livio* has its full three syllables, 'the final *o*, which in similar words is usually merged in the preceding vowel, being, as in Latin, affected by the *scr* of the following word'); and as 'gestorum Romanorum scriba egregius,' Mon. ii. 3^{33}; and is included with Cicero (according to the printed editions), Pliny, Frontinus, and Orosius, among the masters of lofty prose, V. E. ii. 6^{82-4}. Some editors read *Livio* (which is almost certainly wrong) for *Lino*, Inf. iv. 141 [**Lino**[2]].

D. refers to Livy's account (xxiii. 11-12—his actual authority being rather Orosius, *Hist.* iv. 16. §§ 5, 6) of the defeat of the Romans by Hannibal at Cannae during the Second Punic War, and of the three bushels of gold rings taken from the bodies of the dead Romans and produced in the senate-house at Carthage by Hannibal's envoy as proof of his victory, Inf. xxviii. 10-12; Conv. iv. 5^{165-8} [**Canne**]; the statement (carelessly attributed by D. to Livy—see i. 18) that Pythagoras came to Italy in the time of Numa Pompilius, Conv. iii. 11^{27-33} [**Pittagora**]; Livy's history testifies to the diverse natures of the seven kings of Rome, Conv. iv. 5^{89-97}; his confirmation (i. 1) of Virgil's testimony that Aeneas was the father of the Roman people, Mon. ii. 3^{30-5}; his mention (i. 20) of the falling from heaven of the sacred shield in the time of Numa (cf. 'lapsa ancilia caelo,' *Aen.* viii. 664), Mon. ii. 4^{30-4}; his account (v. 47) of the preservation of the Capitol at Rome from the Gauls owing to the awakening of Marcus Manlius by the sacred geese, Mon. ii. 4^{42-9} (cf. Conv. iv. 5^{160-4}) [**Manlius**]; his account (xxvi. 11) of how the Carthaginians under Hannibal were only prevented from taking Rome by a sudden storm of hail, which drove them back to their camp, Mon. ii. 4^{58-64} [**Annibale**]; Cloelia's feat of swimming across the Tiber, Mon. ii. 4^{65-70}, where D. follows Orosius (ii. 5) rather than Livy (ii. 13) [**Cloelia**]; the call of Cincinnatus to the dictatorship from the plough, to which he returned when his task was performed, Mon. ii. 5^{76-80}, where D. refers to Livy, but had apparently the account of Orosius (ii. 12) in mind [**Cincinnato**]; Livy's account (v. 46) of the liberation of Rome from the Gauls by Camillus, and of his voluntary return to exile after his victory, Mon. ii. 5^{100-8} (cf. Conv. iv. 5^{133-9}) [**Camillo**]; his account (ii. 4) of the patriotism of Lucius Junius Brutus, who, as consul, put to death his own sons for conspiring to restore the Tarquins, Mon. ii. 5^{112-16} (cf. Conv. iv. 5^{118-22}) [**Bruto**[1]]; his account (ii. 12) of the heroism of Caius Mucius, who, having failed to assassinate Porsena, thrust his hand into the fire and held it there without flinching, Mon. ii. 5^{121-7} (cf. Par. iv. 84; Conv. iv. 5^{113-18} [**Muzio**]; his accounts (viii. 9; x. 27-8) of the heroic deaths of the Decii,

Mon. ii. 5^{128-32} (cf. Par. vi. 47; Conv. iv. 5^{122-4}) [**Deci**]; the statement (wrongfully attributed by D. to Livy) that Alexander the Great died in Egypt while awaiting the reply of the Romans to his embassy demanding their submission, Mon. ii. 9^{61-7} [**Alessandro** 2]; Livy's account (i. 23–5) of the war with Alba, and of the combat between the Horatii and the Curiatii, Mon. ii. 11^{28-37} (cf. Par. vi. 39) [**Curiazii**]; his accounts of the Sabine (i. 30, 36–7) and Samnite (vii. 29 ff.) wars of the Romans, Mon. ii. 11^{39-43} (cf. Conv. iv. 5^{111}) [**Sabini**: **Sanniti**]; his account (xxx. 33–5) of the defeat of Hannibal by Scipio at the battle of Zama, Mon. ii. 11^{59-63} (cf. Inf. xxxi. 115; Conv. iv. 5^{169-71}) [**Zama**].

There is little doubt that D. frequently, while giving Livy as his authority, got his actual information, not from him, but from Orosius. (See *Romania*, xxiv. 385–98.) [**Oroslo.**]

Livius. [**Livio.**]

Lizio, Lizio da Valbona, noble of Bertinoro, mentioned by Guido del Duca (in Circle II of Purgatory), who calls him 'il buon Lizio,' together with Arrigo Mainardi, among the worthies of Romagna, Purg. xiv. 97.

Lizio, who was born in the first half of Cent. xiii, was a contemporary and adherent of Rinieri da Calboli (Purg. xiv. 88). The first member of the family of whom mention is preserved is Rinieri, probably Lizio's brother, who was Podestà of Parma in 1249. Lizio, though a Guelf, was in 1260 in the service of Guido Novello, the Ghibelline Podestà of Florence after the battle of Montaperti, and in this capacity he acted as witness to the treaty of alliance concluded on Nov. 22 of that year between the Ghibellines of Florence and the Sienese. In 1271 he is mentioned in a document as being entitled to compensation on the death of his son Guido, who had been appointed Captain of Bagnacavallo. In 1276 he joined with Rinieri da Calboli and other Guelfs in an attempt upon Forlì, which was defeated by Guido da Montefeltro. The last mention of Lizio occurs in 1279. The date of his death is unknown, but it follows from D.'s reference to him in the text that he must have died before the year 1300. Lizio had two sons, Guido and Ruggero, both of whom predeceased him; the former died before 1271, while the death of the latter is recorded by a contemporary chronicler as having taken place at the taking of Civitella by the Ghibellines under Guido da Montefeltro in 1276, during the operations of Rinieri da Calboli against Forlì. The representative of the family after Lizio's death was his nephew Manfredi (died before 1319), who had several sons; one of these bore the name of his great-uncle Lizio, and was the father of the Caterina da Valbona, whose marriage with Ricciardo Manardi of Bertinoro forms the subject of one of the tales of the *Decamerone* (v. 4). Benvenuto confounds the Lizio da Valbona mentioned by D. with Lizio the son of Manfredi and father of Caterina, who is known to have been alive as late as 1333, and consequently could not possibly be the Lizio of the *D. C.*

The Castle of Valbona, which was the headquarters of the family, was situated in the Val di Bidente, in the upper valley of the Savio, near Bagno di Romagna. (See Casini, *Dante e la Romagna.*)

Locorum, De Natura, treatise of Albertus Magnus *On the Nature of Places*; D. says that so far as he can gather from this work (perhaps i. 6), which he quotes as *il Libro della Natura de' Luoghi*, the equatorial circle divides the hemisphere of the land from that of the sea almost entirely at the extremity of the first climate, in that region which is inhabited by the Garamantes, Conv. iii. 5^{113-20}. [**Garamanti.**]

Loderingo, Loderingo degli Andalò, one of the 'Frati Gaudenti,' a Ghibelline of Bologna, who, jointly with Catalano de' Catalani, a Guelf of the same city, held the office of Podestà in Florence in 1266 [**Catalano**]. He is placed, together with Catalano, among the Hypocrites in Bolgia 6 of Circle VIII of Hell (Malebolge), Inf. xxiii. 104 [**Ipocriti**].

Logicales, Summulae. [***Summulae Logicales.***]

Logodoro, name of the largest of the four *Giudicati*, or Judicial Districts, into which Sardinia was divided by the Pisans, to whom the island belonged in D.'s time; it comprised the N.W. portion of the island. [**Sardigna.**]

Ciampolo (in Bolgia 5 of Circle VIII of Hell) mentions Logodoro in connexion with Michael Zanche, who was governor of that district, Inf. xxii. 89. [**Michel Zanche.**]

Benvenuto explains the name Logodoro as 'locus aureus, quia ista est pars fertilior et amoenior.' Loria states that the name was given to the district, which was otherwise known as Torres, owing to the belief that that part of the island was auriferous.

Lombardi 1, Lombards, inhabitants of Lombardy; D., by an anachronism, makes Virgil speak of his ancestors as Lombards, Inf. i. 68 [**Virgilio**]; Ciampolo offers to show D. and V. either Tuscans or Lombards (probably as a sort of ironical compliment to their respective native lands) among the Barrators who are with himself in Bolgia 5 of Circle VIII of Hell (Malebolge), Inf. xxii. 99; the dialect of the Lombards distinct from that of the inhabitants of Romagna, as well as from those of the Trevisans and Venetians, V. E. i. 10^{67-9}; it is characterized by a certain shrillness ('garrulitas'), which is supposed to be a legacy from the old Longobard invaders, V. E. i. 15^{17-20}

[**Longobardi**]; the best Lombard writers, like those of Sicily, Apulia, Tuscany, Romagna, and the two Marches, wrote in the Italian vulgar tongue, V. E. i. 19^{15-19}; their race a mixture of the old Longobards with a strain of Trojan and Roman blood, Epist. v. 4. In his Letter to the Princes and Peoples of Italy, D. addresses the Lombards as *Scandinaviae soboles*, 'race of Scandinavia,' in allusion to the supposed Scandinavian origin of the old Longobards, Epist. v. 4; this tradition as to their origin is mentioned by Vincent of Beauvais, doubtless on the authority of Paulus Diaconus (Cent. viii), who speaks of it in his *Historia Langobardorum*:—

'Pari etiam modo et Winnilorum, hoc est Langobardorum, gens, quae postea in Italia feliciter regnavit, a Germanorum populis originem ducens, . . . ab insula quae Scandinavia dicitur adventavit.' (i. 1.)

Vincent of Beauvais says:—

'Winilorum, qui postea patria lingua Longobardi a longis barbis vocati sunt, certam quidem originem legimus, sed certum originis eorum tempus non invenimus. . . . Hi in Scandinavia, Scythiae insula, degentes, cum ita multiplicati essent, et eos terra sua capere non posset, egressione tertiae partis minuere multitudinem consilium habuerunt, et quinam exire deberent missa sorte quaesierunt. Ergo tertia pars Winilorum prout eos missa sors elegerat, ducibus Agion et Ibor, de Scandinavia insula egressi, de loco in locum ibant incerti et vagabundi.' (*Spec. Hist.*, xvi. 10.)

Lombardi[2], Venetian family, to which, according to some commentators (e. g. Anon. Fior. and Vellutello), Marco Lombardo belonged, Purg. xvi. 46. There is little doubt, however, that 'Lombardo' there means, not 'a member of the Lombardi family,' but 'a native of Lombardy.' [**Marco Lombardo.**]

Lombardia, Lombardy, which at the beginning of Cent. xiv comprised the immense plain which commences at Vercelli, a town halfway between Milan and Turin in the present Piedmont, and stretches as far as the Adriatic, at the mouth of the Po di Volano, about 30 miles W. of Ravenna. Old Lombardy was bounded on the N. by the Alps, on the W. by the Dora Baltea and the Po, on the S. by the Apennines and the Adriatic, and on the E. by the Mincio and the Lago di Garda. Modern Lombardy lies between the Ticino, the Mincio, the Po, and the Alps.

Pier da Medicina (in Bolgia 9 of Circle VIII of Hell) describes Lombardy as *lo dolce piano Che da Vercelli a Marcabò dichina*, Inf. xxviii. 74-5 [**Marcabò : Vercelli**]; Marco Lombardo (in Circle III of Purgatory) refers to it, together with Romagna and the March of Treviso, as *il paese ch' Adice e Po riga*, Purg. xvi. 115 [**Adice**]; it lies on the left side of Italy, if the Apennines be taken as the dividing line (from N. to S.), V. E. i. 10^{51-4}, 19^{9-10}; though there is a vulgar tongue proper to Lombardy, V. E. i. 19^{5-13}, yet none the less there are distinctions of dialect within its boundaries, as for instance between the inhabitants of Ferrara and those of Piacenza, V. E. i. 10^{76-7}.

Lombardo[1], Lombard, inhabitant of Lombardy; of Marco Lombardo, Purg. xvi. 46 [**Marco Lombardo**]; *il semplice Lombardo*, i. e. Guido da Castello, Purg. xvi. 126 [**Castel, Guido da**]; *il gran Lombardo*, i. e. (probably) Bartolommeo della Scala, Par. xvii. 71.

In this last passage, Cacciaguida (in the Heaven of Mars), foretelling D.'s exile, tells him that his first refuge shall be with the great Lombard, 'Che in sulla Scala porta il santo uccello,' i. e. who bears as his arms the Imperial Eagle over the Ladder. The reference is clearly to some member of the Della Scala family, but there is some difficulty in deciding who is the particular individual intended [**Scala**]. Nearly all the old commentators, including Pietro di Dante, who ought to have known, take the reference to be to Bartolommeo della Scala. After the death of Ezzelino III, Mastino della Scala was elected Captain of Verona (1262). He was succeeded (in 1277) by his brother Alberto della Scala, who had four sons, Bartolommeo, Alboino, Cangrande, and Giuseppe, the Abbot of San Zeno (Purg. xviii. 124). Alberto died in 1301, and was succeeded by his eldest son, Bartolommeo, who died in March, 1303. He in turn was succeeded by his younger brother, Alboino, with whom was associated (in 1308) the third brother, Cangrande. These two ruled conjointly until Oct. 1311, when, on the death of Alboino, Cangrande became absolute lord of Verona, and head of the Ghibelline party in Lombardy. Of these five persons, the father, Alberto, is excluded by the fact that he died in 1301, whereas D. did not go into exile until 1302. The second son, Alboino, is, in the opinion of most commentators, excluded by the fact that D. speaks of him elsewhere with contempt, though some maintain that no slur is intended in the passage in question:—

'Ben sono alquanti folli che credono che per questo vocabolo *nobile* s'intenda essere da molti nominato e conosciuto . . . questo è falsissimo. Chè, se ciò fosse, quelle cose che più fossero nominate e conosciute in loro genere, più sarebbono in loro genere nobili: e così la guglia di San Pietro sarebbe la più nobile pietra del mondo; e Asdente, il calzolaio di Parma, sarebbe più nobile che alcuno suo cittadino; e Albuino della Scala sarebbe più nobile che Guido da Castello di Reggio; che ciascuna di queste cose è falsissima.' (Conv. iv. 16^{58-74}.)

The third son, Cangrande, is excluded by the fact that he is expressly alluded to independently in the same passage (*vv.* 76–81) as one whom D. shall see with the 'gran Lombardo,' while special mention is made of his tender years ('la novella età,' *v.* 80), he being at that time only nine years old. An attempt has been made (by Dionisi and Fraticelli) to get over this objection by reading '*Colui* vedrai, colui che impresso fue' (*v.* 76), instead of '*Con lui* vedrai colui . . . ,' the accepted reading, in which case the 'gran Lombardo' and 'colui' would be one and the same person, viz. Cangrande. The youngest son, Giuseppe, the Abbot of San Zeno, of whom D. speaks so severely

(Purg. xviii. 124-6), is out of the question. The only member of the family, therefore, to whom the reference can be, seems to be the eldest son, Bartolommeo. It has been objected in his case that the 'gran Lombardo' is spoken of as bearing the Imperial Eagle above the family Ladder, whereas in the time of Bartolommeo the Scaligers did not bear the Imperial Eagle on their arms. This, however, as Scartazzini points out, is a mistake of D. himself, and the objection might be urged equally against any of the other members of the family; for D. makes Cacciaguida, speaking in 1300 (the date of the Vision), say that the Scaliger in question *bears* ('porta') the Imperial Eagle on his arms, the fact being that the first of the family to be created Imperial Vicar was Alboino, who was appointed to the office by Henry VII in 1311. Butler suggests that Bartolommeo adopted the Eagle as a sign of devotion to the Imperial cause; but even so, as he did not succeed his father, Alberto, until 1301, the description in the text could hardly have applied to him in 1300.

Lombardo [2], Lombard, belonging to Lombardy; D. apostrophizes Sordello as *anima Lombarda*, Purg. vi. 61 [**Sordello**]. The word is also used adverbially in the sense of 'in the Lombard tongue,' in reference to the words employed by Virgil in taking leave of Ulysses, 'Issa ten va, più non t'adizzo' (which the commentators state to be in the Lombard dialect), Inf. xxvii. 21–2. The dialect of Lombardy, *Lombardum vulgare*, V. E. i. 19^{5-13} [**Lombardi** [1]: **Lombardia**].

Lombardo, Il gran. [**Lombardo** [1].]

Lombardo, Il semplice. [**Castel, Guido da.**]

Lombardo, Marco. [**Marco Lombardo.**]

Lombardo, Pietro. [**Pietro** [2].]

Lombardus. [**Lombardo** [2].]

Lombardus, Petrus. [**Pietro** [2].]

Londra], London; referred to by the mention of the Thames, the precise reference being to Westminster Abbey, Inf. xii. 120. [**Arrigo** [6]: **Tamigi.**]

Longobardi, the Longobards (afterwards called Lombards), a Teutonic tribe, which in the first and second centuries of the Christian era dwelt on the W. bank of the Elbe. In Cent. v a semi-Christian tribe of the same name was dwelling on the N. bank of the Danube. They make little appearance in history until Cent. vi, when under their king, Alboin, they descended into Italy by the great plain at the head of the Adriatic, and with the help of the Saxons and other barbarian tribes conquered the N. part of the country, which hence received the name of Lombardy. In 572 Alboin was assassinated, and a period of confusion ensued until 584, when Alboin's grandson Authari was elected king. Of his successors the most noteworthy were King Rothari (636–652), the Lombard legislator, who in 643 promulgated a system of laws, which, with subsequent additions, became among German jurists the basis of the study of law during the Middle Ages; and King Liutprand (712–744), who extended his sway, at least temporarily, over nearly the whole of Italy. After his reign the power of the Lombards gradually declined. At the invitation of Pope Stephen II, Pepin, son of Charles Martel to whom Pope Gregory III had appealed in vain, crossed into Italy and defeated (754–6) King Aistulf, who had threatened Rome; and the Lombard kingdom was finally destroyed by Pepin's son, Charlemagne, who, likewise in answer to the appeal of the Pope (Adrian I), descended into Italy, captured Pavia, the Lombard capital, after a siege of six months, and took prisoner Desiderius, the last Lombard king (774).

The defeat of Desiderius and the Lombards by Charlemagne is referred to (by an anachronism) as one of the exploits of the Imperial Eagle, Par. vi. 94–6; and again, Mon. iii. 11^{1-4} [**Desiderius**]; the shrillness ('garrulitas') of the Lombard dialect supposed to be a relic of the old Longobard speech, V. E. i. 15^{17-20}; the Lombards addressed as *sanguis Longobardorum* and *Scandinaviae soboles*, in allusion to their barbarian origin, Epist. v. 4 [**Lombardi** [1]].

Longobardo, Longobard or Lombard; *il dente Longobardo*, i. e. the Lombard attacks on the Church, which were finally put an end to by Charlemagne, Par. vi. 94. [**Longobardi.**]

Lorenzo, St. Lawrence, a deacon of the Church of Rome, said to have been a native of Huesca in Spain, who suffered martyrdom under the Emperor Valerian, Aug. 10, 258. The tradition is that, being commanded by the Prefect of Rome to deliver up the treasures of the Church, which had been entrusted to his charge by Pope Sixtus II, he replied that in three days he would produce them. On the expiration of the appointed time he presented to the Prefect all the sick and poor to whom he had given alms, with the words, 'Behold the treasures of Christ's Church.' The Prefect thereupon directed St. Lawrence to be tortured, in order to make him reveal where the treasures were hidden. But, torture proving ineffectual, he was stretched on an iron frame with bars, like a gridiron, beneath which a fire was kindled so that his body was gradually consumed. In the midst of his agony he is said to have remained steadfast, and to have mocked his executioners, bidding them to turn his body that it might be equally roasted on both sides.

Beatrice (in the Heaven of the Moon) mentions St. Lawrence as an instance of fortitude, coupling him with Mucius Scaevola, Par. iv. 83–4. [**Muzio.**]

Lotto degli Agli. [Agli, Lotto degli.]

Luca[1], St. Luke the Evangelist (in Latin Lucas, which is an abbreviated form of Lucanus), the author of the Gospel which bears his name, and of the Acts of the Apostles, was born at Antioch in Syria, was educated as a physician (*Coloss.* iv. 14), and died (probably as a martyr) between A.D. 75 and 100; he is mentioned, *Luca*, Purg. xxi. 7; Conv. iv. 17^{95}, 23^{105}; *Luca Evangelista*, Conv. iv. 5^{65}; *Lucas*, Mon. ii. 9^{100}, 12^{42}, 13^{53}; iii. $9^{1, 24, 33, 98, 137}$, 10^{112}; *scriba Christi*, Mon. i. 16^{16}; ii. 9^{99}, 12^{42}; in allusion to the fact that he was symbolized by an ox (with reference to *Ezek.* i. 10, and *Rev.* iv. 7), D. speaks of him as *Bos evangelizans*, Epist. vii. 3; in the mystical Procession in the Terrestrial Paradise St. Luke is represented by his writings, his *Gospel* appearing (according to the most probable interpretation) as one of the four beasts (*quattro animali*), Purg. xxix. 92; while the *Acts of the Apostles* appears under the guise of an elder in the habit of a physician (in allusion to *Coloss.* iv. 14), *vv.* 134, 136–8, 145–8 [**Processione**].

The *Gospel of St. Luke* is quoted, Purg. x. 40 (*Luke* i. 28); Purg. x. 44 (*Luke* i. 38); Purg. xviii. 100 (*Luke* i. 39); Purg. xx. 136 (*Luke* ii. 14); Purg. xxv. 128 (*Luke* i. 34); Purg. xxix. 85–7 (*Luke* i. 42); Par. iii. 121–2 (*Luke* i. 28); Par. xvi. 34 (*Luke* i. 28); Par. xxxii. 95 (*Luke* i. 28); Conv. iv. $11^{112–13}$ (*Luke* xvi. 9); Conv. iv. $17^{94–101}$ (*Luke* x. 41; x. 42); Conv. iv. $23^{105–6}$ (*Luke* xxiii. 44); Mon. i. $4^{23–6}$ (*Luke* ii. 14; xxiv. 36); Mon. ii. $3^{24–6}$ (*Luke* vi. 38); Mon. ii. $9^{101–3}$ (*Luke* ii. 1); Mon. iii. $9^{2–60, 98–102}$ (*Luke* xxii. 38; xxii. 7; xxii. 14; xxii. 35–6; xxii. 38; xxii. 33); Epist. vii. 2 (*Luke* vii. 19); referred to, Purg. xxi. 7 (ref. to *Luke* xxiv. 13–32); Conv. iv. 5^{65} (ref. to *Luke* ii. 1); Mon. i. 16^{16} (ref. to *Luke* ii. 1, 14); Mon. ii. 12^{42} (ref. to *Luke* ii. 1–5); Mon. ii. $13^{50–3}$ (ref. to *Luke* xxiii. 1, 11); Mon. iii. 10^{112} (ref. to *Luke* ix. 3; x. 4); Epist. vii. 3 (ref. to *Luke* ii. 1).

The *Acts of the Apostles* is quoted, Conv. iv. 20^{29} (*Acts* x. 34); Mon. iii. $9^{138–9}$ (*Acts* i. 1); Mon. iii. $13^{43–53}$ (*Acts* xxv. 10; xxvii. 24; xxviii. 19); Epist. v. 4 (*Acts* ix. 5); referred to, Mon. ii. 8^{70} (ref. to *Acts* i. 26).

Luca[2], the city of Lucca, this being apparently, according to D., the Lucchese form of the name, V. E. i. 13^{24}. Rajna, however, following the MSS., reads *Lucca*. [**Lucca.**]

Lucam, Evangelium secundum. [**Luca**[1].]

Lucano, Lucan (Marcus Annaeus Lucanus), the Roman poet, born at Corduba in Spain, A.D. 39. He was the grandson of M. Annaeus Seneca, the rhetorician, and nephew of L. Annaeus Seneca, the philosopher and tragedian. Lucan was brought up in Rome from an early age. Having incurred the enmity of Nero, he joined the conspiracy of Piso against the life of the Emperor, and upon the discovery of the plot put an end to his own life by opening his veins, in the twenty-sixth year of his age, A.D. 65. He left an unfinished poem in ten books (the last of which is incomplete) entitled *Pharsalia* or *De Bello Civili*, in which a detailed account is given of the civil war between Caesar and Pompey; the narrative breaks off abruptly in the middle of the Alexandrine war.

D. places Lucan in Limbo together with Homer, Horace, and Ovid, Inf. iv. 90; these poets, with Virgil, make up 'la bella scuola Di quei signor dell' altissimo canto,' *vv.* 94–5 [**Limbo**]; he is named, together with Virgil, Ovid (as far as the *Metamorphoses* are concerned), and Statius, as one of the 'regulati poetae,' V. E. ii. $6^{80–1}$; and is mentioned in connexion with his poem, Inf. xxv. 94; V. N. § 25^{85}; Conv. iii. 3^{52}, 5^{116}; iv. 11^{27}, $13^{111, 119}$, 28^{99}; V. E. i. 10^{46}; Mon. ii. 4^{34}, 8^{81}, $9^{55, 62, 87}$, 11^{46}; Epist. x. 22.

The *Pharsalia* is mentioned, Conv. iv. 28^{99}; Mon. ii. 4^{35}, 8^{81}, 9^{55}; quoted, V. N. § 25^{87} (*Phars.* i. 44, where for *debes*, D.'s reading, many editors read *debet*); Conv. iv. $11^{28–31}$ (*Phars.* iii. 119–21); Conv. iv. $13^{112–18}$ (*Phars.* v. 527–31); Conv. iv. $28^{100–53}$ (*Phars.* ii. 326–47); Mon. ii. $4^{37–41}$ (*Phars.* ix. 477–80); Mon. ii. $9^{57–8}$ (*Phars.* ii. 672 ff.; viii. 692–4; i. 109–11); Mon. ii. $11^{48–51}$ (*Phars.* ii. 135–8, where D. reads *superavit* for *speravit*); Epist. vii. 4 (*Phars.* i. 280–2); Epist. x. 22 (*Phars.* ix. 580); referred to, Inf. xxv. 94–5 (ref. to *Phars.* ix. 763–804); Conv. iii. 3^{52} (ref. to *Phars.* iv. 642 ff.); Conv. iii. 5^{116} (ref. to *Phars.* ix. 438–45, 531–2); Conv. iv. $27^{31–3}$ (ref. to *Phars.* ii. 383); Conv. iv. $28^{142–3}$ (ref. to *Phars.* ii. 338–45); V. E. i. 10^{46} (ref. to *Phars.* ii. 396–438); Mon. ii. 8^{81} (ref. to *Phars.* iv. 609 ff.).

D. was also indebted to Lucan for details about the following:—Erichtho, Inf. ix. 23–4 (*Phars.* vi. 507 ff.) [**Eriton**]; Cato in the Libyan desert, Inf. xiv. 13–15 (*Phars.* ix. 371 ff.) [**Catone**[2]]; Aruns, Inf. xx. 46–7 (*Phars.* i. 586) [**Aronta**]; the snakes in the Libyan desert, Inf. xxiv. 85–7 (*Phars.* ix. 710 ff.) [**Libia**]; Sabellus and Nasidius, Inf. xxv. 94–5 (*Phars.* ix. 763 ff.) [**Nassidio: Sabello**]; Curio, Inf. xxviii. 97–9 (*Phars.* i. 280–2); Inf. xxviii. 101–2 (*Phars.* i. 269) [**Curio**[2]]; Hercules and Antaeus, Inf. xxxi. 115 ff.; Mon. ii. 8^{80} (*Phars.* iv. 587 ff.) [**Anteo: Ercole**]; Typhoeus and Tityus, Inf. xxxi. 124 (*Phars.* iv. 595–6) [**Tifeo: Tizio**]; Cato, Purg. i. 24–6 (*Phars.* ii. 374–6); Purg. i. 80; Conv. iv. $5^{140–1}$ (*Phars.* ix. 561) [**Catone**[2]]; Cato and Marcia, Purg. i. 79 ff.; Conv. iv. $28^{100–53}$ (*Phars.* ii. 338 ff.) [**Marzia**]; Marcellus, Purg. vi. 125 (*Phars.* i. 313) [**Marcello**]; Metellus, Purg. ix. 136–8 (*Phars.* iii. 153 ff.) [**Metello**]; Pelorus, Purg. xiv. 32 (*Phars.* ii. 438) [**Peloro**]; the Hellespont, Purg. xxviii. 71–2; Mon. ii. $9^{55–8}$ (*Phars.* ii. 672 ff.) [**Ellesponto**]; Caesar's siege of Mar-

seilles, Par. ix. 93 (*Phars.* iii. 572 ff.) [**Marsilia**]; Caesar and Amyclas, Par. xi. 67–9; Conv. iv. 13[110–21] (*Phars.* v. 527 ff.) [**Amiclate**].

(See Moore, *Studies in Dante*, i. 228–42.)

Lucanus, the poet Lucan, V. E. i. 10[46]; ii. 6[81]; Mon. ii. 4[34], 8[81], 9[55, 68, 87], 11[46]; Epist. x. 22. [**Lucano.**]

Lucas, St. Luke the Evangelist, Mon. ii. 9[100], 12[42], 13[53]; iii. 9[1, 24, 33, 98, 137], 10[112]. [**Luca**[1].]

Lucca, town in Tuscany, on a plain in the valley of the Serchio, about 15 miles N.E. of Pisa, from which it is separated by Monte San Giuliano; the native place of Alessio Interminei, Inf. xviii. 122 [**Alessio**]; hidden from Pisa by Monte San Giuliano, 'that hill whose intervening brow Screens Lucca from the Pisan's envious eye,' Inf. xxxiii. 30 [**Giuliano, Monte San**]; the native place of Bonagiunta degli Urbiciani, Purg. xxiv. 20, who is referred to as *quel di Lucca* (*v.* 35), and speaks of Lucca as *la mia città* (*v.* 45) [**Bonagiunta**]; the name of the town pronounced *Luca* by the Lucchese, V. E. i. 13[24] [**Luca**[2]: **Lucenses**]; referred to under the name of Santa Zita, the patron saint of Lucca, Inf. xxi. 38 [**Zita, Santa**]; alluded to as *quella terra*, in connexion with Bonturo Dati and the other barrators with whom, D. says, the place abounds, Inf. xxi. 40 [**Bonturo**]; indicated by the mention of the Serchio, which flows close to its walls, Inf. xxi. 49 [**Serchio**].

The *Santo Volto* ('Holy Face') of Lucca, an ancient crucifix in cedar-wood of great sanctity, is mentioned, Inf. xxi. 48. According to the tradition this relic was carved by Nicodemus, who, while attempting to portray the divine features, fell asleep, and on awakening found the work had been miraculously completed for him. The story of how it was transferred from the Holy Land to Lucca, where it is said to have been deposited in 782, is told by Benvenuto, who concludes his account with the remark, 'Tu de hoc crede quod vis, quia hoc non est de articulis fidei.' He states that the Lucchese were accustomed to offer up prayers and oblations to it, particularly when in trouble. Its renown was such that William Rufus is said to have been in the habit of swearing by it. It is still an object of veneration, and is preserved in the nave of the Cathedral of San Martino at Lucca in a small marble chapel, known as the *Tempietto*, which was erected in 1484 by the Lucchese sculptor, Matteo Civitali. (See the drawing given by C. Ricci in *La D. C. illustrata nei luoghi e nelle persone*, p. 137.)

D. was in Lucca, perhaps between 1307 and 1308, more probably in 1314, and while there formed a connexion with a certain Lucchese lady of the name of Gentucca, who is referred to by Bonagiunta (in Circle VI of Purgatory), Purg. xxiv. 37–48. [**Dante: Gentucca.**]

Lucenses, inhabitants of Lucca; their dialect condemned, together with the rest of the Tuscan dialects, V. E. i. 13[23–4]. From the specimen given by D. it appears that the local pronunciation of the name Lucca was *Luca*. [**Luca**[2].]

Lucensis, Lucchese, belonging to Lucca; of Bonagiunta, who was a native of Lucca, V. E. i. 13[8–9]. [**Bonagiunta.**]

Lucia[1], St. Lucy, a noble Christian virgin of Syracuse, who lived in the time of Diocletian (Emp. 284–305). Her mother, having been miraculously healed of an illness at the tomb of St. Agatha in Catania, was persuaded by St. Lucy to give all her possessions to the poor. The latter was thereupon denounced to the prefect by her lover, and condemned to be taken away and subjected to the most cruel indignity. All efforts to remove her, however, proved vain, even boiling oil and heated pitch being powerless to hurt her, and at last she was slain with a sword where she stood. There is a further legend to the effect that she plucked out her eyes when they threatened to become a snare to her lover, and that they were afterwards restored to her more beautiful than before. She is regarded as the special patroness of those who suffer from disease of the eyes.

In the *D. C.* St. Lucy appears as one of the three heavenly ladies who are interested in D.'s salvation, as is explained to him by Virgil, Inf. ii. 49–126; the latter says that he was moved to come to D.'s help by Beatrice (*vv.* 52–93), who in her turn had been warned of D.'s plight by St. Lucy, who again had been sent to Beatrice by the Virgin Mary (*vv.* 94–108); the three heavenly ladies are referred to as *tre donne benedette*, Inf. ii. 124; the Virgin speaks to St. Lucy of D. as 'il tuo fedele' (*v.* 98), perhaps in allusion to the fact that D. was in a special sense under her protection, as being a sufferer from weak eyes (V. N. § 40[27–34]; Conv. iii. 9[147–57]) [**Dante**]. Beatrice speaks of St. Lucy as 'nimica di ciascun crudele' (*v.* 100), which, by the light of St. Thomas Aquinas, has been interpreted as signifying that she is meant to typify meekness (Butler). The old commentators regard her as the symbol of illuminating grace.

While D. is asleep during his first night in Purgatory he is conveyed in the early dawn from the Valley of Kings to the gate of Purgatory proper by St. Lucy, as is explained to him by Virgil on his awaking, Purg. ix. 49–63; *una donna*, *v.* 55; *ella*, *vv.* 59, 63.

St. Bernard points out to D. St. Lucy's place in the Celestial Rose (where she is seated on the left hand of St. John the Baptist, St. Anne being on his right, and opposite to Adam), and reminds him that it was she who moved Beatrice to come to his aid (Inf. ii. 100–8) at

the commencement of his journey through Hell, Par. xxxii. 136–8. [**Rosa.**]

Witte, noting that D. has introduced St. Lucy into all three *Cantiche* of the *D. C.*, besides having given her name to an imaginary city in a discussion as to the form of the earth (Conv. iii. 5) [**Lucia** [2]], thinks it probable that she was D.'s patron-saint (which would explain the expression 'il tuo fedele,' Inf. ii. 98). As the festival of St. Lucy of Syracuse falls on Dec. 13, and D. is known to have been born in the month of May (Par. xxii. 110–17), Witte conjectures (*Dante-Forschungen*, ii. 30–1) that the St. Lucy intended by D. was the saint of that name of the Ubaldini family (sister of Cardinal Ottaviano degli Ubaldini, Inf. x. 120), who belonged to the convent of St. Clara outside Florence, and whose festival according to the Florentine calendar was on May 30, which day he consequently supposes to have been D.'s birthday.

Plumptre remarks that there are two churches in Florence dedicated to St. Lucy of Syracuse; one of them (in the Via de' Bardi) is well known on account of a Robbia relief over the door, and an *Annunciation* by Fra Filippo Lippi above one of the altars.

Lucia [2], name given by D. to an imaginary city, which he places at the S. Pole of the Earth, exactly at the antipodes of another, called *Maria*, at the N. Pole, Conv. iii. 5^{80-184}.

D. calculates the distance between these points and the city of Rome, which he puts at 7,500 miles from *Lucia*, and 2,700 miles from *Maria*, giving 10,200 miles for the half-circumference of the Earth, or 20,400 miles for the whole circumference. This measurement he got from Alfraganus. [**Terra** [2].]

Witte draws attention (*Dante-Forschungen*, ii. 30) to the fact that D. has given the names of *Maria* and *Lucia* to these two cities placed opposite to each other, and that in the *D. C.* he has assigned seats on the opposite sides of the Celestial Rose to the Virgin Mary and St. Lucy. [**Lucia** [1]: **Rosa.**]

Lucifer [1], Lucifer, i.e. Satan, Epist. x. 27. [**Lucifero.**]

Lucifer [2], the morning star; Aristotle's saying (in the *Ethics*) that neither the evening nor the morning star is so admirable as justice, quoted, Mon. i. 11^{33-4}. [**Hesperus.**]

Lucifero, Lucifer, name given by D. (following St. Jerome on *Isaiah* xiv. 12) to Satan, the Evil One, whom in the *D. C.* he represents as the King of Hell, Inf. xxxi. 143; xxxiv. 89; called also *Dite*, Inf. xi. 65; xii. 39; xxxiv. 20 [**Dite**]; *Belzebù*, Inf. xxxiv. 127 [**Belzebù**]; *nimica podesta*, Inf. vi. 96; *superbo strupo*, Inf. vii. 12; *Rex inferni*, Inf. xxxiv. 1; *la creatura ch' ebbe il bel sembiante*, Inf. xxxiv. 18; *lo imperador del doloroso regno*, Inf. xxxiv. 28; *il vermo reo che il mondo fora*, Inf. xxxiv. 108; *colui che fu nobil creato Più ch' altra creatura*, Purg. xii. 25–6; *colui . . . Che pria volse le spalle al suo fattore*, Par. ix. 127–8; *il primo superbo*, Par. xix. 46; *la somma d'ogni creatura*, Par. xix. 47; *il perverso*, Par. xxvii. 26; *colui che tu* (*Dante*) *vedesti Da tutti i pesi del mondo costretto*, Par. xxix. 56–7; the Evil One is also spoken of as *Satan*, Inf. vii. 1; *Satanas*, Mon. iii. 9^{80} [**Satan**]; *Diavolo*, Inf. xxiii. 143; *Diabolus*, V. E. i. 2^{47}, 4^{13}; Mon. iii. 3^{47}; *Lucifer*, Epist. x. 27.

Lucifer, the King of Hell, Inf. xxxiv. 1, 28; cast out from Heaven by the archangel Michael, Inf. vii. 11–12; before his fall was the fairest and noblest of created things, Inf. xxxiv. 18, 34; Purg. xii. 25–6; Par. xix. 47; the cause of his fall was pride, Inf. vii. 12; xxxiv. 35; Purg. xii. 25–7; Par. ix. 127–8; xix. 46; xxvii. 26; xxix. 55–6; he is now as foul as he was fair before, Inf. xxxiv. 34; his place is in the nethermost pit of Hell, in the centre of the Earth, and hence of the Universe, Inf. xi. 64–5; xxxi. 142–3; xxxiv. 107–8; Par. xxix. 56–7 [**Universo**]; he fell from Heaven on the side of the Earth opposite to our hemisphere, to which the land which was previously in the other hemisphere retired, its place being taken by the sea, Inf. xxxiv. 121–4; at the place where he fell was opened the abyss of Hell, the earth retreating from him, and thus forming the island and Mt. of Purgatory, the only dry land in the opposite hemisphere, Inf. xxxiv. 124–6; he is a liar and the father of lies, Inf. xxiii. 143–4; Mon. iii. 3^{47}; and the origin of all woe, Inf. xxxiv. 36; it was he who spake to Eve in the shape of the serpent, V. E. i. 2^{47}, 4^{13}; Christ's rebuke to St. Peter, 'get thee behind me, Satan' (*Matt.* xvi. 23), Mon. iii. 9^{79-80}; Ezekiel's reproach to Lucifer (in the person of the prince of Tyrus, *Ezek.* xxviii. 12–13), Epist. x. 27.

Lucifer figures among the examples of defeated pride in Circle I of Purgatory, where he is portrayed (in allusion to *Luke* x. 18) as falling like lightning from heaven, Purg. xii. 25–7. [**Superbi.**]

As D. and Virgil enter Giudecca, the fourth division of Circle IX of Hell, V. warns D. that they are approaching Lucifer, and tells him to look if he can see him in the distance (Inf. xxxiv. 1–3); D. dimly sees something resembling a windmill (being Lucifer's six huge whirling wings), and then feeling a great wind he shrinks behind V. for shelter (*vv.* 4–9); when they have advanced somewhat further, V. suddenly stepping aside from before D. makes him halt, and points to Lucifer just in front of them (*vv.* 16–21); D., half-dead with terror, sees before him a gigantic monster, emerging as far as the middle of his breast from the ice (*vv.* 22–9); his enormous bulk is such that D. says he himself more nearly

compares with a giant in size than does a giant with Lucifer's arm (*vv.* 30–3); the monster has three faces, the one in front being crimson, that on the right yellowish-white, and that on the left black (*vv.* 37–45); beneath each face is a pair of huge wings, not feathered, but like those of a bat (*vv.* 46–50); with the flapping of these wings are generated three winds, the blast of which causes the waters of Cocytus to freeze (*vv.* 50–2); from his six eyes flow tears, which, mingled with bloody foam from his mouths, drip down over his three chins (*vv.* 53–4); in each mouth he crunches a sinner, in the front one Judas Iscariot, whose back is at the same time flayed by Lucifer's claws, in the right one Cassius, and in the left one Brutus (*vv.* 55–67); D. having gazed on this terrible sight, V. tells him that he has seen all, and that now they must be gone from Hell (*vv.* 68–9); V. then, with D. on his back, climbs down Lucifer's shaggy sides into the icy chasm (*vv.* 70–5); when he has reached the monster's middle V. with a great effort turns himself so that his head is where his legs had been before, and then commences to climb up (Lucifer being so situated that the upper part of his body, from head to middle, is in the N. hemisphere, while the lower part, from middle to feet, is in the S. hemisphere, to the surface of which D. and V. are now ascending, their descent having ceased at Lucifer's middle, which coincides with the centre of the Earth), so that D. thinks they are returning to Hell (*vv.* 76–84); at last they issue forth through a perforated rock, and D. to his amazement sees that Lucifer is holding his legs upwards, instead of downwards as he had seen them previously (*vv.* 85–93); before they proceed on their way he asks V. for an explanation of this marvel, and learns that they are now in the S. hemisphere (*vv.* 100–17); V. then also explains to him how Lucifer fell to the Earth on this side, and drove away the land, which retreated to the N. hemisphere, the sea taking its place, and how where he fell the abyss of Hell was formed, the displaced earth from which went to make the island and Mt. of Purgatory (*vv.* 121–6); they now quit Hell and make their way upwards to the outer air (*vv.* 133–9).

D. represents Lucifer with six wings (*vv.* 46–50) inasmuch as he had before his fall been one of the seraphim, 'quei fochi pii Che di sei ali facean la cuculla' (Par. ix. 77–8). The three winds generated by the wings are commonly understood to typify pride, luxury, and avarice.

Attempts have been made to calculate the dimensions of Lucifer from the data supplied by D. (*vv.* 30–3). The height of the giant Nimrod is calculated from D.'s data (Inf. xxxi. 58–66) to be about 70 ft., or about twelve times D.'s stature [**Nembrotto**]. The proportions then are, as D. is to Nimrod so is Nimrod to Lucifer's arm, which would give about 840 ft. as the measurement of Lucifer's arm, and consequently (taking the length of the arm to be one-third of the stature) about 840 yds. as his approximate stature.

The commentators are by no means agreed as to the symbolism of the three faces of Lucifer. Lombardi, Blanc, and others, take them to represent the three continents of the then known world, viz. Europe, Asia, and Africa, the complexions of whose inhabitants would answer respectively to the three colours, red, yellow, and black. The old commentators regard Lucifer's triple visage as an antitype of the Godhead in Trinity, representing the three qualities diametrically opposed to the divine attributes of power, wisdom, and love, viz. impotence, ignorance, and hatred, which are denoted respectively by the yellow, the black, and the red of the three faces; thus Benvenuto says:—

'Sicut enim Deus est trinus et unus, in quo est summa potentia, summus amor, et summa sapientia; ita in isto est summa impotentia, summum odium, summa ignorantia.'

The words *Vexilla Regis prodeunt inferni*, 'the banners of the King of Hell go forth,' spoken by Virgil (Inf. xxxiv. 1) as they first come in sight of Lucifer (the 'banners' being his enormous flapping wings) are partly borrowed from the opening of the hymn of Venantius Fortunatus (born at Ceneda near Treviso, 530; Bishop of Poitiers, 599; died, 609), which is sung in the Romish Church during Passion Week, and at the feast of the Exaltation of the Holy Cross:—

'Vexilla regis prodeunt,
Fulget crucis mysterium,
Quo carne carnis conditor
Suspensus est patibulo.'

Lucillo, a mistake of D. (or of the copyists) for *Lucilio*, Lucilius, a friend and correspondent of Lucius Annaeus Seneca, and procurator of Sicily.

D. refers to the invectives of Seneca against riches, 'massimamente a Lucillo scrivendo,' Conv. iv. 12[82–3] [**Seneca**[1]]. The passage referred to occurs in one of the letters addressed to Lucilius:—

'Neminem pecunia divitem fecit: immo contra, nulli non majorem sui cupiditatem incussit. Quaeris quae sit hujus rei causa? plus incipit habere posse qui plus habet.' (*Epist.* cxix. § 9.)

Lucrezia, Lucretia, wife of Lucius Tarquinius Collatinus, who, having been outraged by her husband's cousin, Sextus Tarquinius, son of Lucius Tarquinius Superbus, the King of Rome, stabbed herself, after calling upon Collatinus to avenge her dishonour. This 'deed of shame' led to the dethronement and banishment of Tarquinius Superbus, and the establishment of the republic at Rome, B.C. 510.

D. sees Lucretia, together with Julia, Marcia, and Cornelia, among the great women of

antiquity in Limbo, Inf. iv. 128 [**Limbo**]; the period during which Rome was governed by kings began and ended with a deed of shame, viz. the rape of the Sabine women and the dishonour of Lucretia, Par. vi. 40–1.

The story of the outrage on Lucretia and of the expulsion of the Tarquins is told by Livy (i. 57–60).

Luglio, the month of July; D. refers to the crowded state of the hospitals of Valdichiana, owing to the malaria generated by its swamps, during the month of August, *tra il luglio e il settembre*, Inf. xxix. 47. [**Chiana.**]

Luigi [1], the kings of France of the Capetian line who bore the name of Louis; mentioned by Hugh Capet (in Circle V of Purgatory), who says that from him were descended the kings of the name of Philip and Louis of the reigning dynasty of France, Purg. xx. 50–1. [**Capeti.**]

From Hugh Capet down to the year 1300, the date of the Vision, there were four kings of each name in the Capetian line. [**Filippi** [2]: **Table viii. A.**]

Luigi [2], Louis IX, St. Louis, King of France 1226–1270; he was the son (born in 1215) of Louis VIII and Blanche of Castile, and succeeded his father in 1226; he married in 1234 Margaret, eldest daughter of Raymond Berenger IV, Count of Provence; in 1248 he sailed to the East on a crusade, and in 1249 took Damietta, but, being himself taken prisoner by the Saracens shortly after, was obliged to surrender the city as a condition of his release; in 1254 he returned to France, but in 1270 he undertook a second crusade, and sailed against Tunis, the citadel of which he took; during the siege, however, a plague broke out, to which Louis and a large part of his army fell victims, Aug. 1270. During his reign he devoted himself to the welfare of his people, and by his wise administration greatly promoted the prosperity of his kingdom. Owing to the saintliness of his character Louis IX was in 1297 canonized by Boniface VIII. [**Table viii.**]

Villani says of him:—

'Il buono Luis, re di Francia, era cristianissimo e di santa vita e opere, non tanto quanto s'appartiene a secolare, essendo re di sì grande reame e potenzia, ma come religioso, sempre operando in favore di santa Chiesa e della cristianitade, e non ispaventandosi delle grandi fatiche e spendio.' (vii. 37.)

D., who nowhere mentions St. Louis by name, refers to him disparagingly, together with his brother, Charles of Anjou, in connexion with their respective wives, Margaret and Beatrice of Provence, whose husbands, he says (by the mouth of Sordello in Antepurgatory), were as inferior to Peter III of Aragon as Charles II of Anjou was to his father, Charles I, Purg. vii. 127–9. [**Beatrice** [2]: **Margherita.**]

D.'s depreciation of St. Louis may have been due to his dislike of all the members of the royal house of France, and to the fact that it was by his hated foe Boniface VIII that the king was canonized.

Luigi [3], Louis of Sicily, second son of Charles II of Anjou and Naples, and of Mary of Hungary, and younger brother of Charles Martel; he was one of the three sons who were left as hostages in the hands of Alphonso, King of Aragon, when their father was released from his captivity in Catalonia in 1288 [**Carlo** [2]]. An arrangement had been made for their liberation in 1291, but owing to the sudden death of Alphonso in that year it was not carried into effect. Consequently Louis, with his brothers Robert and John, remained in captivity until 1295, in which year they were set at liberty, in accordance with a treaty concluded, through the mediation of Boniface VIII, between their father and James II, Alphonso's successor in Aragon. Almost immediately afterwards Louis renounced all his hereditary rights and became a monk. He was appointed Bishop of Toulouse by Boniface VIII, Dec. 29, 1296, but died in the following year; he was canonized in 1311.

Villani says of him:—

'Il secondo figliuolo del re Carlo secondo fu Luis, che si rendè frate minore, e poi fu vescovo di Tolosa.' (vii. 95.)—'In quello concilio a Vienna in Borgogna nel detto anno 1311 fu canonizzato a santo Lodovico arcivescovo di Tolosa, frate minore, figliuolo del re Carlo primogenito, e fratello del re Ruberto, e per essere religioso lasciò l'onore mondano e la corona del reame. Fu uomo benigno e di santa vita, e molti miracoli mostrò Iddio per lui, e prima a sua morte, e poi.' (ix. 23.)

It is probably to Louis that Charles Martel (his elder brother) refers, when he says (in the Heaven of Venus) that such an one is 'wrested to religion,' who was born to wear a sword, Par. viii. 145–6 [**Carlo** [3]].

Luna, the Moon, Inf. vii. 64; xv. 19; xx. 127; xxvi. 131; xxix. 10; xxxiii. 26; Purg. x. 14; xviii. 76; xix. 2; xxviii. 33; xxix. 53; Par. i. 115; xvi. 82; xxvii. 132; xxviii. 20; xxix. 97; Conv. ii. $3^{27, 58, 61, 65}$, 4^{3}, 6^{107}, $14^{67, 69}$, 15^{150}; iii. 3^{12}; Mon. iii. $4^{130–58}$; Epist. x. 26; A. T. §§ $7^{2–6}$, 19^{48}, $20^{59–69}$, 23^{50}; as a measure of time, Inf. x. 79–80; xxxiii. 26; Par. xxvii. 132; Diana being goddess of the Moon, D. also speaks of the Moon as *Delia*, Purg. xxix. 78; Epist. vi. 2; *Phoebe*, Mon. i. 11^{35}; *Trivia*, Par. xxiii. 26; *figlia di Latona*, Par. x. 67; xxii. 139; xxix. 1; *suora del Sole*, Purg. xxiii. 120 [**Diana** [1]]; it is referred to as *occhio del cielo*, Purg. xx. 132; *luminare minus*, Mon. iii. 1^{35}, 4^{13}; Epist. v. 10; *prima stella*, Par. ii. 30; *eterna margherita*, Par. ii. 34; *stella margherita*, Son. xxvi. 14; *la donna che qui regge*, i.e. the queen of Hell, Hecatè, Inf. x. 80

[**Ecate**]; and, in allusion to the legend of Cain and the bundle of thorns, *Caino e le spine*, Inf. xx. 126; *lo corpo, che laggiuso in terra Fan di Cain favoleggiare altrui*, Par. ii. 50–1 [**Caino**].

The Moon is referred to as the sister of the Sun, Purg. xxiii. 120; Mon. i. 11^{35} [**Phoebe**]; the daughter of Latona, Purg. xx. 132; Par. x. 67; xxii. 139; xxix. 1 [**Latona**]; the Heaven of the Moon being the first in D.'s conception of the Universe, he refers to the Moon itself as *la prima stella*, Par. ii. 30 [**Luna, Cielo della**].

The halo round the Moon, mentioned, Par. xxviii. 23; referred to, *il cinto di Delia*, Purg. xxix. 78; *la zona della figlia di Latona*, Par. x. 67–9.

The eclipse of the Moon, Mon. iii. 4^{141}; A. T. § 19^{47-8}.

The spots on the Moon are referred to as *Caino e le spine*, Inf. xx. 126; Par. ii. 50–1; *segni bui della Luna*, Par. ii. 49–50; *ombra nella Luna*, Par. xxii. 140; Conv. ii. 14^{72}. In the *Convivio* D. ascribes the phenomenon, which he calls 'the shadow in the Moon,' to the rarity of the lunar substance in certain parts of its sphere, which allows the light of the Sun to pass through, instead of being reflected, as it is by the denser parts:—

'Se la Luna si guarda bene, due cose si veggono in essa proprie, che non si veggono nell' altre stelle: l'una si è l'ombra ch' è in essa, la quale non è altro che rarità del suo corpo, alla quale non possono terminare i raggi del Sole a ripercuotersi così come nell' altre parti . . .' (ii. 14^{99-76}.)

This theory, which D. doubtless derived from the *De Substantia Orbis* of Averroës, is specifically rejected in the *D. C.* in favour of another, viz. that the phenomenon is due to the diverse effects of the diverse 'intelligences' which govern the heavenly bodies:—

'Virtù diversa fa diversa lega
Col prezioso corpo ch' ell' avviva,
Nel qual, si come vita in voi, si lega.
Per la natura lieta onde deriva,
La virtù mista per lo corpo luce
Come letizia per pupilla viva.
Da essa vien ciò che da luce a luce
Par differente, non da denso e raro:
Essa è formal principio che produce,
Conforme a sua bontà, lo turbo e il chiaro.'
(Par. ii. 139-48.)

The arguments employed by D. in support of this theory, and in refutation of the former one, are based to a great extent upon the *De Caelo et Mundo* of Albertus Magnus. (See Paget Toynbee, *Le Teorie dantesche sulle Macchie della Luna*, in *Giornale Storico della Lett. Ital.*, xxvi. 156–61.) It is remarkable that D. imagines the Moon to be free from spots on the side opposite to that seen from the Earth, Par. xxii. 139–41.

The new Moon, Inf. xv. 19; Conv. ii. 3^{62} (where for *Luna nuova* some editions read *Luna mezza*, 'half-moon'); full Moon, Inf. xx. 127; Purg. xxiii. 119–20; xxix. 53; Par. xxiii. 25–6; xxix. 97; Mon. i. 11^{35-6}; gibbous Moon, Purg. xviii. 76–8; waning Moon, Inf. xxix. 10; Purg. x. 14; xviii. 76–8; rising Moon, Purg. ix. 1–3; xviii. 76; setting Moon, Inf. xx. 125–6; Purg. x. 14–15; Par. xxix. 1.

In the *D. C.* indications of time are frequently given by a reference to the state of the Moon, e.g. the hour shortly after sunrise (about 6 a.m.) is indicated, Inf. xx. 124–6; after noon (about 2 p.m.), Inf. xxix. 10; before noon (about 10 a.m.), Purg. x. 14–15; shortly before midnight, Purg. xviii. 76–8; the hour before dawn, Purg. xix. 1–2. It may be observed that these indications of time are only given during D.'s passage through Hell and Purgatory; in Paradise he has passed from time to eternity, 'All' eterno dal tempo era venuto,' Par. xxi. 38. It is noticeable, too, that while in Hell D. avoids reference to the Sun to indicate the passage of time, which he does by reference to the Moon instead, 'la donna che qui regge,' Inf. x. 80. (See Moore, *Time References in the D. C.*)

D. refers to the influence of the Moon on the tides, Par. xvi. 82–3; A. T. § 7^{1-3}; the theory that fire mounts upwards towards the Moon, Purg. xviii. 28; Par. i. 115; Conv. iii. 3^{11-13}; the supposition of some that the darkening of the Sun at the time of the Crucifixion was caused by a miraculous eclipse of it by the Moon, Par. xxix. 97–9; the occultation of Mars by the Moon witnessed by Aristotle, Conv. ii. 3^{59-65}; the Moon lower in the heavens than the Sun, Conv. ii. 3^{58}; the variation in the illumination of the Moon according as the Sun shines on it from one side or the other, Conv. ii. 14^{76-9}; the suspension of the movement of the *Primum Mobile* would cause the Moon to be hidden from the Earth during half its course, viz. 14½ days, Conv. ii. 15^{139-51}; the Moon, while it receives the greater portion of its light from the Sun, yet possesses light of its own as is manifest during an eclipse, and is otherwise independent of the Sun, viz. as regards its being, its power, and its working, Mon. iii. 4^{130-45}.

In a figurative sense the Moon represents the temporal power of the Emperor, as does the Sun the ecclesiastical power of the Pope, Mon. iii. 1^{35-7}, $4^{10-21, 156-9}$; Epist. v. 10.

Luna, Cielo della, the Heaven of the Moon; the first in D.'s conception of Paradise, Conv. ii. 4^{2-3}; Son. xxviii. 11 [**Paradiso** 1]; resembles Grammar in two respects, Conv. ii. 14^{67-79}; it is presided over by the Angels, Conv. ii. 6^{105-7} [**Angeli**]; Aristotle erroneously believed that immediately above it was the Heaven of the Sun, which would thus be next but one to the Earth, Conv. ii. 3^{25-7}; the theory that fire mounts upwards to the Heaven of the Moon, Conv. iii. 3^{11-13} (cf. Purg. xviii. 28; Par. i. 115); this Heaven not the cause of the elevation of the land, A. T. § 20^{68-71};

like all the other Heavens it is moved on account of something which it has not, Epist. x. 26; it is referred to as *primo cielo*, Conv. ii. 4^{2-3}; Son. xxviii. 11; *quel ciel che ha minor li cerchi sui*, Inf. ii. 78; *la spera più tarda*, Par. iii. 51.

In the Heaven of the Moon D. places the spirits of those who took holy vows but failed to keep them (*Spiriti Votivi Mancanti*), Par. iii. 30, 56–7; among whom he names Piccarda, sister of Corso and Forese Donati [**Piccarda**], and Constance, daughter of Roger of Sicily, wife of the Emperor Henry VI, and mother of the Emperor Frederick II [**Costanza**[1]].

After passing with Beatrice through the sphere of fire, D. ascends in her company with lightning velocity to what B. informs him is the Heaven of the Moon (Par. i. 37–ii. 30); when they have entered it D. inquires of B. as to the spots on the Moon (Par. ii. 31–51); B. asks him for his own opinion on the subject, and he replies that he believes them to be caused by the want of uniformity in the Moon's substance, some parts of it being rare and others dense (*vv.* 52–60); B. then demonstrates to him that this theory is untenable, because, firstly, the various degrees of brightness in the fixed stars are due, not to density or rarity, but to the variety of formal principles (*vv.* 61–72); secondly, if the Moon's body consisted of rare and dense strata, the former must either extend right through (in which case they would let the light of the Sun pass through in an eclipse), or they must be arranged with the denser parts in layers, lying over them in some places, so that the light in the darker parts must be reflected from a surface some distance below the general level of the exterior of the Moon (*vv.* 73–93); but, she points out, an experiment with mirrors would show that the intrinsic brightness of light is not affected by distance (*vv.* 94–105); she then proceeds to explain to him that the real cause is to be sought in the 'virtue,' which, having its origin in the *Primum Mobile*, is distributed by the Heaven of the Fixed Stars in divers influences throughout the Universe (*vv.* 106–48). When B. has ceased speaking D. becomes aware of certain faces, which he takes to be reflections (Par. iii. 1–20); he turns round to see whose they are, but is told by B. that they are real substances, being the spirits of those who had failed to keep their vows (*vv.* 21–30); being invited by B. to talk with them D. addresses one which seemed ready to converse, and inquires its name and history (*vv.* 31–41); the spirit (that of Piccarda) replies that on Earth she had been a nun (*vv.* 42–6); she then names herself, and explains that she and the spirits with her are placed in the Heaven of the Moon because they had made vows and neglected them (*vv.* 47–57); in answer to D.'s question as to whether they feel any longing for a higher place, P. says that they desire only that which they have and naught else (*vv.* 58–87); his curiosity on this point being satisfied, D. then asks P. what was the vow which she failed to accomplish (*vv.* 88–96); she relates to D. how, as a girl, she forsook the world and joined the order of St. Clara, but was dragged from her retirement later on by her brother, Corso Donati, and his evil crew, and compelled to resume her secular life (*vv.* 97–108); P. then points out to D. the spirit of the great Constance, 'who by the second whirlwind of Swabia gave birth to the third,' and disappears from view, singing *Ave Maria* as she goes (*vv.* 109–23); D. follows her with his eyes as long as she is in sight, and then turns again to B. (*vv.* 124–30); the latter, divining D.'s thoughts, gives expression to two doubts with which he is burdened (Par. iv. 1–18), the first being as to how merit can be diminished by acts done under compulsion, the second as to the doctrine of Plato that souls return to the stars (*vv.* 19–27); replying to the second doubt first, she explains that all the Blessed have their own places in the Empyrean, although the degree of their blessedness differs, and they appear in different Heavens (*vv.* 28–48); she then shows that the Platonic theory, as set forth in the *Timaeus*, that souls return to the stars which they originally inhabited, is a false one (*vv.* 49–63); when she has also replied to his first doubt as to the non-fulfilment of vows (*vv.* 64–114), D. thanks her, and asks her to solve a third question, as to how far reparation can be made by good actions for broken vows (*vv.* 115–42); B. having replied to this new question (Par. iv. 1–84), before D. has time to express any further doubts, they ascend rapidly to the second Heaven, that of Mercury (*vv.* 85–93).

Lunensis, belonging to Luni; *Lunensis pontifex*, the Bishop of Luni (i. e. Gherardino di Filattiera), Epist. viii. 7 [**Filattiera**: **Luni**: **Malaspina**]. Latham gives the following account of the state of affairs during the episcopate of Gherardino (1312–1321) at Luni:—

'The Bishops of Luni at this time were powerful temporal lords, but in 1313, when Gherardino refused to render obedience to Henry VII and to take part in the coronation at Milan, the Emperor deprived him of his temporal power. Although Henry died shortly after at Buonconvento, the Ghibellines threw themselves upon the bishopric of Luni to despoil it of its dominions, and Gherardino had to abandon the diocese. The Malaspina themselves were not the last to assail it, caring little for their relationship with the Bishop, when they perceived the gain that would accrue to them. Gherardino, being hard pressed, cast his eyes upon a young soldier who had just returned from England and France, where he had made a great name in arms. This was Castruccio Castracani, who was named Viscount of the Bishopric of Luni

on July 4, 1314, by Gherardino; from this must date the beginning of his brilliant career. The Bishop, however, did not have great cause to be satisfied with his choice, for although Castruccio succeeded in taking Fosdinovo, and in driving the relations of Gherardino from one part of Lunigiana, the temporal power of the Bishops of Luni was much shaken, and little by little vanished. Gherardino died in 1321, when Castruccio Castracani was Lord of Lucca.' (*Dante's Letters*, pp. 168–9.)

Luni, formerly Luna, ancient Etruscan town on the left bank of the Macra, not far from Sarzana, on the borders of Liguria and Tuscany; it fell into decay under the Roman Emperors, and was sacked by the Lombards in 630, and by the Saracens in 849 and again in 1016; the date of its final destruction is uncertain. The site of the ancient town is still marked by the ruins of an amphitheatre and circus. In D.'s time Luni was an episcopal see, which was transferred to Sarzana in 1465. It was from Luni that the district of Lunigiana derived its name.

Villani says of it:—

'La città di Luni, la quale è oggi disfatta, fu molto antica, e secondo che troviamo nelle storie di Troia, della città di Luni v' ebbe navilio e genti all' aiuto de' Greci contra gli Troiani: poi fu disfatta per gente oltramontana per cagione d'una donna moglie d'uno signore, che andando a Roma, in quella città fu corrotta d'avoltero; onde tornando il detto signore con forza la distrusse, e oggi è diserta la contrada e mal sana.' (i. 50.)

D. mentions Luni in connexion with the Etruscan augur, Aruns, who he says (following Lucan) lived in a cavern in the midst of the white marble, *nei monti di Luni* (i. e. in the Carrara hills), Inf. xx. 47–9 [**Aronta**]; Cacciaguida (in the Heaven of Mars) mentions it, together with Urbisaglia, as instances of the decay and disappearance of once powerful cities, Par. xvi. 73 [**Chiusi**].

Lunigiana], district in N.W. corner of Tuscany, between the Apennines and the Ligurian border, through which the Macra flows; its name is derived from the ancient city of Luni, which formerly was a flourishing port [**Luni**]. In D.'s time Lunigiana, together with Massa and Carrara, belonged to the Malaspina family, who received him there in Oct. 1306 [**Dante**]. D. speaks of it in conversation with Currado Malaspina (in Antepurgatory) as *li vostri paesi*, Purg. viii. 121; *la contrada*, *v.* 125; it is referred to by Vanni Fucci (in Bolgia 7 of Circle VIII of Hell) as *Valdimagra*, Inf. xxiv. 145; and by Currado Malaspina (in Antepurgatory) as *Valdimacra*, Purg. viii. 116 [**Macra**: **Malaspina**].

Luoghi, Della Natura de'. [***Locorum, De Natura.***]

Lussuriosi], the Lustful, placed in Circle II of Hell, Inf. v. 28–142 [**Inferno**]; *spirti*, *v.* 32; *peccator carnali*, *v.* 38; *ombre*, *v.* 49; *genti*, *v.* 51; *ombre*, *v.* 68; their punishment is to be driven about incessantly in total darkness by a violent whirlwind (symbolical of the passions to which they were slaves on earth), which hurls them this side and that, and causes them to blaspheme God (*vv.* 28–36); at the entrance to the Circle stands Minos, the infernal judge (*vv.* 4–12) [**Minos**]. *Examples*: Semiramis [**Semiramis**]; Dido [**Dido**]; Cleopatra [**Cleopatras**]; Helen of Troy [**Elena**]; Achilles [**Achille**]; Paris [**Paris**]; Tristan [**Tristano**]; Paolo Malatesta [**Paolo** 2]; Francesca da Polenta [**Francesca**].

Those who expiate the sin of Lust in Purgatory are placed in Circle VII, Purg. xxv. 109–xxvii. 57 [***Beatitudini:*** **Purgatorio**]; their punishment is to pass and repass through the midst of intensely hot flames, Purg. xxv. 112, 116, 122, 124, 137; xxvi. 8, 18, 28, 81, 102, 134, 149; as they go the spirits sing, commemorating examples of chastity, viz. the Virgin Mary's reply to the Angel (*Luke* i. 34), Purg. xxv. 128 [**Maria** 1]; Diana's reprobation of Helicë (*vv.* 130–2) [**Diana** 1: **Elice**]; and chaste wives and husbands (*vv.* 133–5); other spirits, who are divided into two troops, which keep separate and move in opposite directions, proclaim instances of lust, Purg. xxvi. 13–36, 43–8; those who have been guilty of unnatural offences recall the sins of Sodom and Gomorrah (*vv.* 37–40, 76–81) [**Gomorra**: **Soddoma**: **Sodomiti**]; while those who have indulged in excess of natural passion recall the bestiality of Pasiphaë (*vv.* 41–2, 82–7) [**Ermafrodito**: **Pasife**]. *Examples*: Guido Guinicelli [**Guido Guinicelli**]; and Arnaut Daniel [**Arnaldo Daniello**].

M

M 1, last letter of the word *Terram*, formed by the spirits of the Just in the Heaven of Jupiter, Par. xviii. 94, 98. [**Aquila** 2: **Giove, Cielo di.**]

M 2], the numerical cipher M, used to indicate a thousand, as being the initial letter of Lat. *mille*; the Eagle in the Heaven of Jupiter says that the good qualities of Charles II of Anjou might be indicated by an I (one), his bad ones by an M (thousand), *un emme*, Par. xix. 127–9. [**Carlo** 2.]

Maccabei, the Books of the Maccabees,

which are four in number, only two of them being included in the Vulgate, and thence in A. V. among the apocryphal books.

D. refers to the account in Maccabees (2 *Maccab.* iv. 7–8) of the underhand relations between Jason the high-priest, and Antiochus Epiphanes, which he compares to those of Clement V with Philip the Fair, Inf. xix. 85–6 [**Jason** [2]]. D. also got from the Maccabees his accounts of Alcimus and Demetrius (1 *Maccab.* vii–ix), Epist. viii. 4 [**Alcimus**]; and of Heliodorus (2 *Maccab.* iii. 25), Purg. xx. 113 [**Eliodoro**].

Maccabeo, Judas Maccabaeus, the great Jewish warrior, who, first under the leadership of his father Mattathias, and, after his death (B. C. 166), as leader himself, carried on the war against Antiochus Epiphanes, King of Syria, and his successor Demetrius, and successfully resisted their attempts to destroy the Jewish religion. After having gained a series of victories over the generals of both kings, and having restored and purified the Temple at Jerusalem (B. C. 163), Judas was defeated and slain by the Syrians under Bacchides at Eleasa (B. C. 161). His valour is thus glorified in the Book of Maccabees:—

'He gat his people great honour, and put on a breastplate as a giant, and girt his warlike harness about him, and he made battles, protecting the host with his sword. In his acts he was like a lion, and like a lion's whelp roaring for his prey.' (1 *Maccab.* iii. 3–4.)

D. places Judas Maccabaeus among the great warriors (*Spiriti Militanti*), in the Heaven of Mars, calling him *l'alto Maccabeo,* Par. xviii. 40. [**Marte, Cielo di.**]

Maccario, St. Macarius, placed by D. among the contemplative spirits (*Spiriti Contemplanti*), in the Heaven of Saturn, where his spirit is pointed out by St. Benedict, Par. xxii. 49. [**Saturno, Cielo di.**]

It is uncertain which of the several saints of the name of Macarius is the one intended by D. The two best known, between whom perhaps D. did not very clearly distinguish, are St. Macarius the Elder, called the Egyptian, a disciple of St. Anthony, who was born in 301, and at the age of thirty retired into the Libyan desert, where he remained for sixty years, passing his time between prayer and manual labour, until his death, at the age of ninety, in 391; and St. Macarius the Younger, of Alexandria, who was also a disciple of St. Anthony, and had nearly 5,000 monks under his charge (d. 405). The latter is credited with having established the monastic rule of the East, as St. Benedict did that of the West.

Macedo, Macedonian; *rex Macedo,* i. e. Alexander the Great, Mon. ii. 9[62, 74]. [**Alessandro Magno.**]

Machabaeorum, Libri. [***Maccabei.***]

Macometto, Mahomet, Canz. xviii. 72. [**Maometto.**]

Macra, small river of Tuscany, which rises in the Apennines in the N. extremity of Lunigiana, and, having received the waters of the Vara at Vezzano, flows into the Mediterranean just E. of the Gulf of Spezia, after a course of about 40 miles.

The Macra, which under the Empire, from the time of Augustus, formed the boundary between Liguria and Etruria, in D.'s day divided the Genoese territory from Tuscany, *lo Genovese parte dal Toscano,* Par. ix. 90; the troubadour Folquet (in the Heaven of Venus) indicates his birth-place, Marseilles, as being on the Mediterranean, midway between the Ebro and the Macra (*vv.* 88–90); D. uses the form *Magra* (in rime), Inf. xxiv. 145; the valley of the Macra is mentioned by Vanni Fucci (in Bolgia 7 of Circle VIII of Hell) in connexion with the Malaspini, whose territory was in Lunigiana, *Valdimagra,* Inf. xxiv. 145; *Valdimacra,* Purg. viii. 116 [**Valdimacra**]. Villani traces the course of the Macra in his description of Tuscany (i. 43) [**Toscana**].

Maddalena, Maria, Mary Magdalene (i. e. probably, of Magdala, near Tiberias in Galilee); D. quotes St. Mark's account (xvi. 1–7) of her visit, with Mary the mother of James, and Salome (whom D. calls 'Maria Salome'), to the tomb of our Lord, and takes the three women as types of the three sects of the active life, viz. the Epicureans, the Stoics, and the Peripatetics, Conv. iv. 22[149–62].

Madian, Midian, i. e. the Midianites, who were descended from Midian, the son of Abraham and Keturah (*Gen.* xxv. 2); their country was probably in the peninsula of Sinai. D. refers to their defeat by Gideon, after they had oppressed Israel for seven years, Purg. xxiv. 124–6 [**Ebrei: Gedeon**]; for 'ver Madian *discese* i colli' (*v.* 126) some editors read 'ver M. *distese* i c.,' but the former is obviously right, as D. evidently had in mind the passage in *Judges*:—

'Castra autem Madian erant subter in valle. Eadem nocte dixit Dominus ad eum: Surge et descende in castra . . .' (vii. 8–9.)

Maenalus, mountain in Arcadia, celebrated as the favourite haunt of the god Pan; used by D. (according to the old commentator) to typify pastoral verse, Ecl. i. 11, 23 (his description of it as 'celator Solis,' *v.* 12, being intended to indicate that in this kind of poetry the truth is concealed under the form of an allegory); acc. *Maenala, v.* 23.

Maenalus is several times mentioned by Virgil in his Eclogues (*Ecl.* viii. 22; x. 14, 55), where he uses the phrase 'Maenalii versus' (*Ecl.* viii. 21, 25, 31, &c.) in the sense of Arcadian poems.

Maeotidus, belonging to the Maeotae, a Scythian tribe who dwelt on the shores of the Sea of Azov, which from them was called by the Romans Maeotis Palus; *Maeotidae paludes*, i.e. the Sea of Azov (term used by Orosius, i. 2, § 5), the E. limit of the original universal European language, V. E. i. 8^{26}.

Maestro, Il, the Master; title by which D. refers to Christ, Purg. xxxii. 81 [**Cristo**]; it is also one of the titles by which D. most commonly refers to Virgil [**Virgilio**].

Maggio, the month of May; D. compares the soft fragrant breath from the wings of the Angel, which fans his forehead in Circle VI of Purgatory, to the breeze just before dawn on a May morning, fragrant of grass and flowers, Purg. xxiv. 145–50.

Maghinardi. [**Mainardi.**]

Maghinardo Pagano. [**Mainardo Pagano.**]

Magi, the 'wise men from the East' (in Vulgate 'magi'), who came to Jerusalem to worship Christ (*Matt.* ii. 1–2); Christ's acceptance of their offering of frankincense and gold, symbolical of His lordship over things spiritual and things temporal, Mon. iii. 7^{1-5} (ref. to *Matt.* ii. 11).

Magi Pharaonis, the 'magicians' of Pharaoh (in text of Vulgate 'malefici,' in heading of *Exod.* vii. 'magi Pharaonis'); their inability to perform the miracle of turning dust into lice, Mon. ii. 4^{10-14} (ref. to *Exod.* viii. 16–19).

Magister Sapientum, title given by D. to Aristotle, V. E. ii. 10^{8}; similarly in the *D. C.* he speaks of him as 'il Maestro di color che sanno,' Inf. iv. 131. [**Aristotile.**]

Magister Sententiarum, title given to Peter Lombard from the name of his chief work, the *Liber Sententiarum*, Mon. iii. 7^{36}. [**Pietro**^{2}.]

Magister Sex Principiorum, title given to Gilbert de la Porrée, from the name of his chief logical work, *De Sex Principiis*, Mon. i. 11^{23}. [**Gilbertus Porretanus.**]

Magna, La. [**Lamagna.**]

Magna, Alberto della. [**Alberto**^{1}.]

Mago, Simon. [**Simon Mago.**]

Magra. [**Macra.**]

Maia, daughter of Atlas and Pleionë, one of the seven Pleiades; in a grotto of Mt. Cyllenë in Arcadia she became by Jupiter the mother of Mercury (*Aen.* viii. 138–41).

D. speaks of the planets of Mercury and Venus by the names of their respective mothers, viz. Maia and Dionë, Par. xxii. 144. [**Mercurio**^{2}: **Dione.**]

Mainardi], family of Bertinoro, thought by some to be alluded to by Guido del Duca (in Circle II of Purgatory) as 'la famiglia di Brettinoro,' Purg. xiv. 113. [**Arrigo Mainardi.**]

Mainardi, Arrigo. [**Arrigo Mainardi.**]

Mainardo Pagano], Maghinardo or Mainardo Pagano da Susinana, head of the Pagani family, lord of Faenza (1290), Forlì (1291), and Imola (1296). D., in allusion to his arms (on a field argent a lion azure), speaks of him as *il leoncel dal nido bianco*, Inf. xxvii. 50; and informs Guido da Montefeltro (in Bolgia 8 of Circle VIII of Hell) that both Faenza and Imola were at that time under his lordship (*vv.* 49–50); he further speaks of him as changing sides between summer and winter, 'muta parte dalla state al verno' (*v.* 51), in allusion to his support of the Florentine Guelfs although he himself was a Ghibelline (*see below*); Guido del Duca (in Circle II of Purgatory), apostrophizing the Pagani, speaks of Mainardo as *il Demonio*, Purg. xiv. 118. [**Pagani.**]

Mainardo, although a Ghibelline by birth, and a staunch supporter of the Ghibellines in Romagna, yet on the S. side of the Apennines was equally devoted to the Florentine Guelfs, out of a feeling of gratitude to Florence for the care that had been taken of him and his property by the Florentines after he had been placed under their protection as a minor by his father Piero. Instances of his political inconsistency are supplied by Philalethes. He appears to have fought on the side of the Guelfs at the battle of Campaldino (1289), when the Ghibellines of Arezzo were defeated (Villani, vii. 131); and in November of the next year he repelled the Guelfs from Faenza and made himself master of the city (Vill., vii. 144); from 1290 to 1294 he was in alliance with the Guelf Malatesta and Polenta families, but after the peace in 1294 he gave his services to the Counts of Romagna, while after the second peace in 1299 he helped Boniface VIII in his war with the Colonnesi; and he accompanied Charles of Valois when he entered Florence, Nov. 1, 1301; he died at Imola in 1302. In his youth he had married a Florentine lady, one of the Tosinghi, by whom he had several daughters; his possessions and lands were divided among the latter after his death.

Villani gives the following account of Mainardo:—

'Il detto Maghinardo fu uno grande e savio tiranno, e della contrada tra Casentino e Romagna grande castellano, e con molti fedeli; savio fu di guerra e bene avventuroso in più battaglie, e al suo tempo fece grandi cose. Ghibellino era di sua nazione e in sue opere, ma co' Fiorentini era guelfo e nimico di tutti i loro nimici, o guelfi o ghibellini che fossono; e in ogni oste e battaglia ch' e' Fiorentini facessono, mentre fu in vita, fu con sua gente a loro servigio, e capitano; e ciò fu,

che morto il padre, che Piero Pagano avea nome, grande gentile uomo, rimanendo il detto Maghinardo picciolo fanciullo e con molti nimici, conti Guidi, e Ubaldini, e altri signori di Romagna, il detto suo padre il lasciò alla guardia e tuteria del popolo e comune di Firenze, lui e le sue terre; dal qual comune benignamente fu cresciuto, e guardato, e migliorato suo patrimonio, e per questa cagione era grato e fedelissimo al comune di Firenze in ogni sua bisogna.' (vii. 149.)

Benvenuto, who copies Villani's account almost verbatim, says of Mainardo:—

'Maghinardus Paganus . . . fuit nobilis castellanus in montibus supra Imolam; qui sua probitate et felicitate ex parvo castellano factus est magnus dominus in Romandiola, ita quod habuit tres civitates, scilicet Forlivium, Faventiam, et Imolam.'

Maiolica, island of Majorca, the largest and midmost of the Balearic Islands at the W. extremity of the Mediterranean; mentioned by Pier da Medicina (in Bolgia 9 of Circle VIII of Hell), together with Cyprus, the most easterly island in the Mediterranean, to indicate the whole extent of the Mediterranean Sea from E. to W. ('Tra l'isola di Cipri e di Maiolica'), Inf. xxviii. 82.

The Balearic Islands were taken possession of by the Moors in 798, and in 1009 became a separate Moorish kingdom. In 1232 the Moors were expelled by James I of Aragon, who in 1262 assigned the sovereignty of the islands to his youngest son James (Don Jaime) [Jacomo²]; the latter entered into possession of them on his father's death in 1276, and under him and his successors they formed an independent kingdom until 1349, when they were annexed to the crown of Aragon [**Table xiv**].

Malachoth (var. *-coth*, *-hoth*), corrupted form of a Hebrew word, used by D. as the equivalent of Lat. *Regnorum*, Par. vii. 3.

This word, in the form in which it appears in the *D. C.*, owes its origin, as Witte has pointed out (*Dante-Forschungen*, ii. 43-7), to a misreading of a Hebrew word in St. Jerome's Preface ('Prologus Galeatus') to the Vulgate. In a discussion as to the order and names of the historical books of the O.T. he says:—

'Tertius sequitur Samuel, quem nos Regum primum et secundum dicimus. Quartus *Melachim*, id est, Regum, qui tertio et quarto Regum volumine continetur. Meliusque multo est *Melachim*, id est, Regum, quam *Mamlachot*, id est, Regnorum, dicere. Non enim multarum gentium describit regna, sed unius Israelitici populi, qui tribubus duodecim continetur.'

The proper reading, *Mamlachot*, was restored to the text of the above passage by Vallarsi and Maffei in the Verona (1734) edition of St. Jerome's works. In all the MSS. apparently the corrupt form *Malachoth* or *Malochoth* is found. The correct form *Mamlachot* does not occur, according to Witte, in any of the MSS. of the *D. C.* D. doubtless took the word *Malachoth*, which, being ignorant of Hebrew, he could not know was incorrect, either from St. Jerome or from Petrus Comestor; the latter in his *Historia Scholastica* says (probably on the authority of St. Jerome):—

'Liber Regum in quatuor voluminibus distinguitur apud nos; secundum Hebraeos autem in duobus, et dicunt primum Samuel, a nomine auctoris, secundum vocant *Melachim*, id est Regum, a materia; quidam vocant *Melachoth*, quod sonat Regnorum, sed vitiose.'

D. introduces the word *Malachoth*, instead of *Regnorum*, in order to provide a rime for *Sabaoth*, Par. vii. 1.

Malacoda, 'Evil-tail,' name of the chief devil in Bolgia 5 of Circle VIII of Hell (Malebolge), Inf. xxi. 76, 79; *un* (*demonio*), *v.* 77; *quel demonio*, *v.* 103; *egli*, *v.* 119; *colui che i peccator di là uncina*, Inf. xxiii. 141. Philalethes renders the name 'Grauseschwanz.'

In Bolgia 5 D. and Virgil see a troop of demons who are engaged in clawing the Barrators as soon as they appear above the surface of the boiling pitch in which they are immersed (Inf. xxi. 47-57); bidding D. hide himself behind a rock, V. advances to the demons and asks for one of them to come and parley with him (*vv.* 58-75); there being a general cry for Malacoda, the latter comes forward, and V. explains to him that he and D. are there by the will of Heaven and must not be hindered from proceeding (*vv.* 76-84); Malacoda on hearing this reluctantly gives orders to the other demons to let D. and V. pass unmolested (*vv.* 85-7); V. then calls D., and they advance towards the demons, who threaten violence, but are restrained by Malacoda (*vv.* 88-105); the latter now informs V. and D. that the arch into the next Bolgia is broken, but that they will find another by which they can pass (*vv.* 106-14); he sends with them ten demons, who are instructed to escort them safe to the next Bolgia (*vv.* 115-26); when D. and V. reach their destination they find that Malacoda lied to them about the bridge over which they were to pass (Inf. xxiii. 139-41).

Malacoth, -hoth. [*Malachoth.*]

Malaspina], noble and wealthy family of N. Italy, whose chief possessions lay in the Valdimacra in Lunigiana [**Lunigiana**]. In the course of Cent. xii and xiii they appear at one time in alliance with their powerful neighbour Genoa, at another at war with her. They seem for the most part to have been supporters of the Imperial party, though several conspicuous members of the family ranged themselves on the opposite side. They were closely connected with some of the most powerful families in Italy, including those of Este and Pallavicino. At the beginning of Cent. xiii the family divided into two main branches,

known as the 'Spino Secco' branch and the 'Spino Fiorito' branch, from their respective coats of arms [**Table xxvi**].

The earliest member of the family referred to by D. is Currado I, of the 'Spino Secco' branch, known as 'Currado l'Antico,' Purg. viii. 119 [**Malaspina, Currado 1**]; his grandson, Currado II da Villafranca, known as 'Currado il Giovane,' is placed among the Negligent Princes in the valley of flowers in Antepurgatory, Purg. viii. 65, 118 [**Malaspina, Currado 2**]; another grandson, Moroello III da Giovagallo, is referred to as 'Vapor di Val di Magra,' Inf. xxiv. 145, and is thought by some to be the individual to whom D. addressed one of his letters, Epist. iii [**Malaspina, Moroello**]; yet another member of the family is referred to by D., viz. Gherardino da Filattiera, of the 'Spino Fiorito' branch, who was Bishop of Luni, 1312–1321, and is spoken of as 'Lunensis Pontifex,' Epist. viii. 7 [**Lunensis**].

The family in general is spoken of in very laudatory terms by D. in conversation with Currado II (in Antepurgatory), *vostra casa*, Purg. viii. 124; *vostra gente onrata*, *v.* 128. D. in this passage makes Currado prophesy that in less than seven years from that time (i. e. 1300, the date of the Vision) D. would have personal experience of the hospitality of his house, which came to pass in the autumn of 1306, when D. was the guest at Sarzana of Franceschino da Mulazzo, also a grandson of Currado I, and first cousin of Currado II. (See Bartoli, *Storia della Letteratura Italiana*, vol. vi. Appendix: 'I Malaspina ricordati da Dante.') [**Dante.**]

Malaspina, Currado 1], Currado I, called 'l'Antico,' member of the 'Spino Secco' or elder branch of the Malaspina family; he was son of Obizzone (d. 1193) and father, by Costanza, a natural daughter of the Emperor Frederick II, of four sons, viz. Moroello II of Mulazzo, Federigo of Villafranca, Manfredi of Giovagallo, and Alberto of Valditrebbia; he was thus grandfather of Franceschino (son of Moroello II), who was D.'s host in Lunigiana in 1306, as well as of Currado II (son of Federigo), whom D. sees in the valley of flowers in Antepurgatory, and of Moroello III (son of Manfredi), who is alluded to as 'Vapor di Val di Magra,' Inf. xxiv. 145, and to whom D. is supposed to have addressed one of his letters, Epist. iii.

Currado, who was a warm supporter of his father-in-law, the Emperor Frederick II, died about the year 1225; he is mentioned by his grandson, Currado II, who in conversation with D. (in Antepurgatory) explains that though he was called Currado Malaspina he was not 'l'Antico,' but was descended from him, Purg. viii. 119. [**Malaspina.**]

Malaspina, Currado 2, Currado II, called 'il Giovane,' son of Federigo of Villafranca (d. bef. 1266), and grandson of the preceding; he was first cousin of Franceschino, D.'s host in Lunigiana in 1306, and of Moroello of Giovagallo (Inf. xxiv. 145); he died circ. 1294 [**Malaspina**]. D. places him among the Negligent Princes in the valley of flowers in Antepurgatory, *Currado*, Purg. viii. 65; *Currado Malaspina*, *v.* 118; *un*, *v.* 64; *ombra*, *v.* 109; *ella*, *v.* 115; *egli*, *v.* 133 [**Antipurgatorio**].

According to Boccaccio, who introduces Currado with his daughter Spina in the *Decamerone* (ii. 6), he was a Ghibelline; he married Orietta Spina, and in his will (dated Sep. 28, 1294), having no children, he left all his property to his relatives, enjoining them earnestly to live in peace and concord.

Benvenuto says of him:—

'Hic Corradus erat majordomus virtute armorum, clarus tempore suae mortis. Habuit autem avum ejusdem nominis, qui suis gestis magnifice exaltavit familiam suam; . . . et hic nepos studuit imitari probitatem avi. Et hic nota, quod in Chronica januensium multa scripta sunt de antiquitate, nobilitate, potentia, et virtute istius clarissimae familiae marchionum Malaspinarum . . . Narratur de isto Corrado, quod veniens ad mortem sine prole, omnia sua castella condivisit inter consortes suos, et praedia condonavit, exhortans eos ad concordiam. Et tamen discordia hodie disturbavit istam domum, sicut et quasi caeteras Italiae. Aliqui tamen exponunt istam literam aliter, et dicunt, quod Corradus vult dicere, quod in tantum amavit suos in exaltationem suae domus, quod neglexit opera meritoria, intentus circa temporalia, de quo hic expectat purgari.'

Pietro di Dante says that among the possessions bestowed by Currado on his relatives were the estates in Sardinia which came to him with his wife, after whose death he divided them among the various members of his family.

D. and Virgil, in company with Sordello, descend among the spirits in the valley of flowers (Purg. viii. 43–5); D. is recognized by Nino Visconti, who asks how long ago he came to Purgatory (*vv.* 46–57); D. replies that he has but just arrived and that he is alive, whereat both Sordello and Nino start back in amazement (*vv.* 58–63); Sordello turns to Virgil, and Nino to another spirit (that of Currado Malaspina), whom he calls to by name to come and behold the wonder vouchsafed by God (*vv.* 64–6); after an interval, Currado, whose eyes had been continually fixed on D., addresses the latter and asks for news of Valdimacra, saying that he was once great there (*vv.* 109–17); he then names himself, and explains that, though called Currado, he was not 'Currado l'Antico,' but a descendant of his, and adds that he is there purifying the love he bore to his family (*vv.* 118–20); D. replies that he had never been

in the Malaspina territory, but that the name of the family was well known to him by report, as it was throughout all Europe (*vv.* 121–6); he assures Currado that his house is still worthy of its great name, and alone holds the right course, amid the general wrong-doing (*vv.* 127–32); Currado then foretells to D. that before seven years he shall himself in person test the truth of the good opinion he bears of the Malaspina family (a prediction which was verified in 1306, when D. was in Lunigiana as the guest of Franceschino Malaspina, Currado's first cousin) (*vv.* 133–39) [**Dante: Lunigiana**].

Malaspina, Moroello, Moroello III, son of Manfredi of Giovagallo (d. 1282) of the 'Spino Secco' branch of the Malaspina family; he was first cousin of Currado II (Purg. viii. 65, 118), and grandson of Currado I (Purg. viii. 119); he married Alagia de' Fieschi, niece of Pope Adrian V (Purg. xix. 142), by whom he had three children; and died about the year 1315. [**Alagia: Malaspina.**]

Unlike most of the members of the Malaspina family, Moroello was a Guelf; in 1288 he appears to have acted as captain of the Florentines in their campaign against the Ghibellines of Arezzo; in 1297 the Guelfs of Bologna elected him captain-general in their war against Azzo of Este, and in the next year they appointed him Podestà of Bologna. In 1299 the Milanese appointed him captain of their forces during their operations against the Marquis of Montferrat, on which occasion he gained a great reputation for valour and political sagacity. From 1301 to 1312 he was constantly in arms on behalf of the Neri of Tuscany, and during the campaigns of the latter against the Ghibellines of Pistoja he added greatly to his military fame. After the reduction of Pistoja by the Florentines and Lucchese in 1306 he was appointed captain of the people in that city, and in 1307 he was chosen captain of the Guelfic league in Tuscany. Moroello appears to have been sent as Imperial Vicar to Brescia in 1311 by the Emperor Henry VII, and to have died three or four years later.

Vanni Fucci (in Bolgia 7 of Circle VIII of Hell), in his prophecy to D. of the defeat of the Bianchi on the 'Campo Piceno,' refers to Moroello Malaspina as *il vapor di Valdimagra*, Inf. xxiv. 145 [**Campo Piceno: Macra**]; he is supposed by some to be the Moroello to whom D. addressed a letter, with an accompanying *canzone* (Canz. xi), Epist. iii.

Boccaccio, Benvenuto, and other of the old commentators, state that D. was a friend and guest of Moroello Malaspina, and relate that it was while under his roof in Lunigiana that D. was induced to continue the *D. C.*, the composition of which had been interrupted by his exile from Florence.

The story told by Boccaccio, both in his *Vita di Dante* and in his *Comento* (on Inf. viii. 1, 'Io dico seguitando'), is to the effect that five years or more after D. had been exiled, when Florence was more or less in a settled state, those who had claims against the estates of any of the exiles began to demand their rights from the persons who had come into possession of the forfeited property; and that D.'s wife, Gemma, being advised that she might thus recover her dowry, employed a friend, a certain Andrea, a nephew of D., to search for the necessary documents in a strong box, containing valuables and important papers, which had been removed to a place of safety at the time of D.'s condemnation. In the course of the search, besides a good many *canzoni* and sonnets in D.'s handwriting, a small book was discovered containing the first seven cantos of the *D. C.* These Andrea showed to Dino Frescobaldi, a well-known man of letters, who being greatly struck with them, sent them to Moroello Malaspina with whom D. then was, and begged him to induce D. to proceed with the poem. D. consented to do so, and in this way the *D. C.* came to be completed, the continuation being marked at the beginning of Canto VIII by the words, 'Io dico seguitando.' Boccaccio adds that this story was also told him by a certain Dino Perini, who claimed that he, not Andrea, had been the finder of the lost cantos. He finds it difficult, he says, to accept the story because of the fact that it would make D. out to be a prophet (which he will in no wise admit, 'certa cosa è, che Dante non avea spirito profetico'), since some of the events predicted by Ciacco (Inf. vi. 64–72) were still actually in the future; he points out that this prophecy could not have been added afterwards, because in that case the passage would have been wanting in the copies made by Dino Frescobaldi immediately after the discovery, and distributed by him to his friends, which he does not learn to have been the case.

Benvenuto, whose version of the story (which he accepts without question) is somewhat different, attributes D.'s warm feelings towards the Malaspini to a sense of gratitude for the encouragement given him by Moroello to persevere with his poem:—

'Per marchionem Moroellum reductus fuit ad istud nobile poema quod omiserat per exilium suum, cujus principium credebat esse amissum . . . Ideo non mireris, lector, si poeta noster fecit tam operosam commendationem de illa stirpe illustri. Certe morbo ingratitudinis laborasset, si praeterilisset ita nude.'

There is a tradition, based upon a statement of Boccaccio in his *Vita di Dante*, to the effect that D. dedicated the *Purgatorio* to Moroello Malaspina, but it lacks confirmation.

Malatesta], powerful family of Romagna, who in Cent. xiii became lords of Rimini. Benvenuto says they came originally from Pennabilli near Montefeltro. They descended from a branch of the Counts of Carpegna, from whom also descended the lords of Montefeltro, Dukes of Urbino.

In 1216, the town of Rimini, being worsted in a contest with its neighbour Cesena, granted

citizenship to two members of the Malatesta family, Giovanni and Malatesta, for the sake of their powerful assistance. This was the beginning of the Malatesta influence in Rimini. In 1237 Giovanni was appointed Podestà, the tenure of which office led eventually to the acquisition of the lordship of the city by the Malatesta family. Giovanni Malatesta died in 1247, leaving two sons, Guido, who died young, and Malatesta da Verrucchio (so called from a castle of that name, about 10 miles from Rimini, which had been presented to the Malatesta in return for their services to the city), who succeeded him. Malatesta, called by D. 'il mastin vecchio' (Inf. xxvii. 46), was born in 1212, and lived to be 100 years old. He married three times and had four sons, of whom the eldest and youngest alone survived him; by his first wife he had Malatestino, 'il mastin nuovo' (Inf. xxvii. 46); by the second, Giovanni (Gianciotto), husband of Francesca da Polenta, and Paolo, her lover; by the third, Pandolfo. **[Table xxvii.]**

In 1275 Malatesta was elected captain of the Guelfs of Rimini, but in 1288, the Ghibellines having got the upper hand, he was expelled from the city, while his son, Malatestino, who held the castle of Monte Scotolo, was besieged and taken prisoner. In 1289 Stefano Colonna, who had been appointed Count of Romagna by Nicholas IV, restored peace in Rimini, sending Malatesta and his son into exile for a time. In the same year, however, Malatesta, taking advantage of the disturbed state of Romagna, entered Rimini, expelled the Podestà appointed by Colonna, and, proclaiming himself lord of the city, proceeded, with the lords of Faenza and Ravenna, to occupy Forlì also. In 1295, a disturbance having arisen in Rimini, Montagna de' Parcitati, head of the Ghibelline party in that city, sent to Guido da Montefeltro for assistance; but Malatesta persuaded him to recall his messenger, saying that the best way of pacifying the tumult would be to dismiss the mercenaries of both sides from the city. To this Montagna agreed, but Malatesta treacherously concealed some of his men in houses in the city, and sent the rest to his castle of Verrucchio, with orders to return in the night. In the middle of the night the people were aroused by shouts of 'Long live Malatesta and the Guelfs! Death to the Parcitati and the Ghibellines!' The Parcitati, taken by surprise, were overpowered and driven out of the city, Montagna himself being taken prisoner and handed over by Malatesta to the charge of his son Malatestino, by whom he was murdered **[Montagna]**. Malatesta remained lord of Rimini till his death, at the age of 100, in 1312. He was succeeded by his son, Malatestino, who in 1314 assumed also the lordship of Cesena. Malatestino died in 1317, and was succeeded by his brother, Pandolfo, to the exclusion of Ferrantino, the son of the former. Ferrantino, however, succeeded to the lordship on the death of his uncle in 1326.

Malatesta da Verrucchio], eldest son of Giovanni Malatesta (d. 1247); he was the first Malatesta lord of Rimini, of which he made himself master in 1295, after the defeat of Montagna de' Parcitati and the Ghibellines; he retained the lordship until his death, at the age of 100, in 1312, when he was succeeded by his eldest son Malatestino. Malatesta had three other sons, Gianciotto, the husband of Francesca da Polenta, Paolo, her lover, both of whom predeceased him, and Pandolfo, who succeeded his eldest brother as lord of Rimini in 1317. **[Malatesta.]**

D. refers to Malatesta and his son Malatestino, in connexion with their murder of Montagna de' Parcitati, as *il mastin vecchio e il nuovo da Verrucchio*, Inf. xxvii. 46. **[Malatestino: Montagna.]**

Malatesta, Gianciotto], Giovanni, nicknamed Gianciotto ('crippled John'), second son of Malatesta da Verrucchio, lord of Rimini, 'il mastin vecchio' (Inf. xxvii. 46), and half-brother of Malatestino, 'il mastin nuovo' **[Malatesta]**. He appears to have been a man of brutish exterior, but valiant and able. For political reasons (it is said) he was married (probably in 1275) to Francesca, daughter of Guido Vecchio da Polenta, by whom he had a daughter. Having surprised Francesca, some time after their marriage, with his younger brother Paolo, who had acted as his proxy at the betrothal, Gianciotto slew them both (in 1285). He himself died in 1304, before either his father or his eldest brother.

Gianciotto is referred to by Francesca (in Circle II of Hell), in the course of her story of the death of her lover and herself, as *chi vita ci spense*, Inf. v. 107; she foretells that their murderer will be punished in the lowest pit of Hell. **[Francesca.]**

Boccaccio describes Gianciotto as being 'uomo di gran sentimento . . . sozzo della persona e sciancato.' Benvenuto speaks of him as 'vir corpore deformis, sed animo audax et ferox.'

Malatesta, Paolo], third son of Malatesta da Verrucchio, lord of Rimini, 'il mastin vecchio' (Inf. xxvii. 46). He married in 1269 Orabile Beatrice, daughter of the Count of Ghiacciuolo, by whom he had two sons; one of these, Uberto, was in 1324 murdered by his uncle Pandolfo, at that time lord of Rimini **[Malatesta]**. Paolo acted as proxy for his elder brother, Gianciotto, at the betrothal of the latter to Francesca, daughter of Guido Vecchio da Polenta (probably in 1275). Ten years later, when he himself had been married sixteen years and was the father of two sons,

and Francesca was the mother of a daughter nine years old, the two were surprised together by Gianciotto and slain on the spot.

D. places Paolo, whom he does not name (and who figures merely as a mute personage), together with Francesca, among the Lustful in Circle II of Hell, *costui*, Inf. v. 101, 104; *questi*, *v.* 135; *l'altro* (*spirto*), *v.* 139; Paolo and Francesca together, *que' due*, *v.* 74; *anime affannate*, *v.* 80; *anime offense*, *v.* 109; *costoro*, *v.* 114; *l'uno e l'altro spirto*, *vv.* 139, 140. [**Francesca : Lussuriosi.**]

Paolo is said to have been a man of handsome person and attractive manners, in direct contrast to his ill-favoured brother. Boccaccio says of him: 'era bello e piacevole uomo e costumato molto.'

Malatestino], lord of Rimini, 1312–1317, eldest son of Malatesta da Verrucchio, whom he succeeded, and half-brother of Gianciotto and Paolo Malatesta. When his father by treachery in 1295 overpowered Montagna de' Parcitati and the Ghibellines of Rimini, Montagna, who was taken prisoner, was entrusted to his charge. After some time Malatesta asked his son what had become of his prisoner, to which Malatestino replied that he was in safe custody, adding that, although close to the sea, he was too well guarded to be able to drown himself. Malatesta, after several times making the same inquiry and receiving the same reply, at last exclaimed, 'I see you do not know how to take care of him.' Taking the hint, Malatestino shortly after had Montagna murdered in his prison. [**Malatesta.**]

D. refers to Malatestino and his father, in connexion with their murder of Montagna, as *il mastin vecchio e il nuovo da Verrucchio*, Inf. xxvii. 46 [**Montagna**]; Pier da Medicina (in Bolgia 9 of Circle VIII of Hell) speaks of Malatestino (in connexion with his murder of Guido del Cassero and Angiolello da Carignano, two gentlemen of Fano) as *un tiranno fello*, Inf. xxviii. 81, and, in allusion to the fact that he had lost an eye, as *Quel traditor che vede pur con l'uno*, *v.* 85 [**Angiolello**].

Malavicini], Ghibelline Counts of Bagnacavallo in the Emilia; alluded to by Guido del Duca (in Circle II of Purgatory), who implies that they were becoming extinct, Purg. xiv. 115. [**Bagnacaval.**]

Malebolge, 'Evil-pouches,' name given by D. to Circle VIII of Hell, so called from the ten *bolge* into which it is divided, Inf. xviii. 1; xxi. 5; xxiv. 37; xxix. 41; it consists of an immense inverted hollow cone, truncated at the apex (where Circle IX is placed), towards which the ground slopes gradually on all sides (Inf. xx. 37–8); it is intersected with ten concentric valleys or ravines (*valli*, Inf. xviii. 9; *tomba*, Inf. xix. 7; *vallon*, Inf. xix. 133; xx. 7; xxiii. 135; *fossi*, Inf. xviii. 17; *fosse*, Inf. xxiii. 56; *fessura*, Inf. xxi. 4; *bolge*, Inf. xviii. 24, 104; xix. 6; xxii. 17; xxiii. 32, 45; xxiv. 81; xxvi. 32; xxviii. 21; xxix. 7, 118), lying one below the other on the slope, after the arrangement of the rows of seats in an amphitheatre; these valleys, which are half a mile across at the bottom (Inf. xxx. 87), are divided from each other by an enormous thickness of solid ground, forming banks or ramparts between them (*argini*, Inf. xviii. 17, 101; xix. 40, 129; xxi. 136; *ripe*, Inf. xviii. 15, 69, 106; xix. 35, 68; xxi. 18; xxii. 116; xxiii. 43; xxiv. 80); connecting these banks, and crossing the valleys at right angles, run arched bridges of rock (*scoglio*, Inf. xviii. 16, 69, 111; xix. 8, 131; xx. 26; xxi. 30, 43, 107; xxiv. 61; xxvi. 17; xxvii. 134; xxviii. 43; xxix. 38, 53; *sasso*, Inf. xxiii. 134; *ponte*, Inf. xviii. 79; xxi. 1, 37, 47, 64, 89; xxiv. 19, 79; xxvi. 43; xxviii. 127; *ponticello*, Inf. xviii. 15; xxi. 70; xxix. 25; *arco*, Inf. xviii. 102, 111; xix. 128; xxi. 108; xxiv. 68; xxvii. 134), forming gangways, like the transverse passages in a theatre. (These bridges, as we gather from Inf. xxiv. 61–3, are not all of the same 'pitch.') D. supplies certain precise data as to the dimensions of the valleys (*bolge*); thus Virgil states that Bolgia 9 is twenty-two miles in circumference ('miglia ventiduo la valle volge,' Inf. xxix. 9), and Maestro Adamo states that Bolgia 10 is eleven miles in circumference and half a mile across at the bottom ('volge undici miglia, E men d'un mezzo di traverso non ci ha,' Inf. xxx. 86–7). Assuming, as seems likely, that the same proportions are maintained throughout Malebolge, we get the following measurements:—circumference (as given by D,) of Bolgia 10 eleven miles, and of Bolgia 9 twenty-two miles, hence that of Bolgia 8 would be thirty-three miles, that of Bolgia 7 forty-four, of Bolgia 6 fifty-five, of Bolgia 5 sixty-six, of Bolgia 4 seventy-seven, of Bolgia 3 eighty-eight, of Bolgia 2 ninety-nine, of Bolgia 1 a hundred and ten; this would give the diameter of Malebolge at its upper rim, where it is widest, as thirty-five miles. (See Vernon, *Readings on the Inferno*, vol. i. pp. xlvii–viii.)

Benvenuto comments as follows on the name given by D. to Circle VIII:—

'Autor primo describit circulum generalem fraudulentorum, quem distinguit in decem valles speciales . . . Et sic vide quomodo describit primo locum a nomine novo, quia istud dictum est nuper ab autore, nunquam ab alio, et est nomen conveniens. Bulgia enim in vulgari florentino est idem quod vallis concava et capax.'

D. gives a description of Malebolge, which he says is 'all of stone and of the colour of iron,' Inf. xviii. 1–18. In this Circle are punished the Fraudulent, who are divided into ten classes, each class being distinct and having a separate *bolgia* and distinctive punishment assigned to it [**Frodolenti**]. Their guardian is Geryon, the symbol of fraud, who,

at Virgil's summons, ascends up through the deep abyss ('alto burrato,' Inf. xvi. 114) which separates Circle VII from Circle VIII [**Inferno**[1]], and descends again, bearing V. and D. on his back, down to Malebolge, where he deposits them (Inf. xvi. 106–xvii. 136) [**Gerione**]; they make their way down, keeping along the banks and crossing by the bridges, thus viewing the contents of the various *bolge* from above, except in the case of the third (where are the Simoniacs) and sixth (where are the Hypocrites) into which they descend (Inf. xix. 34–45; xxiii. 37–53); when they arrive at the bottom of Malebolge, the giant Antaeus lifts them down and places them in *Caina*, the first round of Circle IX (Inf. xxxi. 112–43) [**Anteo**].

Malebranche, 'Evil-claws,' name given by D. to the demons in Bolgia 5 of Circle VIII of Hell (Malebolge), where the Barrators are punished, Inf. xxi. 37; xxiii. 23; xxxiii. 142; *demoni*, Inf. xxi. 47; xxii. 13; *diavoli*, Inf. xxi. 92; *ministri della fossa quinta*, Inf. xxiii. 56; hence this Bolgia is spoken of by Frate Alberigo as 'il fosso di Malebranche,' Inf. xxxiii. 142; some think the demons themselves are referred to by Ciampolo (in Bolgia 5) as *le male branche* (Inf. xxii. 100), but it is better to take the expression as referring to the 'evil claws' with which they are provided (spoken of elsewhere as *raffi*, Inf. xxi. 52, 100; xxii. 147; *roncigli*, xxi. 71; xxii. 71; *uncini*, xxi. 86; xxii. 69, 149; *unghioni*, xxii. 41; *unghie*, xxii. 69; *artigli*, xxii. 137), and from which they derive their name.

Benvenuto comments:—

'*Malebranche*, idest, diaboli habentes malas branchas, quia habent ungues curvatas ad rapiendum . . . Et hic nota quod falsum est illud quod aliqui dicunt hic, scilicet quod Malebranche est nomen alicujus daemonis particularis, tum quia loquitur in plurali cum dicit, *mettetel sotto* . . . tum quia sequeretur quod daemones istius bulgiae essent plures; unde videbis quod in fine capituli vocabuntur omnes proprio nomine, et non nominabitur Malebranche.'

The individual names given by D. to the 'Malebranche,' to which Benvenuto refers, are Malacoda (Inf. xxi. 76, 79), Scarmiglione (xxi. 105), Alichino (xxi. 118; xxii. 112), Calcabrina (xxi. 118; xxii. 133), Cagnazzo (xxi. 119; xxii. 106), Barbariccia (xxi. 120; xxii. 29, 59, 145), Libicocco (xxi. 121; xxii. 70), Draghignazzo (xxi. 121; xxii. 73), Ciriatto (xxi. 122; xxii. 55), Graffiacane (xxi. 122; xxii. 34), Farfarello (xxi. 123; xxii. 94), and Rubicante (xxi. 123; xxii. 40).

Malehaut, Dama di], the Lady of Malehaut, one of Queen Guenever's companions, who was in love with Lancelot, and during the first interview between him and the Queen, at which she was present, coughed on perceiving the familiarity between them; D. alludes to her as *quella che tossío Al primo fallo scritto di Ginevra*, Par. xvi. 14–15. [**Galeotto: Ginevra.**]

In this passage D. compares the smile of Beatrice at his use of the consequential *voi*, in addressing his ancestor Cacciaguida, to the cough of the Lady of Malehaut on the occasion of Lancelot's confession of his love for Guenever. The exact point of the comparison is not altogether clear. Some think the cough (and hence B.'s smile) was meant as a warning; thus Benvenuto, who seems to have been familiar with the passage in the Lancelot Romance in which the interview is described, says:—

'Cum Lancillottus pervenisset ad colloquium cum Genevra opera principis Galeoti, nec auderet prae nimio pudore pandere flammam amoris sui, princeps Galeotus interposuit se, et fecit eos pervenire ad osculum: tunc quaedam domina nomine Damma socia reginae, perpendens de actu, tussivit et spuit, quasi dicens: bene te video; ita in proposito Beatrix risit nunc, quasi dicat: bene audio te, vel tu bene audiris, cave quid dicas.'

Malta, name of a prison in which ecclesiastical delinquents used to be confined; mentioned by Cunizza (in the Heaven of Venus), Par. ix. 54.

There is some doubt as to the identity of the place in question. The majority of the old commentators identify it with Malta or Marta, a fortress at the S. extremity of the Lake of Bolsena, where it discharges into the river Marta. Buti says:—

'È a Bolsena in quella prigione chiamata Malta, la quale è inremissibile, e la quale prigione è in sul lago, nel quale corre lo fiume che si chiama Malta, una torre con due solaia nella quale lo papa mette li cherici dannati senza remissione; e però è che in quella faceano mettere li papa tutti li cherici che aveno commesso peccato da non ricevere mai misericordia, e quanti vi se ne mettevano mai non n' uscivano.'

According to Benvenuto, Boniface VIII confined here the Abbot of Monte Cassino for allowing Celestine V after his abdication to escape from his custody.

Daniello identifies the Malta in question with a tower of that name in the castle of Citadella, in the Paduan country, between Vicenza and Treviso, which was built in 1251 by Ezzelino da Romano, brother of Cunizza, the speaker.

Ciampi thinks that the reference is to the prison of La Malta in Viterbo mentioned by Niccolò della Tuccia, a chronicler of Viterbo, who under the year 1255 says:—

'I Viterbesi fecero una prigione oscurissima in un fondo di torre, allato alla porta di ponte Tremoli, la quale era chiamata la Malta, ove il papa metteva i suoi prigioni.'

This view is accepted by Scartazzini and others, but the majority follow the old commentators. Cian points out that Jacopone da Todi (d. circ. 1306) also mentions a prison called La Malta (presumably the same as the one referred to by D.).

Manardi, -ardo. [Mainardi, -ardo.]

Manfredi, Manfred, natural son (born in Sicily circ. 1231); of the Emperor Frederick II by Bianca, daughter of Count Bonifazio Lanzia, he was grandson of the Emperor Henry VI and of Constance of Sicily (Purg. iii. 113), and father, by his wife Beatrice of Savoy, of Constance, who married Peter III of Aragon (Purg. iii. 115-16) [**Table vii**]. He was created Prince of Tarentum in 1248, and at his father's death (1250) was appointed regent of Sicily during the absence of his brother, Conrad IV. On the death of the latter in 1254, his son, Conradin, the rightful successor to the throne of Sicily, being only three years old, Manfred at the invitation of the Sicilian barons once more assumed the regency. Having made himself master of the kingdom, nominally on behalf of Conradin, in 1258, on a rumour of the death of the latter, he was entreated to assume the crown, which he did at Palermo on Aug. 11 in that year, amid universal rejoicing. In answer to the protests of Elizabeth, Conradin's mother, Manfred asserted that it was not for the interests of the kingdom that it should be ruled by a woman and an infant; he would preserve the crown for his nephew and bequeath it to him at his death. But the Pope could not tolerate a Ghibelline and infidel on the throne of Sicily; in 1259 Manfred was excommunicated by Alexander IV, and again in 1261 by Urban IV, by whom the forfeited crown of Sicily was offered, first to Louis IX of France, and, on his refusal, to his brother, Charles of Anjou. Urban's offer having been confirmed by his successor, Clement IV, Charles advanced into Italy with a large force in the autumn of 1265, and entered Rome, where, after being elected senator in opposition to Manfred, he was crowned King of Sicily, Jan. 6, 126$\frac{6}{7}$. Immediately after his coronation, notwithstanding it was the depth of winter, Charles set out to take possession of his kingdom. Manfred was prepared to make a stout resistance, but he was surrounded by traitors; the passage of the Garigliano at Ceperano was betrayed to the enemy by his relative, the Count of Caserta (Inf. xxviii. 6), and the French entered Campania, took the stronghold of San Germano (Feb. 10, 126$\frac{6}{7}$) and advanced towards Benevento, where Manfred and his army were stationed [**Ceperano**]. In answer to Manfred's proposal for negotiations Charles exclaimed, 'Tell the Sultan of Nocera that I will have neither peace nor treaty with him. I will send him to Hell, or he shall send me to Paradise.' Urban IV having proclaimed a crusade against Manfred, Charles persuaded his followers that as they fought for the Catholic faith against an excommunicated heretic and a Saracen they would receive the reward due to those engaged in a holy war. On Feb. 26, 126$\frac{6}{7}$, the two armies met on the plain of Grandella, near Benevento. Manfred drew up his force in three divisions, consisting of his Saracen archers, German cavalry, and a reserve of Apulian barons. The French army was in four divisions, one of which was composed of the Guelf exiles from Florence and other Tuscan cities, under the leadership of Guido Guerra. At the sight of these last Manfred is said to have exclaimed bitterly, 'Where are the Ghibellines for whom I have done so much?' His Germans and Saracens fought with desperate valour, but were outnumbered by the French; Manfred accordingly ordered the Apulian barons to charge, but they, either through treachery or cowardice, instead of obeying, turned and fled from the field. With a handful of troops that still remained faithful Manfred resolved to die rather than seek safety in flight, and plunging into the thickest of the fight he fell dead in the midst of the enemy. For some time Charles was uncertain whether he had escaped or had been slain; but at length after three days his body was found and recognized by a camp-follower, who threw it across an ass and went crying, 'Who will buy King Manfred?' until he was struck down by one of the king's barons. The body being brought to Charles, he assembled all the barons who had been taken prisoners, and asked each if that were Manfred. It is related that the Count of Caserta, his kinsman, who had betrayed him, when he looked upon the body hid his face in his hands and burst into tears. To the request of some of his followers that Manfred's body should receive honourable burial, Charles replied that he would willingly grant it, had Manfred not been excommunicated. For this reason he would not have him laid in consecrated ground, but caused him to be buried at the foot of the bridge of Benevento; upon his grave was made a great pile of stones, each one of the army throwing one upon it as he passed (Purg. iii. 128–9). Subsequently, it is said by command of Clement IV, the Archbishop of Cosenza caused the body to be disinterred from its resting-place in Church territory, and had it cast unburied upon the banks of the river Verde, outside the limits of the kingdom of Naples (Purg. iii. 124–31) [**Benevento: Verde**]. The defeat and death of Manfred was a crushing blow to the Ghibelline cause, which had constantly received powerful support from him, notably during the struggle against the Tuscan Guelfs, when he contributed largely to the great Ghibelline triumph at Montaperti (1260). The ascendency

of the Guelfs was henceforth assured under the protection of the house of Anjou.

D. places Manfred in Antepurgatory among those who died excommunicate, but repented of their sins before death, *Manfredi*, Purg. iii. 112; *uno*, *v.* 103; *ei*, *v.* 110; *quello spirto*, Purg. iv. 14 [**Antipurgatorio**]; as D. and Virgil approach the foot of the Mt. of Purgatory they are overtaken by a number of spirits who point out to them where to begin the ascent (Purg. iii. 58–102); one of the spirits (that of Manfred) addresses D. and asks him if ever he had seen him before (*vv.* 103–5); D., looking at him fixedly, sees that he is 'fair-haired and beautiful and of noble countenance,' and that one of his eyelids had been divided by a stroke, but he does not recognize him (*vv.* 106–10); M. shows him a wound on his breast, and then smiling names himself, saying that he was grandson of the Empress Constance (thus describing himself, without reference to his parents, perhaps on account of his illegitimate birth) (*vv.* 110–13) [**Costanza**[1]], and begs D., when he returns, to inform his daughter Constance of what he is about to relate (*vv.* 114–17) [**Costanza**[2]]; he then tells D. how, after receiving two deadly wounds, he penitently turned to God, and how, though his sins were horrible, his repentance was accepted (*vv.* 118–23); after referring to the disinterment of his body from its resting-place by the bridge of Benevento by the pastor of Cosenza at the bidding of the Pope (*vv.* 124–32), he explains to D. that the malediction of the Church cannot cut the soul off from God for ever, but that whoso dies under its ban, if he repent him at the last, is at length admitted into Purgatory, after remaining without for a period thirty times as long as that during which he was excommunicate, unless the period be diminished through the prayers of those on earth (*vv.* 133–41); he then prays D. to tell Constance how he had seen her father, and to beg her to use intercession for him (*vv.* 142–5); meditating on what he has heard, D. follows V. into a gap in the side of the mountain, where they begin their ascent (Purg. iv. 1–24).

D.'s description of Manfred's personal appearance, 'Biondo era e bello, e di gentile aspetto' (Purg. iii. 107), is borne out by the old chroniclers. Saba Malaspina (quoted by Muratori) describes him as being fair-haired, of a pleasing countenance, comely to look upon, with a ruddy complexion, sparkling eyes, a snow-white body, and of middling stature:—

'Homo flavus, amoena facie, aspectu placabilis, in maxillis rubeus, oculis sidereis, per totum niveus, statura mediocris.'

Another Sicilian chronicler says that he was endowed by nature with every grace, and that his personal beauty was such that it could in no wise be made more perfect:—

'Formavit ipsum natura gratiarum omnium receptabilem; et sic omnes corporis sui partes conformi speciositate composuit ut nihil in eo esset quod melius esse posset.'

Like his father, Manfred was a poet and musician, and patron of letters. D., in explaining how it was that the early Italian poets were always spoken of as 'Sicilian,' pays a high tribute to both father and son for their love of letters:—

'The two illustrious heroes, the Emperor Frederick and his high-born son Manfred, exhibited the nobility and rectitude of their character, while fortune remained faithful to them, in attaching themselves to the higher pursuits of mankind, disdaining what was unworthy of men. Wherefore all noble-hearted and gifted men strove to attach themselves to princes of so great a name; and thus all that was most excellent in Italian letters made its first appearance at their Court. And since the royal throne was in Sicily it has come about that whatever our predecessors wrote in the vulgar tongue is called Sicilian, a name which we retain and which posterity will not be able to change.' (V. E. i. 12^{20-25}.)

Like his father also, whom D. places among the heretics in Hell (Inf. x. 119) [**Federico**[2]], Manfred was accused of being an Epicurean and unbeliever, doubtless on account of his dealings with the Saracens and his fondness for eastern ways. Villani's account of him expresses the current opinion of his character:—

'Il detto re Manfredi fu nato per madre d'una bella donna de' marchesi Lancia di Lombardia, con cui lo imperadore ebbe affare, e fu bello di corpo, e come il padre, e più, dissoluto in ogni lussuria: sonatore e cantatore era, volentieri si vedea intorno giocolari e uomini di corte, e belle concubine, e sempre vestio di drappi verdi; molto fu largo e cortese e di buon aire, sicchè egli era molto amato e grazioso; ma tutta sua vita fu epicuria non curando quasi Iddio nè santi, se non a diletto del corpo. Nimico fu di santa Chiesa, e de' clerici e de' religiosi, occupando le chiese come il suo padre, e più ricco signore fu, sì del tesoro che gli rimase dello 'mperadore e del re Currado suo fratello, e per lo suo regno ch' era largo e fruttuoso, e egli, mentre che vivette, con tutte le guerre ch' ebbe colla Chiesa, il tenne in buono stato, sicchè 'l montò molto di ricchezze e in podere per mare e per terra.' (vi. 46.)

The confession D. puts into Manfred's mouth, 'Orribil furon li peccati miei' (Purg. iii. 121), is fully justified by the above account; but graver charges still were brought against him, viz. that he murdered his father, his brother Conrad, and two of his nephews, and attempted to murder his nephew Conradin. These crimes, which the hatred of his enemies imputed to him, are gravely recorded by his contemporary the Guelf Brunetto Latino:—

L'empereres Federis . . . s'en rala el roialme de Puille, où il ne demoura pas longuement que il

amaladi moult durement, en une terre que on apele Florentin. Il n'avoit entour lui de ses enfans que Mainfroi, que il avoit engenré en une gentil dame qui fu fille au marchis de Lance; et ne cuidiés mie que ele fust sa feme par mariage; mais il l'ama sur toutes autres, pour son sens et pour sa très grande beauté; aussi amoit il Mainfroi son filz, car il estoit sages et clerveans, et moult se fia ses peres en lui en sa maladie; mais quant Mainfroys vit son pere qui si malades estoit, il commenca tout bellement à prendre les tresors son pere et à tenir sa signorie sur les autres. Que vous diroie jou? il se pensa que il aroit tout; et pour çou, entra il .i. jor en la chambre où ses peres gisoit malades, et prinst .i. grant coussin et le mist sur la face son pere, et se coucha sor le coussin, et le fist morir en tel maniere com vous oés . . . Mainfroys prinst les tresors et le pooir de la terre, et commença à atraire les cuers des gens à lui; tant que ses freres li rois Corras, qui estoit en Alemaigne, et qui estoit esleus à empereour, vint en Puille, et prist et eut la signorie de Puille et de Sezile; mais on dit que Mainfrois, qui n'avoit pas changié son cuer ne son propos, fist tant que li rois Corras ne vesqui pas longuement, ains mourut de venin, et laissa .i. fil de sa femme en Alemaigne, qui autressi ot à nom Corras; mais il estoit petis enfes. Lors se fist Mainfrois baillieu de la terre de par le petit Corradin son neveu, et prist la signourie et la force des viles et des forteresces et des gens dou roialme. Et les .ii. enfans le roi Henry son frere fist il morir aussi par venin, selonc çou que li pluiseur dient. Après çou il envoia de ses privés une fois en Alemaigne au petit Corradin, pour le faire envenimer, mais il fu si bien gardés que ce ne pot estre. Toutesvoies li messagier revindrent par mer à une voile noire, et aporterent nouveles que li petis Corradins estoit mors; si en fist Mainfroys grant semblant de doleur. Et là où les gens de la terre estoient assemblé pour savoir noveles de la mort de leur seigneur, li ami Mainfroy, et cil qui estoient de son conseil, distrent que Mainfrois estoit bien dignes de estre rois de Puille, puisque tout li autre estoient mort. Que vous iroie jou disant? Il fu esleus à roy et à seigneur par le commun assentement de tous les barons del roialme, et tint la signorie grant temps.' (*Trésor*, i. 97.)

Manfredi da Vico, hereditary Prefect of Rome, who as such was entitled to assist at the coronation of the Emperor, and to receive the golden rose from the Pope on the fourth Sunday in Lent; he is mentioned by D., in his discussion as to the nature of nobility, as the type of those whose character belied the nobility of their descent, Conv. iv. 29[16–25].

E. Armstrong gives the following account (see *Mod. Lang. Quarterly*, i. 60–2) of Manfredi and of the Prefects of Rome:—

Manfredi da Vico, who was a godson of King Manfred and was born probably about the middle of Cent. xiii, appears to have succeeded his elder brother Pietro (who married a daughter of Guy of Montfort) as Prefect between 1303 and 1306, when he was already middle-aged. Little is known of him previously, save that he had served the office of Podestà at Corneto, where his name is still to be seen on the façade of the palace; and that he had acquired the fief of Montalto, probably by unjust means. In 1307 he invaded the Contado Aldobrandino in the Maremma; the Orvietans complained to the Rector of the Patrimony at Viterbo, but Manfredi surprised the envoys and shut them up in his castle of Vico. In 1309 he promised compensation to the Orvietans, but failed to carry out his undertaking.

He was one of the warmest supporters of the Emperor Henry VII during his campaign in Italy; and, though he left him at Rome, he waged war on his behalf in the Patrimony, and succeeded in surprising and sacking Orvieto; subsequently, however, he was repulsed and would have lost his life but for the intervention of Napoleone Orsini. He made Montalto revolt against its papal governor; but, when (in 1315) the Orvietans rose against the Rector, he came to the rescue of the latter. In 1317–18 he was excommunicated by the new Rector; after which he devastated the Tiber valley as far as Todi, whence he had to retire before the Florentines, who had been called in by the Orvietans. It was on the ground that all their forces were required against the Prefect that the Orvietans at this time refused the demand of the Bolognese for help against Can Grande.

When Louis of Bavaria came to Rome (in 1328) Manfredi was one of his chief supporters, but on the refusal of the Emperor to give him the lordship of Viterbo he deserted to the Papacy. He is known to have been dead in 1333, and was succeeded by his son Giovanni, the most powerful of all the Prefects.

The family of Vico, who claimed descent from Nero, are said to have been derived from the Dukes of Spoleto, in the neighbourhood of which was situated their hereditary castle of Vico; they are probably to be identified with the house of Romani. They held the office of Prefect for three centuries, from the middle of Cent. xii down to the middle of Cent. xv, and it is likely that many or most of the Prefects from Cent. x belonged to this house.

Manfredi's father, Pietro IV, whose iniquities D. has perhaps visited on his son, was a typical example of the turbulence and self-seeking of the Prefects, which had been their distinguishing characteristic for generations during the reigns of Barbarossa, Henry VI, and Frederick II. Pope Urban IV describes Pietro as 'quel perfido e scomunicato traditore che è Pietro di Vico,' and speaks of his 'paterno castello' of Vico as 'il nido di tutte le iniquità.' On the news of Charles of Anjou's advance against Manfred, Pietro tried to surprise Rome, and made his way into Trastevere, but was beaten back from the Isola. He also, by Manfred's orders, attempted to surprise the Pope in Orvieto. When, however, Charles arrived he deserted Manfred and joined in the attack on San Germano, for which treachery he was rewarded by the Pope with the fief of Cività Vecchia. He afterwards in turn deserted the Angevin cause and joined Conradin, on whose side he fought at the battle of Tagliacozzo (Aug. 23, 1268). He died in December of the following year, from wounds received in this battle, leaving directions that his body should be cut into seven pieces, 'a detestazione

dei vizi capitali, di nessuno dei quali conosceva essere stato mondo in sua vita.'

D.'s mention of Manfredi as Prefect, to which office he did not succeed before the year 1303, is a proof that the *Convivio* was written at any rate later than that date. [***Convivio.***]

The office of *Praefectus Urbis* was precisely one which would impress Dante's imagination. The Prefect was still regarded as the direct representative of the Emperor in Rome and the Suburban districts, as 'Caesare absente summi Pontificis ductor.' He was no mere territorial feudatory, but was still an official of the Empire. His chief importance was, perhaps, derived from his strongholds on the Ciminian hills, but not his principal interest. It is doubtful whether he retained his Court in Rome after the middle of Cent. xiii, and he certainly had forfeited his fief on the Island of the Tiber. But he still in Dante's time and later retained the right of appointing local notaries and justices. Manfredi himself is found, on July 12, 1324, to invest Giovanni Andreutii Alberti de Viterbo with book, inkstand, and pen, 'auctoritate nostre prefettorie dignitatis.'

The Imperial Praefectus Urbis had exercised jurisdiction to the hundredth mile on every side of Rome; those of Vico were still nominally responsible for the security of the roads which from the north converged upon the capital, and for the prevention of unlicensed castles. A survival of the *cura annonae* existed in the present of rolls from the bakeries, of wine from the wine-stores, and of a sheep's head from the butchers; the memory of this all-important function was perpetuated in the monogram, a P with little rolls around it. (Manfredi's seal shows an eagle with a crown of roses in its claw; around the eagle are rolls.)

At the accession of Boniface VIII the office of Prefect is described as 'magnum sine viribus omen.' But there was much external magnificence. The Pope invested the Prefect with the purple mantle and the cup, the Emperor's delegate conferred on him the eagle and the sword. Each fourth Sunday of Lent he received from the Pope the golden rose. The dalmatic, with its broad purple stripe and the gold embroidered mantle, recalled the laticlave and the *toga praetexta* of Imperial days. The red slippers, tied round the calf by black laces, were replaced by the barbaric high-laced boots (*zanchas*), the one of purple, the other of cloth of gold. Of late Roman origin were, perhaps, the *infulae* which decked the high conical cap. The Prefect no longer drove in a small chariot, but rode a charger with purple trappings and golden bosses to its harness.

In Imperial Rome the supreme preoccupation of the Praefectus Urbis had been the personal security of the Emperor. The Popes had wrested the appointment both from Emperor and people. So now the Prefect of Vico would ride by the Pope's side in processions attended by his *judices*, or on Assumption Day ride before him with twelve torch-bearers. Yet, whenever the Emperor came to Rome, it seemed a point of honour that the Prefect should desert the Pope and again become the Emperor's representative and his guardian. This was the office assumed by the lords of Vico at the coronation of Henry VII and of Louis IV. (See Calisse, *I Prefetti di Vico*, in *Archiv. R. Soc. Rom. Stor. Pat.*, x. 1; Cristofori, *Memorie storiche dei Signori di Vico Prefetti di Roma*, in *Miscellanea storica viterbese*, iii. 1888; and Contelori, *De Praefecto Urbis*.)

Manfredi, Alberigo de'. [**Alberigo, Frate.**]

Manfredi, Tebaldello de'. [**Tebaldello.**]

Mangiadore, Pietro. [**Pietro Mangiadore.**]

Mangona, Conti di], the Alberti, Counts of Mangona, referred to, Inf. xxxii. 55–7. [**Alberti.**]

Manlius, Marcus Manlius Capitolinus, Consul B.C. 392; when Rome was taken by the Gauls under Brennus in 390, and the Romans were besieged in the Capitol, Manlius, aroused during a night attack by the cackling of the sacred geese, hastily collected a handful of men and drove back the enemy, who had just reached the summit of the hill; for this heroic deed he received the surname of Capitolinus.

D. mentions this incident, referring to Livy (v. 47) and quoting Virgil (*Aen.* viii. 652–6), Mon. ii. 4^{42-58} (cf. Conv. iv. 5^{160-4}). [**Galli** 2.]

Manto, daughter of Tiresias, a Theban prophetess, placed by D. among the Soothsayers in Bolgia 4 of Circle VIII of Hell (Malebolge), Inf. xx. 55; *quella*, *v.* 52; *questa*, *v.* 60; *vergine cruda*, *v.* 82; *colei*, *v.* 92 [**Indovini**]; by an oversight D. also includes *la figlia di Tiresia*, who can be none other than Manto, among those who Virgil says are together with himself in Limbo, Purg. xxii. 13 [**Limbo**].

Some commentators attempt to explain away this apparent inaccuracy by suggesting that the daughter of Tiresias mentioned by Virgil in this passage in conversation with Statius (in Purgatory) is not Manto, but her sister Daphne. This explanation, however, is untenable, since Virgil expressly includes the daughter of Tiresias he is speaking of among the persons mentioned by Statius in his *Thebais* and *Achilleis* ('delle genti tue,' Purg. xxii. 109), in which Manto is repeatedly named, but Daphne never. This is an unique instance of inaccuracy on D.'s part in a matter of this kind; the only explanation seems to be that he has in some way confused Manto, daughter of Tiresias, with Manto, daughter of Hercules. He has certainly fallen into some sort of confusion as to the identity of the two prophetesses of the same name, since he puts into Virgil's mouth an account of the founding of Mantua by Manto, daughter of Tiresias (Inf. xx. 55–99), which is totally inconsistent with Virgil's own account as given in the *Aeneid* (x. 198–200), where it is stated that

Mantua was founded by Ocnus, son of the river Tiber and of the prophetess Manto, and that it was so called by him after his mother's name :—

'Ocnus . . .
Fatidicae Mantus et Tusci filius amnis,
Qui muros matrisque dedit tibi, Mantua, nomen.'

D.'s account is that Manto, after the death of her father Tiresias, wandered for some time about the world (Inf. xx. 55–60), and at last came to Italy, where she fixed her abode in a swamp near where the Mincio falls into the Po (*vv.* 76–84); here, apart from the society of men, she pursued her vocation, and here she died (*vv.* 85–7); after her death the scattered inhabitants of the neighbourhood gathered to the spot and built a city which they called Mantua after her (*vv.* 88–93).

It may be noted that Servius, who perhaps was D.'s authority, says (in his commentary on *Aen.* x. 198–200) that Manto was the daughter of Tiresias and came to Italy after his death; he adds, however, that some say she was the daughter of Hercules.

St. Isidore in his *Origines* (XV. i. 59) says :—

'Manto Tiresiae filia post interitum Thebanorum dicitur delata in Italiam Mantuam condidisse.'

(See Moore, *Studies in Dante*, i. 173–5.) [**Mantova**].

Mantova, Mantua, town in S.E. extremity of Lombardy, situated between several small lakes formed by the Mincio, not many miles from its confluence with the Po, Inf. xx. 93; Purg. vi. 72; *Mantua*, V. E. i. 15^{9}; A. T. § 1^{2}.

The ancient Mantua was celebrated on account of its connexion with Virgil, who claimed it as his birthplace, although he was actually born in the neighbouring village of Andes, which has been identified with the modern Pietola. [**Virgilio.**]

Mantua is mentioned as the birthplace of Virgil in connexion with the story of its foundation by Manto after whom it was named (a story which D. puts into Virgil's mouth, and which is inconsistent with Virgil's own account as given in the *Aeneid*, x. 198–200), Inf. xx. 93; *là dove nacqu' io*, *v.* 56; *la città*, *v.* 91 [**Manto**]; Virgil mentions it again as his birthplace, Purg. vi. 72 (cf. Inf. xx. 56); and it is referred to (perhaps) in the same connexion as *villa Mantovana*, Purg. xviii. 83 [**Pietola**]; it is mentioned also as the native land of Sordello (who was born at Goito near Mantua), V. E. i. 15^{9}; and as the scene of the discussion as to the relative heights of land and sea, which led to D.'s disputation *De Aqua et Terra*, A. T. § 1^{2}.

Mantovano, Mantuan; Virgil, who claimed to be a Mantuan by birth, describes his parents as *Mantovani*, Inf. i. 69; Beatrice addresses V. as *anima cortese Mantovana*, Inf. ii. 58; Sordello addresses V. as *Mantovano*, Purg. vi. 74 [**Virgilio**]; D. speaks of Sordello (who was a native of Goito near Mantua) as *il Mantovan*, Purg. vii. 86 [**Sordello**]; Mantua (according to one interpretation) is spoken of as *villa Mantovana*, Purg. xviii. 83, where the meaning may be merely 'Mantuan village' [**Pietola**]; the poet Gotto of Mantua, *Gottus Mantuanus*, V. E. ii. 13^{28-7} [**Gottus**].

Mantua. [**Mantova.**]

Mantuanus. [**Mantovano.**]

Mantuanus, Gottus. [**Gottus.**]

Maomettani], Mahometans or Saracens; referred to by Cacciaguida (in the Heaven of Mars), in connexion with the Second Crusade (in which he lost his life), as *gente turpa*, Par. xv. 145; their religion, Islam, is referred to in connexion with their possession of the Holy Sepulchre, Par. xv. 142–4; they are spoken of as *Saracini*, Inf. xxvii. 87; Purg. xxiii. 103; Conv. ii. 9^{70}; *Saraceni*, Epist. v. 2; viii. 3. [**Saracini.**]

The Mahometans conquered Arabia, N. Africa, and part of Asia in Cent. vii; in Cent. viii they invaded Europe and conquered Spain, where they established the Caliphate of Cordova, which lasted from 756 to 1031, when it was broken up into smaller kingdoms, the last of which, that of Granada, endured until its subjugation by Ferdinand and Isabella in 1492. In France the Saracen invasion was arrested by their defeat at Tours by Charles Martel in 732.

The Mahometans are divided into several sects, the two most important being the Sunnites or the Orthodox, who recognized as Caliph Abu-Bekr, father-in-law of Mahomet, in preference to Omar and Ali, and the Shiites (Sectaries) or Fatimites, the followers of Ali, who married Fatima, the prophet's daughter. [**Alì**: **Maometto.**]

Maometto, Mahomet or Muhammad, founder of the Mahometan religion; born at Mecca circ. 570, proclaimed himself as prophet circ. 610, fled from Mecca to Medina, July 16 622 (this year of the flight, called the Hégira, being the first of the Mahometan era); in 630 he conquered Mecca, and was recognized as sovereign throughout the country between the Euphrates and the Red Sea; he died June 8, 632.

D. places Mahomet, together with his son-in-law Ali, among the sowers of discord in Bolgia 9 of Circle VIII of Hell (Malebolge), Inf. xxviii. 31, 62; *un*, *v.* 23. [**Scismatici.**]

As D. and Virgil look upon the tormented spirits in the ninth Bolgia, they catch sight of one who is split open down the whole length of his trunk (Inf. xxviii. 22–7); D. gazes upon him in wonderment, and presently he tears open his breast, and, addressing D., names himself as Mahomet (*vv.* 28–31); he then points out the spirit of Ali in front of him, 'cloven from the chin to the forelock' (*vv.* 32–

3), and informs D. that all those with him who are thus cloven were in their lifetime sowers of schism and scandal (*vv.* 34–6); after explaining that a devil inflicts these wounds upon them, and re-opens them as they heal each time the spirits pass before him (*vv.* 37–42), he asks D. who he is (*vv.* 43–5); V. replies that D. is yet alive, and has come to have full experience of Hell (*vv.* 46–51); on hearing this all the spirits stop and gaze upon D. in amazement (*vv.* 52–5); Mahomet then prophesies the fate of Fra Dolcino, after which he proceeds on his way (*vv.* 56–63). [**Alì**: **Dolcino, Fra.**]

Some think Mahomet is typified by the dragon, which fixes its tail into the bottom of the car in the mystical Procession in the Terrestrial Paradise, and draws part of it away, Purg. xxxii. 130–5. [**Processione.**]

D. mentions Mahomet, as the type of schism, in his *canzone* addressed to Florence, *Maometto cieco*, Canz. xviii. 72.

Marca Anconitana, the March of Ancona, former province of Italy, corresponding roughly with that now known as the Marches, bordering on the Adriatic, the N. limit of the coast-line being at Cattolica, the S. at the mouth of the river Tronto; on the left side of Italy if the Apennines be taken as the dividing line (from N. to S.), V. E. i. 10^{52}; its dialect distinct from those of the inhabitants of Calabria and Romagna, V. E. i. 10^{66-7}; the ugliest of the Italian dialects after that of the Romans, V. E. i. 11^{18-20}; rejected by D., with those of the Romans and Spoletans, as unworthy to be the Italian vulgar tongue, V. E. i. 11^{20-1}; the Apulian dialect affected by its barbarisms, and by those of the Romans and Trevisans, V. E. i. 12^{56-9}; the inhabitants of the March of Ancona coupled with those of the March of Treviso as *utriusque Marchiae viri*, V. E. i. 19^{19}; the March of Ancona referred to (by Jacopo del Cassero in Antepurgatory), as *quel paese Che siede tra Romagna e quel di Carlo* (i.e. the district between Romagna and the kingdom of Naples), Purg. v. 68–9. [**Anconitanei.**]

Marca Trivisiana, the March of Treviso, former province of Italy, comprising the greater part of the modern Venetia; it was bounded on the N. by the Tagliamento, on the S. by the Po, on the E. by the Gulf of Venice, and on the W. by the Adige; on the left side of Italy if the Apennines be taken as the dividing line (from N. to S.), V. E. i. 10^{51-2}; its inhabitants coupled with those of the March of Ancona as *utriusque Marchiae viri*, V. E. i. 19^{19}. The March of Treviso, together with Lombardy and Romagna, is referred to by Marco Lombardo (in Circle III of Purgatory) as *il paese ch' Adice e Po riga*, Purg. xvi. 115; Cunizza (in the Heaven of Venus) refers to the March itself (in a more confined sense) as *quella parte della terra prava Italica, che siede tra Rialto E le fontane di Brenta e di Piava* (i.e. the country which lies between the Piave on the N., the Brenta on the S., and Venice on the E.), Par. ix. 25–7; she refers to the peoples of the March (i.e. the inhabitants of Vicenza, Padua, Treviso, Feltro, and Belluno), as *la turba presente, Che Tagliamento e Adice richiude*, Par. ix. 43–4. [**Trivisiani.**]

Marcabò, castle in the territory of Ravenna near the mouths of the Po; built, according to Benvenuto, by the Venetians for the purpose of commanding the navigation of the river, so that all merchandise coming in from the sea might pass through their hands; he says it was destroyed by Ramberto da Polenta after the defeat of the Venetians at Ferrara in 1308.

Pier da Medicina (in Bolgia 9 of Circle VIII of Hell) mentions it as the E. extremity of the old Lombardy, which he describes as *lo dolce piano Che da Vercelli a Marcabò dichina*, Inf. xxviii. 74–5. [**Lombardia**: **Vercelli.**]

Marcello, Marcellus, Roman Consul, and determined opponent of Julius Caesar; D. in his apostrophe to Italy says that the Italian cities are full of tyrants, and that every villager who takes part in politics thinks himself another Marcellus (i.e. opponent of the Empire), Purg. vi. 124–6.

There were three Consuls of the name of Marcellus who were opponents of Caesar, viz. M. Claudius Marcellus, Consul B.C. 51, who was pardoned by Caesar (B.C. 46) on the intercession of the Senate, and was afterwards murdered by one of his own attendants in Greece; Caius Claudius Marcellus, brother of Marcus, Consul B.C. 49, when the civil war broke out; and C. Claudius Marcellus, first-cousin of the preceding, Consul B.C. 50. It is doubtful to which of these three D. refers, but it is most probably to the first, the 'Marcellus loquax' of Lucan (*Phars.* i. 313), who mentions him, together with Cato and Pompey, as among Caesar's bitterest enemies. This is the opinion of most of the old commentators; e.g. Benvenuto says:—

'Loquitur de Marcello illo consule qui fuit audacissimus Pompeianus infestus semper Caesari, qui judicavit ipsum hostem, ut patet apud Suetonium libro i; contra quem dicit Caesar, ut Lucanus scribit: Marcellusque loquax et nomina vana Catonis. Vult ergo poeta dicere tacite, quod sicut olim Marcellus ex magna affectione praesumpsit et insurrexit contra Caesarem primum imperatorem, ita hodie omnis castellanus et villanus praesumit et insurgit contra imperatorem.'

Butler remarks:—

'It is curious, as showing how the conception of the Empire was changed, to observe that D. likens the man of low birth who gets a reputation by attacking the nobles, to the very men who

defended the nobles in former times against the democratic party and Caesar.'

For *un Marcel* some of the old editions read *un Metel*.

Marchese [1], Azzo VIII, Marquis of Este; referred to as *il Marchese*, Inf. xviii. 56; *Azzo Marchio*, V. E. i. 12^{38-9}; *Marchio Estensis*, V. E. ii. 6^{42}. [**Azzo da Esti.**]

Marchese [2], William VII (or V), Marquis of Montferrat; referred to by Sordello (in Antepurgatory) as *Guglielmo Marchese*, Purg. vii. 134. [**Guglielmo** [3]: **Monferrato.**]

Marchese [3], Boniface II, Marquis of Montferrat; referred to as *il buono Marchese di Monferrato*, Conv. iv. 11^{126-7}. [**Monferrato.**]

Marchese [4], Messer Marchese, gentleman of Forlì, placed by D. among the Gluttonous in Circle VI of Purgatory, Purg. xxiv. 31 [**Golosi**]. D. refers (*vv.* 32–3) to his having been an insatiable wine-bibber during his lifetime; in illustration of which the old commentators relate a story of him, how one day he sent for his cellarer, and asked him what people said of him in the city, to which the cellarer replied, 'Master, everybody says that you do nothing but drink,' whereupon Messer Marchese rejoined with a smile, 'Why don't they say that I am always thirsty?'

Messer Marchese, who was Podestà of Faenza in 1296, appears to have been a member of the Argogliosi family; though some of the old commentators say he belonged to the Ordelaffi.

Marchese di Monferrato, Boniface II, Marquis of Montferrat (1192–1207), Conv. iv. 11^{126-7}; William Longsword, Marquis of Montferrat (1254–1292), Purg. vii. 136; John I, Marquis of Montferrat (1292–1305), V. E. i. 12^{38}. [**Monferrato.**]

Marchia Anconitana, the March of Ancona, V. E. i. 11^{18}, 19^{19}. [**Marca Anconitana.**]

Marchia, Januensis, the Genoese March, V. E. i. 10^{51}. [**Genovese.**]

Marchia Trivisiana, the March of Treviso, V. E. i. 10^{54}, 19^{19}. [**Marca Trivisiana.**]

Marchiani, inhabitants of the March of Ancona, V. E. i. 12^{58}; their near vicinity to the Apulians perhaps accounts for the harshness of the dialect of the latter, V. E. i. 12^{56-9}; coupled with the inhabitants of the March of Treviso as *utriusque Marchiae viri*, V. E. i. 19^{19}; their best writers, like those of Sicily, Apulia, Tuscany, Romagna, and Lombardy, wrote in the Italian vulgar tongue, V. E. i. 19^{16-19}. [**Anconitanei: Trivisiani.**]

Marchio [1], Azzo VIII, Marquis of Este, referred to as *Azzo Marchio*, V. E. i. 12^{38-9}; *Marchio Estensis*, V. E. ii. 6^{42}. [**Azzo da Esti.**]

Marchio [2], John I, Marquis of Montferrat, referred to as *Johannes Marchio*, V. E. i. 12^{38-9}. [**Johannes** [3].]

Marco [1], St. Mark the Evangelist, Conv. iv. 22^{148-9}; *Marcus*, Mon. iii. 9^{98}; his Gospel is quoted, V. N. § 23^{55-6} (*Mark* xi. 10); Conv. iv. 22^{148-59} (*Mark* xvi. 1; xvi. 6–7); referred to, Mon. iii. 9^{97-8} (ref. to *Mark* xiv. 29).—In the mystical Procession in the Terrestrial Paradise the Gospel of St. Mark is represented (according to the most probable interpretation) by one of the four beasts (*quattro animali*), Purg. xxix. 92. [**Processione.**]

Marco [2], Marco Lombardo, Purg. xvi. 130. [**Marco Lombardo.**]

Marco Lombardo, Lombard (or Venetian) gentleman, placed by D. among the Wrathful in Circle III of Purgatory, Purg. xvi. 46; *Marco*, *v.* 130; *lui*, *v.* 52 [**Iracondi**]. As D. and Virgil advance through the thick smoke in the Circle of the Wrathful they hear voices, and D. asks V. if they are the voices of spirits, to which V. replies in the affirmative (Purg. xvi. 16–24); one of the voices (that of Marco Lombardo) asks D. and V. who they are, and D. at V.'s bidding addresses the spirit, telling him that he is alive and on his way upward, and asking who he is, and whether they are on the right road (*vv.* 25–45); the spirit replies, saying that he was a Lombard, and was called Marco, then, after telling D. that they are going the right way, he begs D. to pray for him (*vv.* 46–51); D. promises to do so, and then expresses to M. his doubt as to the cause of the present corruption of the world, and asks for an explanation (*vv.* 52–63); M. thereupon proceeds to discourse at length on the free-will and responsibility of man, and on the need for two governments, the spiritual and temporal, by the confounding of which great evils have befallen the world (*vv.* 64–114); he points to Lombardy as an example of the prevailing corruption, excepting three individuals by name from the general condemnation, viz. Currado da Palazzo, Gherardo da Cammino, and Guido da Castello (*vv.* 115–29); D. declares himself satisfied, and then asks who is the Gherardo M. had spoken of (*vv.* 130–35); M. expresses surprise that D. should not know of him, but declines to give further information beyond referring to Gherardo's daughter Gaia (*vv.* 136–40); he then takes leave of D. and turns back (*vv.* 141–45) [**Gaia**].

The commentators differ as to the meaning of 'Lombardo' as applied to Marco. The most natural inference is that he was so called because he was a native of Lombardy or of Lombard extraction; thus Benvenuto says:—

[1] Nota quod iste denominat se a gente, quia fuit de Lombardia inferiori, quae dicitur Marchia Tarvisiana; vel dic et melius, quod denominatus est Lombardus, quia familiariter conversabatur

cum dominis Lombardiae tempore suo, inter quos tractabat saepe concordias, paces, affinitates, et confoederationes.'

It seems to be agreed that he was at any rate domiciled at Venice ('fuit quidam miles curialis de nobili civitate Venetiarum,' says Benvenuto); and some commentators assert that he belonged to the Lombardi of Venice, and that 'Lombardo' consequently was his family name; thus Vellutello:—

'È da intendere che non Lombardo per nazione, ma per cognome, ancor che Lombardo, e gentiluomo Veneziano fosse . . . Atteso che di questa famiglia da Ca' Lombardo oggi ancora ne sono molti a Vinegia.'

In the *Cento Novelle Antiche* he is, on the other hand, described as 'Marco lombardo,' i.e. Marco of Lombardy (Nov. lxxii, ed. Biagi). In the Ottimo Comento it is stated that he frequented Paris, and that he was called Lombardo, 'alla guisa francesca parlando,' in which case the name would simply mean 'Marco the Italian.' [**Lombardo**[1].]

Several stories are told of Marco. Benvenuto relates, as an indication of his temperament, how, when he had been taken prisoner and a ransom was demanded, he applied to Riccardo da Cammino for the required sum, and how, on learning that Riccardo was raising contributions from the Lombard nobles, he declared he would sooner die in prison than be under such obligations, whereupon Riccardo, abashed, paid the whole sum himself:—

'Iste Marcus fuit vir nobilis animi, clarae virtutis, sed facilis irae et indignantis naturae. Audivi autem nobilem indignationem de homine isto, qualis reperitur in nobilibus ingeniis. Nam cum semel esset captus, et imposita sibi immensa tallia ultra posse, misit per nuntium suum ad dominum Rizardum de Camino, tunc dominum Tarvisii, rogans suppliciter, quod non permitteret eum mori in angustia carcerali. Qui misertus indignae sorti amici, statim scripsit multis dominis lombardis, in quorum curiis Marcus erat solitus conversari, quod deberent conferre redemptioni ejus liberaliter. Quo audito Marcus magnanimiter indignatus, remisit continuo nuntium ad dominum Rizardum, dicens quod volebat potius mori in captivitate quam esse servus tot et tantorum. Tunc dominus Rizardus pudore confusus, damnans vilitatem suam, solvit de propria pecunia summam, et liberavit Marcum.'

Buti makes special mention of his liberality:

'Fu omo molto saputo et ebbe molto le virtù politiche e fu cortesissimo, donando ai nobili poveri omini cioè che lui guadagnava, e guadagnava molto, però ch' era omo di corte, e per la virtù sua era molto amato e donatoli molto dai signori; e come elli dava a chi avea bisogno, così prestava a chi lo richiedeva. Unde venendo a morte et avendo molto a ricevere, fece testamento, e fra li altri indizi fece questo, cioè che chiunqua avesse del suo tenesse, e nessuno fusse tenuto a rendere, dicendo: Chi à si tenga.'

Villani tells a story of how Marco foretold his misfortunes to Count Ugolino, who was then at the height of his power and prosperity:—

'Avvenne al conte Ugolino quello che di poco dinanzi gli avea profetato uno savio e valente uomo di corte, chiamato Marco Lombardo; che quando il conte fu al tutto chiamato signore di Pisa, e quando era in maggiore stato e felicità, fece per lo giorno di sua natività una ricca festa, ov' ebbe i figliuoli, e' nipoti, e tutto suo lignaggio e parenti uomini e donne, con grande pompa di vestimenti e d'arredi, e apparecchiamento di ricca festa. Il conte prese il detto Marco, e vennegli mostrando tutta sua grandezza e potenzia, e apparecchiamento della detta festa; e ciò fatto, il domandò: Marco, che te ne pare? Il savio gli rispuose subito, e disse: Voi setę meglio apparecchiato a ricevere la mala meccianza, che barone d'Italia. E il conte, temendo della parola di Marco, disse: Perchè? E Marco rispuose: Perchè non vi falla altro che l'ira d'Iddio. E certo l'ira di Dio tosto gli sopravvenne.' (vii. 121.)

Marcum, Evangelium secundum. [**Marco**[1].]

Marcus, St. Mark the Evangelist, Mon. iii. 9[98]. [**Marco**[1].]

Mardocheo, Mordecai (in Vulg. Mardochaeus), the Jew, the 'nursing father' of Esther; D. in a vision sees him, together with Esther and Ahasuerus, witnessing the death of Haman, Purg. xvii. 29. [**Amano.**]

D. describes Mordecai as 'the Just' ('il giusto Mardocheo Che fu al dire ed al far così intero'), an appellation by which he is continually designated in the Targum on the Book of Esther, although the expression is not used of him in the biblical text. The same epithet is applied to him in the Prologue to the Wycliffite versions of Esther:—

'This book of Hester, the queen, makith mynde of the riȝtful Mardochee, and of the wickidde man Aman.'

Mare Adriano, the Adriatic Sea, Conv. iv. 13[121]; *Adriaticum mare*, V. E. i. 8[56], 10[49]; *Adria*, Ecl. ii. 68; referred to as *la marina*, Inf. v. 98; Purg. xiv. 92; *il mare*, Par. viii. 63; the coast (near Ravenna), *lito Adriano*, Par. xxi. 123 [**Adriano**[1]]; receives the waters of the Po, Inf. v. 98 [**Po**]; and of the Tronto, Par. viii. 63 [**Tronto**]; the E. boundary of Romagna, Purg. xiv. 92 [**Romagna**]; crossed by Caesar in the boat of the fisherman Amyclas, Conv. iv. 13[119-21] [**Amiclas**: **Cesare**[1]]; the E. limit of the Italian language, V. E. i. 8[53-7] [***Italica Lingua***]; receives the discharge of all the rivers on the left side (looking S.) of Italy, V. E. i. 10[48-9].

Mare Adriaticum. [**Mare Adriano.**]

Mare Anglicum, the English Channel; one of the limits of the *langue d'oïl*, V. E. i. 8[61]. [***Lingua Oil.***]

Mare Germanico], the North Sea; alluded to as *il mare*, in connexion with the embankments against its encroachments on the Flemish coast, Inf. xv. 6; receives the waters of the Elbe, Purg. vii. 99.

Mare Mediterraneo], the Mediterranean Sea; alluded to as *il mare*, Inf. xiv. 94 [**Creta**]; Inf. xxvi. 100, 105 [**Ulisse**]; Inf. xxx. 19 [**Polidoro**]; Par. viii. 63 [**Verde**]; *La maggior valle in che l'acqua si spanda . . . Fuor di quel mar che la terra inghirlanda* (i. e. the largest expanse of water with the exception of the great Ocean), Par. ix. 82–4 [**Oceano**]; its extent from E. to W. indicated as the domain of Neptune, *Tra l'isola di Cipri e di Maiolica*, Inf. xxviii. 82 [**Neptuno**].

Mare Oceano, the Ocean, the waters of which, according to the old belief, encircled the whole Earth, Conv. iii. 5^{118}; alluded to by the troubadour Folquet (in the Heaven of Venus) as *quel mar che la terra inghirlanda*, Par. ix. 84. [**Oceano.**]

Mare Rosso, the Red Sea; *ciò che di sopra il mar rosso ee*, i. e. Arabia, Inf. xxiv. 90 [**Arabia**]; referred to, in connexion with the passage of the Israelites, as *il mare*, Purg. xviii. 134; Par. xxii. 95 [**Ebrei**]; the coast (i. e. the furthest shores of Egypt), *il lito rubro*, Par. vi. 79 (*Aen.* viii. 686) [**Aquila** 1].

Mare Tyrrenum. [**Tyrrenum Mare.**]

Mare di Tiberiade], the Sea of Tiberias (*John* vi. 1) or Sea of Galilee (*Matt.* iv. 18; *Mark* vii. 31; *John* vi. 1); alluded to by Beatrice (in the Heaven of Fixed Stars) as *lo mare*, in connexion with Christ's walking on the water and St. Peter's attempt to join Him (*Matt.* xiv. 22–31), Par. xxiv. 39. [**Pietro** 1.]

Maremma, the wild marshy district along the coast of Tuscany, which from its low situation and want of drainage was infested with malaria and notoriously unhealthy.

D. mentions it in connexion with the snakes which harboured there, Inf. xxv. 19; its unhealthiness, Inf. xxix. 48; the imprisonment and death of Pia in the Sienese Maremma, Purg. v. 134 [**Pia**]; included in the jurisdiction of the Bishop of Ostia as papal legate, *Maritima*, Epist. i. *tit.* [**Nicholaus**]; the Tuscan Maremma, together with part of the Campagna of Rome, is alluded to as the district, *tra Cecina e Corneto*, Inf. xiii. 9 [**Cecina**].

Margherita, Margaret, eldest daughter of Raymond Berenger IV, Count of Provence; she was married (in 1234) to Louis IX (St. Louis), King of France, whose younger brother, Charles of Anjou, afterwards King of Sicily and Naples, married (in 1246) her youngest sister, Beatrice. The two sisters are mentioned together by Sordello (in Antepurgatory) in connexion with their husbands, who he says were as inferior to Peter III of Aragon as Charles II of Anjou was to his father, Charles I, Purg. vii. 128 [**Beatrice** 2]. Some commentators, thinking that D. could not have meant to depreciate St. Louis, identify the Margaret here mentioned, not with the daughter of Raymond Berenger, and wife of St. Louis, but with the daughter of Eude, Duke of Burgundy, the second wife of Charles of Anjou; the meaning in that case would be that Charles I, husband of Beatrice and Margaret, was as inferior to Peter III as Charles II was to his father Charles I [**Carlo** 1: **Carlo** 2: **Luigi** 2: **Pietro** 3].

Margaret is referred to by the Emperor Justinian (in the Heaven of Mercury) as one of the four daughters of Raymond Berenger IV, each of whom became a Queen, Par. vi. 133–4. [**Beringhieri, Ramondo: Table xi.**]

Maria 1, the Virgin Mary, mother of our Lord, Purg. iii. 39; v. 101; viii. 37; x. 50; xiii. 50; xviii. 100; xx. 19; xxii. 142; xxxiii. 6; Par. iii. 122; iv. 30; xi. 71; xiv. 36; xv. 133; xxiii. 111, 126, 137; xxxii. 4, 95, 107, 113; V. N. § 29^{9}; Conv. ii. $6^{13, 24}$; iv. $5^{42, 54}$; Son. xviii. 4; *Maria Vergine*, Conv. ii. 6^{13}; *Vergine*, Par. xiii. 84; *Vergine Madre*, Par. xxxiii. 1; *Virgo Mater*, Mon. ii. 12^{44}; Epist. viii. 2; *Augusta*, Par. xxxii. 119; *Regina*, Purg. vii. 82; Par. xxxi. 116; xxxii. 104; xxxiii. 34; *Regina caeli*, Par. xxiii. 128; *Regina del cielo*, Par. xxxi. 100; *Regina della gloria*, V. N. § 5^{3}; *Reina benedetta*, V. N. § 29^{8-9}; *Donna del cielo*, Par. xxiii. 106; xxxii. 29; *nostra Donna*, Par. xxi. 123; referred to also as *donna gentile*, Inf. ii. 94; *donna*, Purg. xv. 88; xxvi. 59; Par. xxxiii. 13; *Quella Che ad aprir l'alto amor volse la chiave*, Purg. x. 41–2; *unica sposa Dello Spirito Santo*, Purg. xx. 97–8; *la rosa in che il Verbo Divino Carne si fece*, Par. xxiii. 73–4; *il bel fior*, Par. xxiii. 88; *viva stella*, Par. xxiii. 92; *bel zaffiro*, Par. xxiii. 101; *il ventre Che fu albergo del nostro disiro*, Par. xxiii. 104–5; *coronata fiamma*, Par. xxiii. 119; *luce*, Par. xxv. 128; *pacifica oriafiamma*, Par. xxxi. 127; *bellezza*, Par. xxxi. 134; *la faccia che a Cristo Più si somiglia*, Par. xxxii. 85–6; *figlia (d'Anna)*, Par. xxxii. 134; Conv. ii. 6^{14}; *meridiana face Di caritate*, Par. xxxiii. 10–11; *di speranza fontana vivace*, Par. xxxiii. 12; *occhi da Dio diletti e venerati*, Par. xxxiii. 40; *figlia di Giovacchino e d'Anna*, Conv. ii. 6^{14}; *giovinetta donzella*, Conv. ii. 6^{24}; *la baldezza e l'onore dell' umana generazione*, Conv. iv. 5^{41-2}.

The Virgin Mary belonged to the house of David, Conv. iv. 5^{40-2}; was the daughter of St. Anne, Par. xxxii. 134; Conv. ii. 6^{14}; and of Joachim, Conv. ii. 6^{14} [**Anna** 1: **Gioacchino** 2]; thirteen years old at the time of the Annunciation, Conv. ii. 6^{24-5}; the bride of

the Holy Spirit (*Matt.* i. 20), Purg. xx. 97–8; the mother of our Lord, Purg. iii. 39; xx. 19–24; Par. xxiii. 104–5, 136–7; xxxii. 4; xxxiii. 1; Conv. ii. 6^{13}; iv. 5^{34}; Mon. ii. 12^{43-4}; man's intercessor with Christ, Purg. x. 41–2; Par. xxiii. 88; xxxii. 148; invoked by women in travail, Purg. xx. 19–21; Par. xv. 133; in *D. C.* she is symbolized by the rose, Par. xxiii. 73, 88; her place in Paradise, Purg. viii. 37; Par. iv. 30; xxiii. 73–119; xxv. 128; xxxi. 127, 134; xxxii. 85–120; Son. xviii. 4; invoked, by Buonconte at the moment of his death, Purg. v. 101 [**Buonconte**]; by the spirits in Antepurgatory, Purg. vii. 82; by the spirits of the Envious, Purg. xiii. 50 [**Invidiosi**]; by D. in his daily and nightly prayers, Par. xxiii. 88; by the spirits in the Heaven of Fixed Stars, Par. xxiii. 128; by St. Bernard in the Empyrean, Par. xxxii. 148; xxxiii. 1–39 [**Bernardo** [2]]; the abode of the angels spoken of as *il grembo di Maria*, Purg. viii. 37.

The following incidents in the life of the Virgin Mary are referred to:—the Annunciation, Purg. x. 41–50; xxv. 128; Par. iii. 122; xiv. 36; xxxii. 95, 112–14; Conv. ii. 6^{23-5} [**Gabriello**]; her visit to her 'cousin' Elisabeth, the mother of John the Baptist (*Luke* i. 39), Purg. xviii. 100; Elisabeth's salutation of her (*Luke* i. 42), Purg. xxix. 85–7 [**Elisabetta**]; her journey with Joseph to Bethlehem 'to be taxed' (*Luke* ii. 4–7), Mon. ii. 12^{41-6}; the Nativity of Christ, Purg. xx. 22–4; Mon. ii. 12^{43-4}; her finding of Christ in the Temple (*Luke* ii. 46–9), Purg. xv. 88–92; her presence at the marriage-feast at Cana (*John* ii. 1–10), Purg. xiii. 29; xxii. 142–4; at the Crucifixion (*John* xix. 25–7), Purg. xxxiii. 6; Par. xi. 71–2; xxv. 113–14 [**Giovanni** [2]]; her Assumption into Heaven, Par. xxv. 128.

In the *Inferno* D. avoids the mention of the name of the Virgin, as he does that of Christ; in Virgil's account of how he was sent to D.'s aid it is related that the Virgin, who is referred to as 'donna gentil' (Inf. ii. 94), dispatched St. Lucia to Beatrice, who in her turn dispatched Virgil to rescue D. from his 'impedimento,' Inf. ii. 52–120.

In the *Purgatorio* the Virgin plays an important part, an episode from her life being introduced in each of the seven Circles as an example to those who are purging the various deadly sins; thus in the Circle of the Proud she figures as an example of Humility, the scene of the Annunciation, with the Virgin represented as saying 'Ecce Ancilla Dei' (*Luke* i. 38), being among the marble sculptures on the wall, Purg. x. 34–44 [**Superbi**]; in the Circle of the Envious she is introduced as an example of Love, her words 'Vinum non habent' (*John* ii. 3), recalling her loving care for the unprovided guests at the marriage-feast at Cana, being chanted by the voices of unseen spirits, Purg. xiii. 28–30 [**Invidiosi**]; in the Circle of the Wrathful she is introduced as an example of Meekness, the scene of her finding Christ in the Temple (*Luke* ii. 46–8) being shown to D. in a vision, Purg. xv. 85–92 [**Iracondi**]; in the Circle of the Slothful she is introduced as an example of Activity, her haste to visit her 'cousin' Elisabeth (*Luke* i. 39) being recalled by the spirits as they run to and fro, Purg. xviii. 99–100 [**Accidiosi**]; in the Circle of the Avaricious she is introduced as an example of Poverty, the nativity of Christ in a manger (*Luke* ii. 7) being recalled by one of the spirits, Purg. xx. 19–24 [**Avari**]; in the Circle of the Gluttonous she is introduced as an example of Temperance, her thought for the wants of others, and not for her own gratification, at the marriage-feast at Cana (*John* ii. 3) being recalled by a hidden voice, Purg. xxii. 140–4 [**Golosi**]; in the Circle of the Lustful she is introduced as an example of Chastity, her words to the angel Gabriel, 'Virum non cognosco' (*Luke* i. 34), being proclaimed by the spirits as they pass through the purging flames, Purg. xxv. 127–8 [**Lussuriosi**].

Perez quotes the following passage from St. Bonaventura, whence D. seems to have derived the idea of representing the Virgin as the type of the several virtues opposed to the seven deadly sins:—

'Ipsa est Maria quae et omni vitio caruit, et omni virtute claruit. Ipsa est Maria quae a septem vitiis capitalibus fuit immunissima. Maria enim contra *superbiam* fuit profundissima per *humilitatem*; contra *invidiam* affectuosissima per *charitatem*; contra *iram* mansuetissima per *lenitatem*; contra *accidiam* indefessissima per *sedulitatem*; Maria contra *avaritiam* tenuissima per *paupertatem*; Maria contra *gulam* temperatissima per *sobrietatem*; Maria contra *luxuriam* castissima per *virginitatem* fuit. Haec omnia ex illis scripturis intelligere possumus, in quibus nomen Mariae expressum invenimus.' (*Speculum Mariae Virginis*, Lect. iv.)

St. Bernard points out to D. the Virgin Mary's seat in the Celestial Rose, her place being on the highest tier, at the point where the light is most dazzling (Par. xxxi. 122–9) [**Rosa**]; around her hover more than a thousand angels of various orders (*vv.* 130–2); before her, with his wings spread out, stands the archangel Gabriel (Par. xxxii. 94–6) [**Gabriello**]; at her feet is seated Eve, who caused the wound which she healed (Par. xxxii. 4–6) [**Eva**]; on her left sit Adam and Moses, on her right St. Peter and St. John the Evangelist (*vv.* 121–32); opposite to her, on the same tier, sits St. John the Baptist (*vv.* 28–33), on his right, and opposite to St. Peter, being St. Anne, the mother of the Virgin, with her eyes steadfastly fixed upon her daughter (*vv.* 133–5) [**Anna** [1]].

In the Heaven of Fixed Stars Beatrice shows D. Christ in glory, surrounded by count-

less spirits in the form of lights of dazzling brilliancy (Par. xxiii. 19–33); among these appears a greater light, that of the Virgin Mary, around whom circles chanting the archangel Gabriel, in the form of a garland of flame (*vv.* 88–110); when the archangel has ceased all the other spirits take up the chant, singing the name of Mary (*vv.* 110–11); the Virgin then mounts up to the Empyrean, following Christ (*vv.* 118–20), while the spirits remain below in adoration (*vv.* 121–9). [**Cielo Stellato.**]

In the Empyrean St. Bernard shows D. the Celestial Rose, and the Virgin seated in her place (Par. xxx. 97–xxxii. 150) (*see above*); he bids D. look upon 'the face which most resembles Christ,' viz. that of the Virgin (Par. xxxii. 85–6), to whom he then addresses a prayer for aid on behalf of D. (Par. xxxiii. 1–39); while St. B. is praying to her the Virgin fixes her eyes benignly upon him, and then turns them to the Eternal Light of God (*vv.* 40–5), while D. with renewed sight gazes upon the vision of the Trinity (*vv.* 46–120). [**Bernardo**[2]: **Cielo Empireo.**]

D. refers to the legend of the Assumption of the Virgin, Par. xxv. 127–8, where St. John (in the Heaven of Fixed Stars) tells D. that only two beings ascended into heaven with both their earthly and heavenly bodies, viz. (according to the majority of the commentators) Christ and the Virgin. Some, not admitting that D. could have ignored Enoch (*Heb.* xi. 5) and Elijah, think that the reference is to them; but the expression 'le due luci che saliro' (*v.* 128) seems plainly to point to the description given previously (Par. xxiii. 118–20) of the ascent of Christ and the Virgin to the Empyrean.

Pietro di Dante quotes St. Augustine:—

'Sanctissimum corpus de quo Christus carnem assumpsit vermibus traditum esse consentire non valeo dicere, sed in caelo esse pium est dicere.'

The legend of the Assumption is first found, apparently, in a passage (now recognized to be an interpolation) of the Chronicle of Eusebius (Cent. iv), which states that 'in the year A.D. 48 Mary the Virgin was taken up into heaven, as some wrote that had it revealed to them.' The doctrine was finally ratified formally by both the Roman and Greek Churches.

Maria[2], Mary of Bethany, sister of Martha and Lazarus (*John* xi. 1); D. mentions her as a type of the contemplative life, and refers to St. Luke's account (x. 38–42) of the entertainment of Christ by her and Martha, Conv. iv. 17^{94-115}. [**Marta.**]

Maria[3], Mary, a Jewess, who, according to Josephus, during the siege of Jerusalem by Titus was driven by famine to kill and eat her own infant son. D. mentions her in connexion with the capture of Jerusalem, of which he is reminded by the emaciated appearance of those who are being purged of gluttony in Circle VI of Purgatory, Purg. xxiii. 29–30. [**Golosi.**]

The story is told, on the authority of Josephus, by John of Salisbury in the *Polycraticus* (ii. 6) and by Vincent of Beauvais in the *Speculum Historiale* (x. 5). Benvenuto's account, which is evidently condensed from one of these, is as follows:—

'Mulier quaedam, nobilis genere et divitiis, nomine Maria inventa est in alia multitudine quae confluxerat ad urbem tempore obsidionis . . . cujus facultates tyranni primo invaserant, deinde per momenta satellites latronum reliquias rapiebant, propter quod mulier indignatione et insania accensa saepe illos provocabat maledictis ad interficiendum se; sed cum nullus vel ira vel miseria mactaret illam, nec aliqua via posset quaerere victum, fame et ira, pessimis consultoribus, instigantibus, armatur contra jura naturae. Nam assumpto infantulo quem lactabat dicere coepit: infelicis matris infelicior fili, in bello, fame, rapina latronum cui te reservabo? nam si vita sperari possit, jugo romanae servitutis servamur; sed jam nunc ipsam servitutem fames praevenit, et praedones pejores fame et servitute nos premunt; veni, ergo, mi fili, esto matri cibus, praedonibus furor, saeculis fabula, quae sola deficiebat miseriis judaeorum. Et cum haec dixisset, simul filium jugulavit, et medium assavit, et reliquum reservavit. Et ecce praedones incitati odore carnis, mortem minantes nisi cibum quem senserant daret. Tunc illa infuriata dixit: certe partem optimam reservavi; et continuo detexit membra infantis; sed illi quamvis crudeles territi sunt nimis, nec potuerunt facere verbum, vincente naturali pietate. Illa vero vultu crudeli ferocior latronibus, dixit: filius meus est, meus partus, meum peccatum, comedite; nam et ego prior comedi quae genui; nolite fieri misericordiores matre, aut foemina molliores. Illi trementes recesserunt, hunc solum miserae matri relinquentes cibum.'

Maria[4], name given by D. to an imaginary city, which he places at the N. Pole of the Earth, exactly at the antipodes of another, called *Lucia*, at the S. Pole, Conv. iii. 5^{80-184}. [**Lucia**[2].]

Maria Jacobi. [**Jacobi, Maria.**]

Maria Maddalena. [**Maddalena, Maria.**]

Maria Salome, name by which D., perhaps by a misconception, describes the woman mentioned by St. Mark (xvi. 1) as having accompanied Mary Magdalene and Mary the mother of James to the tomb of our Lord, Conv. iv. 22^{130-1}. [**Maddalena, Maria.**]

In the Vulgate (as well as in A.V.) the woman in question is called Salome, the three being spoken of as 'Maria Magdalene, et Maria Jacobi, et Salome.' Salome, who was the wife of Zebedee (*Matt.* xxvii. 56), and, according to some, the sister of Mary, the mother of our Lord (*John* xix. 25), was also one of the three women who were present at the Crucifixion (*Mark* xv. 40). [**Salome.**]

According to Brunetto Latino 'Maria Salome' was the name of the daughter of Anne (mother of the Virgin) by her third husband Salome; he says Anne had three husbands, by each of whom she had a daughter Mary:—

'De Anne la feme Joachim, nasqui Marie la mere Jhesu Crist. Et quant Joachins fu deviez, ele se maria à Cleophas; de celui Cleophas et de Anna nasqui l'autre Marie, qui fu feme Alphei, de cui nasqui Jaques Alphei et Joseph. Por ce l'apele l'Escripture Jaques Alphei, ce est à dire fil Alphei; et sa mere est apelée Marie de Jaque, porce que ele fu sa mere, autressi est ele apelée la mere de Joseph. Et tout ce avient par la diversité des evangiles. Quant Cleophas fu mors, Anna fu mariée à Salomé, de cui nasqui l'autre Marie la feme Zebedei, de cui nasqui Jehans l'evangelistes et Jaques ses freres; por ce est ele apelée Marie Salomé por son pere, autressi est ele apelée mere des fils Zebedei, por les diversitez des evangiles. Et ainsi veez vos que Anne ot .iij. maris, et de chascun ot une Marie. Et ainsi furent .iij. Maries, dont la premiere fu mere Jhesu Crist; la seconde fu mere Jaque et Joseph; la tierce fu mere de l'autre Jaque et de Jehan l'evangeliste.' (*Trésor*, i. 64.)

Maria di Brabante. [**Brabante.**]

Maritima. [**Maremma.**]

Maro, Publius Virgilius Maro, the poet Virgil; his Eclogue on the return of the Golden Age ('Jam redit et Virgo, redeunt Saturnia regna,' *Ecl.* iv. 6) referred to, Epist. vii. 1. [**Virgilio.**]

Marrocco. [**Morrocco.**]

Marsia, Marsyas, a satyr of Phrygia, who, having found a flute which Minerva had thrown away in disgust because it distorted her features, discovered that it emitted of its own accord the most beautiful strains. Elated with his discovery he was rash enough to challenge Apollo to a musical contest, the conditions of which were that the victor should do what he pleased with his vanquished rival. The trial took place before the Muses as umpires, Apollo playing on the cithara, Marsyas on the flute. The decision being given in favour of the god, Apollo, to punish Marsyas for his presumption, bound him to a tree and flayed him alive.

D. mentions M. in connexion with this incident in his invocation to Apollo, whom he prays to inspire him to sing as sweetly as the god played when he vanquished the satyr, Par. i. 19–21.

The story of Apollo and Marsyas is told by Ovid in the *Fasti* (vi. 697–708), and with more detail in the *Metamorphoses*, whence doubtless D. took it:—

'Satyri reminiscitur alter,
Quem Tritoniaca Latous arundine victum
Affecit poena. "Quid me mihi detrahis?" inquit,
"A! piget, a! non est," clamabat, "tibia tanti."
Clamanti cutis est summos direpta per artus,
Nec quicquam nisi vulnus erat; cruor undique manat,
Detectique patent nervi, trepidaeque sine ulla
Pelle micant venae; salientia viscera possis,
Et perlucentes numerare in pectore fibras.' (vi. 383–91.)

Marsiglia. [**Marsilia.**]

Marsilia, Marseilles (the Roman Massilia), city in S. of France on the Mediterranean, capital of the modern Department of Bouches-du-Rhône. In the civil war between Caesar and Pompey (B.C. 49) it espoused the cause of the latter, but after a protracted siege, in which it lost its fleet, it was obliged to submit to Caesar, who commenced the operations against it, and then proceeded to Spain, leaving Brutus to complete its reduction.

D. mentions it in connexion with Caesar's campaign, Purg. xviii. 101–2 [**Ilerda**]; it was the birthplace of the troubadour Folquet, who is hence called *Folquetus de Marsilia*, V. E. ii. 6[58]; Folquet (in the Heaven of Venus) describes the situation of Marseilles as being almost on the same meridian as Bougie in N. Africa, and alludes to the defeat of the Pompeians by Caesar's fleet under Brutus, Par. ix. 91–3 [**Buggea: Folco**].

Marsilia, Folquetus de, Folquet of Marseilles, the troubadour, V. E. ii. 6[58]. [**Folco.**]

Marta, Martha, sister of Mary of Bethany and of Lazarus; mentioned as a type of the active life, in contrast to her sister, who represents the contemplative life, as may be seen from St. Luke's account of them (x. 38–42), Conv. iv. 17[94–115]. [**Maria** 2.]

Marte 1, Mars, Roman god of war, son of Jupiter, and father, by Rhea Silvia, of Romulus (Quirinus), the founder of Rome; he was the patron god of pagan Florence, where a statue was erected in his honour; he is mentioned as the god of war, Inf. xxiv. 145; xxxi. 51; Canz. xviii. 27; the son of Jupiter, Purg. xii. 31; *figlio (di Giove)*, Par. xxii. 146 [**Giove** 2]; portrayed in Circle I of Purgatory, together with Jupiter, Apollo, and Minerva, as surveying the discomfited giants after the failure of their attack upon Olympus, Purg. xii. 31–3 [**Giganti**]; worshipped by the pagans, together with Jupiter and Mercury, Par. iv. 63; the father of Romulus, Par. viii. 132 [**Quirino**]; the tutelary deity of Florence, *primo padrone (di Firenze)*, Inf. xiii. 144; his statue at Florence, Par. xvi. 47; *quella pietra scema Che guarda il ponte*, Par. xvi. 145–6 (cf. Inf. xiii. 146–7) [**Fiorenza**].

One of the Suicides in Round 2 of Circle VII of Hell, who was a Florentine, speaks of his native city as 'la città che nel Battista Mutò il primo padrone,' Inf. xiii. 143–4; this is commonly understood to refer to the substitution of St. John the Baptist for the pagan god Mars as the patron of Florence; Benvenuto, however, thinks the meaning is that

the Florentines abandoned their old soldierly and simple character and devoted themselves instead to money-making, the mention of the Baptist being taken to refer (as in Inf. xxx. 74, and Par. xviii. 134) to the florin which was stamped with his image [**Battista**]:—

'Vult latenter dicere quod postquam Florentia dimisit Martem, idest fortitudinem et virtutem armorum, et coepit solum colere Baptistam, idest florenum, in quo sculptus est Baptista, ita quod dedit se in totum avaritiae, erit infortunata in rebus bellicis; ita quod, breviter dicendo, florentini olim cum intenderunt rebus militaribus et laboribus fuerunt strenui et victoriosi; sed postquam coeperunt intendere harpiis rapacibus et accumulationi, licet visi sint ditiores et potentiores, tamen fuerunt parum honorati in gestis armorum.'

Cacciaguida's phrase 'tra Marte e il Battista' (Par. xvi. 47) means 'between the Ponte Vecchio (where the statue of Mars used to stand) and the Baptistery of San Giovanni,' i.e., approximately, between the S. and N. limits of the city of Florence as it then was. Some think the meaning is the period between the selection by the Florentines of Mars as their patron and their adoption in Christian times of John the Baptist in his stead; but the other is the more natural interpretation. Benvenuto says:—

'Aliqui ex ignorantia pervertunt istam literam, dicentes quod vult dicere a principio Florentiae, quae fundata fuit sub Marte, usque ad tempus christianitatis, quando acceperunt Johannem Baptistam pro patrono; sed istud nihil est dicere: ideo dicas, quod describit antiquum situm Florentiae, dicens . . . inter Pontem Veterem, in cujus capite erat statua Martis . . . et ecclesiam Johannis Baptistae, quae fuit olim templum Martis; et per hos confines dat intelligi totum situm veteris civitatis. Et sic vide quod Florentia non erat tunc habitata ultra Arnum, sicut nunc.'

The allusion in the above passages (Inf. xiii. 146–7; Par. xvi. 47, 145–6) is to a statue, commonly believed to be that of Mars, which existed in Florence in D.'s day, and was held in great reverence by the Florentines as being the representation of the former patron of their city. According to the chroniclers and old commentators, Florence was originally under the special patronage of Mars, in whose honour a great temple was erected in the time of Augustus, soon after the first foundation of the city, in commemoration of the conquest of Fiesole by the Romans; thus Villani says:—

'I cittadini, essendo in buono stato, ordinaro di fare nella detta cittade di Firenze uno tempio maraviglioso all'onore dell'Iddio Marti, per la vittoria ch'e' Romani avieno avuta della città di Fiesole, e mandaro al senato di Roma che mandasse loro gli migliori e più sottili maestri che fossono in Roma, e così fu fatto. . . . Molto nobile e bello feciono il detto tempio a otto facce, e quello fatto con grande diligenzia, il consecraro allo Iddio Marti, il quale era Iddio de' Romani, e fecionlo figurare in intaglio di marmo in forma d'uno cavaliere armato a cavallo; il puosono sopra una colonna di marmo in mezzo di quello tempio, e quello tennero con grande reverenza ed adoraro per loro Iddio mentre che fu il paganesimo in Firenze. E troviamo che il detto tempio fu cominciato al tempo che regnava Ottaviano Augusto, e che fu edificato sotto ascendente di sì fatta costellazione, che non verrà meno quasi in eterno: e così si trova scritto in certa parte, e intagliato nello spazio del detto tempio.' (i. 42.)

In Cent. iv, when the Florentines adopted Christianity, they converted the temple of Mars into a church dedicated to St. John the Baptist, and removed the statue of the god to a tower near the Arno. Here it remained until the destruction of the city by Attila (confused with Totila by the chroniclers), when it fell into the river. The church of St. John, however, being indestructible owing to its having been built under the constellation of Mars, was spared from the general ruin. Villani:—

'Nella nostra città di Firenze si cominciò a coltivare la verace fede . . . e del bello e nobile tempio de' Fiorentini, onde è fatta menzione addietro, i Fiorentini levaro il loro idolo il quale appellavano lo Iddio Marti, e puosonlo in su un'alta torre presso al fiume d'Arno, e nol vollono rompere nè spezzare, perocchè per loro antiche memorie trovavano che il detto idolo di Marti era consegrato sotto ascendente di tale pianeta, che, come fosse rotto e commosso in vile luogo, la città avrebbe pericolo e danno e grande mutazione. . . . E ciò fatto, il detto loro tempio consecraro all'onore d'Iddio e del beato santo Giovanni Battista, e chiamarlo duomo di santo Giovanni.' (i. 60.)—'Fu distrutta la nobile città di Firenze dal pessimo Totile . . . negli anni di Cristo 450. . . . E l'idolo dello Iddio Marti, ch'e' Fiorentini levarono del tempio e puosono sopra una torre, allora cadde in Arno, e tanto vi stette quanto la città stette disfatta.' (ii. 1.)

When, at the beginning of Cent. ix, the city was rebuilt by Charlemagne, the Florentines, mindful of the ancient tradition about the statue, recovered it from the river and placed it on a pillar on the river-bank where the Ponte Vecchio was afterwards built. Villani:—

'Dicesi che gli antichi aveano oppinione che di rifar la città non s'ebbe podere, se prima non fu ritrovata e tratta d'Arno l'imagine di marmo, consecrata per li primi edificatori pagani per nigromanzia a Marti, la quale era stata nel fiume d'Arno dalla distruzione di Firenze infino a quello tempo; e ritrovata, la puosero in su uno piliere in su la riva del detto fiume, ov'è oggi il capo del ponte Vecchio.' (iii. 1.)

In this place it remained until the bridge was carried away by a great flood in 1333, after which it was never more seen nor heard of (Villani, xi. 1).

Boccaccio says that only part of it was fished up from the river:—'fu ripescata e ritrovata, ma non intera, perciocchè dalla cintola in su la immagine di Marte era rotta, e quella parte non si ritrovò mai.' D. in his reference to the murder of Buondelmonte by the Amidei at the foot of the statue (Par. xvi. 140–7) speaks of the latter as 'pietra scema' (*v.* 145) [**Buondelmonte**]; and this description of it is confirmed by Boccaccio, who says it was so weather-worn as to be scarcely recognizable as a statue:—

'Era per l'acque e per i freddi e per i caldi molto rosa per tutto, tantochè quasi oltre al grosso de' membri, nè dell' uomo nè del cavallo alcuna cosa si dicernea: e per quello se ne potesse comprendere, ella fu piccola cosa, per rispetto alla grandezza d'uno uomo a cavallo, e di rozzo e grosso maestro.'

Benvenuto says Boccaccio told him that still in his day when the street-boys threw stones or mud at the statue the old folk would warn them that they would come to a bad end, and that he knew two instances in which the prediction came true, one of the delinquents being drowned in the Arno and the other hanged.

Marte[2], the planet Mars, Purg. ii. 14; Par. xiv. 101; xxvii. 14; Conv. ii. 3^{62-3}, 4^{6}, $14^{154-62, 174, 180, 198, 202}$, 15^{145}; Son. xxviii. 3; *la stella . . . roggia*, Par. xiv. 86–7; *questo foco*, Par. xvi. 38; *questa stella*, Par. xvii. 77; *quinta soglia*, Par. xviii. 28; *il figlio di Giove*, Par. xxii. 145–6; Mars the fifth in order of the planets, its position being between the Sun and Jupiter, Par. xviii. 28; xxii. 145–6; Son. xxviii. 3; Conv. ii. 4^{5-6}, 14^{159}; of a red colour compared with the other stars, Purg. ii. 14; Par. xiv. 87; Conv. ii. 14^{165}; a star of fiery nature, as opposed to the temperateness of Jupiter and the cold of Saturn, Conv. ii. $14^{197-202}$ (cf. Par. xvi. 38); especially connected with the phenomenon of meteors, according to Albumazar, Conv. ii. 14^{179-4} [**Albumassar**]; one of the 'lords' of the constellation Leo, Par. xvi. 37–9 [**Leone**]; the period of its revolution about two years, Par. xvi. 34–9; Conv. ii. 15^{145} [**Cacciaguida**]; for half of this period it would be concealed from the Earth if the motion of the *Primum Mobile* were suspended, Conv. ii. 15^{145} [**Cielo Cristallino**]; the star under which Can Grande was born, Par. xvii. 77 [**Can Grande**]; its occultation by the Moon witnessed by Aristotle, Conv. ii. 3^{59-65}.

Marte, Cielo di, the Heaven of Mars; the fifth in D.'s conception of Paradise, Par. xviii. 28; Conv. ii. 4^{5-6}, 14^{159} [**Paradiso**]; the middlemost of the nine Heavens, Conv. ii. 14^{159-60}; resembles Music on account of the position it occupies with respect to the other Heavens, which presents affinities with the rhythmical proportions of harmony, and also because its planet has influence upon meteoric bodies just as harmony has upon the souls of men, Conv. ii. 14^{154-93}; it is presided over by the Virtues [**Virtudi**].

In the Heaven of Mars D. places the spirits of those who fought for the faith (*Spiriti Militanti*), Par. xviii. 31–3; among these he names Cacciaguida [**Cacciaguida**]; Joshua [**Josuè**]; Judas Maccabaeus [**Maccabeo**]; Charlemagne [**Carlo Magno**]; Roland [**Orlando**]; William, Count of Orange [**Guglielmo**[1]]; Renouard [**Rinoardo**]; Godfrey of Bouillon [**Gottifredi**]; and Robert Guiscard [**Guiscardo**].

On leaving the Heaven of the Sun, D. and Beatrice ascend to that of Mars, of which D. becomes aware owing to the increased ruddiness of the planet (Par. xiv. 82–7); after offering up a thanksgiving to God, D. perceives a great cross with Christ thereon made up of spirits in the form of bright shining lights, which move to and fro upon it, while they chant a hymn, calling upon Christ to arise and conquer (*vv.* 88–139); the chant having ceased, D. sees a light run from the right arm of the cross down to the foot (Par. xv. 1–27); the spirit (that of Cacciaguida) salutes D. as his offspring (*vv.* 28–30), whereupon D. gazes first at him and then at B., whose smile dazzles him (*vv.* 31–6); Cacciaguida then further addresses him and invites him to give expression to his desires (*vv.* 37–69); D. encouraged by B. replies, and asks C. who he is (*vv.* 70–87); C. informs D. that he was his great-great-grandfather, and that his son Alighiero, who was D.'s great-grandfather and died more than 100 years ago, was among the Proud in Circle I of Purgatory (*vv.* 88–96); he then describes the city of Florence as it was in his lifetime (*vv.* 97–129), after which he names himself and speaks of his family and of his own doings and death in the second crusade (*vv.* 130–48); D., after a gentle reproof from B. on account of his pride in the noble descent of his family, begs C. to tell him more of his forefathers, and of the time of his own birth, and of the ancient population of Florence (Par. xvi. 1–27); C. complies and contrasts the former citizens of Florence with their degenerate descendants (*vv.* 28–154); D. then asks what fate is in store for himself (Par. xvii. 1–30); C. in reply foretells D.'s exile, and his refuge with the Scaligers at Verona (*vv.* 31–99); and, in answer to a further inquiry of D. as to whether he is to relate what he has seen on his journey, bids him to manifest his whole vision without reserve (*vv.* 100–42); finally C., having pointed out the spirits of other famous warriors, returns to his place, and B. and D. prepare to ascend to the Heaven of Jupiter (Par. xviii. 1–57) [**Cacciaguida**].

Martello, Carlo. [Carlo 3.]

Martino [1], Martin, imaginary personage; coupled with *Giovanni*, Conv. i. 8[94-6]; iii. 11[67]; any gossip or simpleton, *donna Berta e ser Martino*, 'gammer Bertha and gaffer Martin,' Par. xiii. 139. [**Berta.**]

Martino [2]], Martin IV (Simon de Brie or Brion), native of Champagne; he was treasurer of St. Martin of Tours, and was appointed chancellor of France by Louis IX in 1260; in 1262 (or 1263) Urban IV made him a cardinal; he acted as legate in France for Urban and for his successors Clement IV and Gregory X, and was entrusted with the negotiations as to the offer of the crown of Sicily and Naples to Charles of Anjou; on the death of Nicholas III (Aug. 22, 1280), after a vacancy of six months, he was elected Pope at Viterbo through the influence of Charles of Anjou, Feb. 22, 128$\frac{0}{1}$, and was crowned at Orvieto (March 23), the Romans having refused to admit him within their walls. In the first year of his pontificate, at the bidding of Charles, Martin IV excommunicated the Greek Emperor Michael Palaeologus, thereby destroying the possibility of a union between the Eastern and Western Churches. After the Sicilian Vespers in 1282, and the loss of Sicily to the House of Anjou, he vainly endeavoured to compel Peter III of Aragon, who had taken possession of the island, to restore it to Charles [**Carlo** [1]]. During his pontificate Siger was executed at the papal court at Orvieto [**Sigieri**]. Among the cardinals created by him was D.'s bitter enemy, Benedetto Gaetani, afterwards Pope Boniface VIII. Martin IV died at Perugia, March 28, 128$\frac{4}{5}$, after a reign of four years. The cause of his death is said to have been a surfeit of eels from the Lake of Bolsena, which, according to Fra Pippino (a contemporary of D., quoted by Philalethes), he used to keep in milk and then stew in wine; this weakness of his is commemorated in a satirical epitaph:—

'Gaudent anguillae, quia mortuus hic jacet ille
Qui quasi morte reas excoriabat eas.'

Martin IV is placed among the Gluttonous in Circle VI of Purgatory, where he is pointed out to D. by Forese Donati, Purg. xxiv. 20–4 [**Golosi**]; Forese does not name him, but says of him, 'quella faccia . . . Ebbe la santa Chiesa in le sue braccia,' in allusion to his having been Pope, and informs D. that he was of Tours and is there purging 'the eels of Bolsena and the sweet wine' (*vv.* 20–4) [**Bolsena**].

Villani, who does not mention his gluttony, speaks highly of Martin IV; he gives the following account of him and of his election as Pope:—

'Lo re Carlo . . . trovandosi in Toscana quando morì il papa Niccola, incontanente fu a Viterbo per procacciare d'avere papa che fosse suo amico, e trovò il collegio de' cardinali in grande dissensione e partiti; che l'una parte erano i cardinali Orsini e loro seguaci, e voleano papa a loro volentà; e tutti gli altri cardinali erano col re Carlo contrari; e durò la tira e vacazione più di cinque mesi. Essendo i cardinali rinchiusi e distretti per gli Viterbesi, alla fine non avendo concordia, i Viterbesi, a petizione, si disse, del re Carlo, trassono del collegio de' cardinali messere Matteo Rosso e messere Giordano cardinali degli Orsini, i quali erano capo della loro setta, e villanamente furono messi in pregione; per la quale cosa gli altri cardinali s'accordarono d'eleggere, e elessono papa messer Simone dal Torso di Francia cardinale, e fu chiamato papa Martino quarto; il quale fu di vile nazione, ma molto fu magnanimo e di grande cuore ne' fatti della Chiesa, ma per sè proprio e per suoi parenti nulla cuvidigia ebbe; e quando il fratello il venne a vedere papa, incontanente il rimandò in Francia con piccoli doni e colle spese, dicendo, ch' e' beni erano della Chiesa e non suoi. Questi fu molto amico del re Carlo, . . . come fu fatto papa, fece conte di Romagna messer Gianni Diepa di Francia per trarne il conte Bertoldo degli Orsini, e scomunicò 'l Paglialoco imperadore di Costantinopoli, e tutti i Greci, perchè non ubbidieno la Chiesa di Roma.' (vii. 58.)

Again, on recording his death, he says:—

'Questi fu buono uomo e molto favorevole per santa Chiesa, e a quegli della casa di Francia.' (vii. 106.)

Milman says of him:—

'He put on at first the show of maintaining the lofty character of the Churchman. . . . But the Frenchman soon began to predominate over the Pontiff; he sank into the vassal of Charles of Anjou. The great policy of his predecessor, to assuage the feuds of Guelf and Ghibelline, was an Italian policy; it was abandoned. The Ghibellines in every city were menaced or smitten with excommunication. The Lambertazzi were driven from Bologna. Forlì was placed under interdict for harbouring the exiles; the goods of the citizens were confiscated for the benefit of the Pope. Bertoldo Orsini was deposed from the Countship of Romagna; the office was bestowed on John of Appia, with instructions everywhere to coerce or to chastise the refractory Ghibellines.'

It was in command of the troops of Martin IV that John of Appia made the attack on Forlì, which was repulsed by Guido da Montefeltro, to which D. refers, Inf. xxvii. 43–4. [**Forlì.**]

Martinus Dumiensis], St. Martin of Dumio in Portugal (also known as St. Martin of Tuy), was born at the beginning of Cent. vi, in Pannonia; after visiting Jerusalem he went to Galicia in Spain, where he converted many of the Suevi from Arianism to the orthodox faith; he was appointed Abbot of Dumio, and founded a monastery at Tuy on the Minho, afterwards an episcopal see, of which he be-

came the first Bishop in 567; subsequently he was transferred to the archbishopric of Braga in Portugal, and in 572 presided at the third Council held there; he died in 580 or 583. Among his writings were the *Formula Honestae Vitae* (otherwise called *De Quatuor Virtutibus Cardinalibus*), and the *De Remediis Fortuitorum*, both of which, as well as his work, *De Moribus*, were for a long time (even as late as Cent. xvi) ascribed to Seneca.

D. quotes the *De Quatuor Virtutibus Cardinalibus*, without naming the author, Conv. iii. 8[107–10]; it is quoted as the work of Seneca, Mon. ii. 5[24–6] [***Quatuor Virtutibus Cardinalibus, De***]; the *De Remediis Fortuitorum* is mentioned, as the work of Seneca, Epist. iv. 5 [***Fortuitorum Remedia*: Seneca**].

Marzia, Marcia, daughter of Lucius Marcius Philippus, and second wife of Cato of Utica. After she had borne Cato three children, he ceded her to his friend, Q. Hortensius, the orator, with the sanction of her father, she being pregnant at the time (*Phars.* ii. 339). After the death of Hortensius (B. C. 50) Marcia returned to Cato, and was remarried to him, it is said, at her own request. [**Catone[2]: Ortensio.**]

D. mentions her, together with Lucretia, Julia, and Cornelia, among the great women of antiquity whom he saw in Limbo, Inf. iv. 128 [**Limbo**]; Virgil, in his address to Cato, begs him for Marcia's sake, who is with him in Limbo, to let D. and himself pass into Purgatory, Purg. i. 78–80; Cato replies that, however much Marcia pleased him in life, now she can move him no more (*vv.* 85–90).

In the *Convivio* (iv. 28[97–159]) D. allegorizes the story of Cato and Marcia, representing the latter as the symbol of the noble soul ('per la quale Marzia s'intende la nobile anima'), and likening her return to Cato to the returning of the noble soul to God ('Marzia, vedova fatta, tornò . . . a Catone; per che significa la nobile anima . . . tornare a Dio'); he refers to, and translates extracts from, Lucan's account of her coming to Cato after the death of Hortensius and begging to be received back (*Phars.* ii. 328 ff.):—

> 'Dum sanguis inerat, dum vis materna, peregi
> Jussa, Cato, et geminos excepi foeta maritos.
> Visceribus lassis, partuque exhausta, revertor,
> Jam nulli tradenda viro. Da foedera prisci
> Illibata tori, da tantum nomen inane
> Connubii, liceat tumulo scripsisse *Catonis*
> *Marcia*; nec dubium longo quaeratur in aevo
> Mutarim primas expulsa, an tradita, taedas.
> Non me laetorum comitem, rebusque secundis
> Accipis; in curas venio, partemque laborum.'

The last few lines are paraphrased by D. somewhat loosely.

The allegory is briefly as follows:—

Marcia symbolizes the noble soul; as a virgin she typifies Adolescence, as Cato's wife she typifies Youth; the sons she bore Cato typify the virtues befitting the young; her transference from Cato to Hortensius signifies the departure of Youth and the arrival of Age; the sons she bore Hortensius typify the virtues appropriate to Age; the death of Hortensius typifies the end of Age, and Marcia's widowhood typifies Old Age; her return to Cato at the beginning of her widowhood signifies the return of the noble soul to God at the commencement of Old Age.

Marzucco, gentleman of Pisa, said by the commentators to have belonged to the Scornigiani family; D. mentions him in connexion with his son, whom he saw in Antepurgatory, and whom he describes as *quel da Pisa, Che fe' parer lo buon Marzucco forte*, i.e. the Pisan who made the worthy M. show his fortitude, Purg. vi. 17–18. [**Antipurgatorio.**]

The commentators differ as to the details of the circumstance alluded to by D.; they are, however, for the most part agreed upon one point, viz. that Marzucco had a son who was murdered, and that he showed his fortitude in forgiving, instead of avenging, the murder. Buti, who was a native of Pisa, says:—

> '*Quel da Pisa*: questi fu Farinata filliuolo di messer Marzucco de li Scornigiani da Pisa; lo quale messer Marzucco fu cavalliere e dottore di legge, et essendo ito in Maremma cavalcando da Suvereto a Scherlino, ne la via si fermò lo cavallo per uno ismisurato serpente, che correndo attraversò la strada, del quale lo detto messer Marzucco ebbe grandissima paura; et avvotossi di farsi frate minore, e così fece poi che campato fu del periculo, non restato mai di correre lo cavallo in fine a le porte de Scherlino. . . . Fatto frate lo detto messer Marzucco, avvenne caso che Farinata sopra detto suo filliuolo fu morto da uno cittadino di Pisa; unde lo detto messer Marzucco colli altri frati di Santo Francesco, andati per lo corpo del detto suo filliuolo, come usansa è, fece la predica nel capitolo a tutti consorti, mostrando con bellissime autoritadi e verissime ragioni che nel caso avvenuto non era nessuno milliore remedio che pacificarsi col nimico loro; e così ordinò poi che si fece la pace, et elli volse baciare quella mano che avea morto lo suo filliuolo. . . . Ne la morte del filliuolo si vidde la bontà, la costanzia e fermessa del padre.'

Benvenuto, on the other hand, gives quite a different version. After mentioning the account given by several of his predecessors (e.g. the Ottimo Comento and Lana), according to which Marzucco showed his fortitude by promptly slaying the murderer of his son, he states on the authority of Boccaccio that M.'s son was put to death by order of Count Ugolino, who refused at first to allow the body to be buried, but afterwards granted it burial at the instance of M. himself, in admiration at his self-command:—

> 'Invenio communiter multos dicentes quod iste de Pisis fuit alter Federicus pisanus, quem Marciuchus pater domini Johannis Scornigiani terribili ictu interfecit, quia ille pisanus occiderat filium ejus. Ego tamen audivi a bono Boccatio de Certaldo, cui plus credo, quod Marciuchus fuit

quidam bonus vir in civitate Pisarum, fraticellus de domo, cujus filio comes Ugolinus tyrannus fecit truncari caput, et mandavit quod corpus relinqueretur insepultum. Sed iste paterculus de sero humiliter accessit ad comitem, et velut quidam extraneus, quem negotium non tangeret, dixit sine lacrymis, sine aliquo signo doloris: Certe, domine, esset honestum et de honore vestro quod ille pauper occisus sepeliretur, ne esca canibus crudeliter relinquatur. Tunc comes, recognoscens eum, stupefactus dixit: Vade, quia patientia tua vincit duritiem meam; et continuo Marciuchus ivit et tradidit filium sepulturae.'

The Anonimo Fiorentino also gives two accounts, one corresponding with that of Buti (with the addition of the name of the murderer), the other, except in one or two details, with that of Benvenuto:—

'*Quel da Pisa*: questi fue Farinata di messer Marzucco degli Scrovigiani da Pisa, il quale fu morto da messer Boccio da Caprona; et messer Marzucco, già fatto frate, fue all' esequio del figliuolo, sermonando et confortando gli altri frati. Altri dicono che questo Farinata, per uno trattato, gli fu mozzo il capo in Pisa al tempo che di Pisa era signore il conte Ugolino, et lasciato stare più dì così smozzicato in sulla piazza; onde messer Marzucco suo padre, trasfiguratosi et sconosciuto, andò un dì al conte Ugolino dicendo: Signore, piacciavi che quello sventurato ch' è in sulla piazza sia sotterrato, acciò che 'l puzzo che già ne viene di lui non faccia noia alla vicinanza. Il conte Ugolino guardò costui et riconobbelo, dissegli: La tua fortezza ha vinto la mia pertinacia et la mia durezza: va, et fanne quello che tu vogli.'

Marzucco was an historical personage. He acted at one time (1265) as steward of the Judge of Arborea in Sardinia; and was one of those who in 1278, after the battle of Asciano, helped to negotiate the peace with the Guelfic league through which Ugolino and the Visconti returned to Pisa. He appears to have become a Franciscan in 1286. He was a friend of Guittone d'Arezzo, who addressed a *canzone* to him beginning:—

'Messer Marzucco Scornigian, sovente
Approvo magnamente
Vostro magno saver nel secol stando.'

(See Sforza, *Dante e i Pisani*, pp. 129 ff.)

Mascheroni, Sassol, Florentine, said by the commentators to have belonged to the Toschi family, who murdered his nephew, the only son of his brother (or, according to some accounts, the brother himself), for the sake of his inheritance. On the discovery of the crime Sassolo was rolled through the streets of Florence in a cask full of nails, and afterwards beheaded. The Anonimo Fiorentino says:—

'Sassolo Mascheroni fu de' Toschi da Firenze; et avendo uno suo zio vecchio, ricco uomo che non avea altro che uno fanciullo, pensò, se io uccido questo fanciullo, io rimarrò reda di questo mio zio. Stette più tempo di fuori: poi un dì celatamente si mosse con alcuno compagno; et fatto lusingare il fanciullo, il menò fuori della terra, et ivi l'uccise; et sconosciuto si partì; non si sapea chi morto l'avesse. Tornò Sassolo d'ivi a uno tempo a Firenze: giugne a casa, fa lo scarpore grande di questo suo cugino; et prese il reditaggio del zio ch' era già morto. Infine il fatto si scoperse: fu preso costui, et, confessato il malefizio, fu messo in una botte d'aguti, et fu strascinato rotolando la botte per la terra, et poi gli fu mozzo il capo. Fu questa novella sì palese, che per tutta Toscana se ne parlò.'

D. places Sassol in Caina, the first division of Circle IX of Hell, among those who were traitors to their own kin, Inf. xxxii. 65; Camicion de' Pazzi points him out to D., and says that if D. was a Tuscan he ought to know who S. was (*vv.* 63–6). [**Caina: Traditori.**]

Mastin Nuovo, 'the Young Mastiff,' name applied by D. to Malatestino, eldest son of Malatesta da Verrucchio of Rimini, Inf. xxvii. 46. [**Malatesta.**]

Mastin Vecchio, 'the Old Mastiff,' name applied by D. to Malatesta da Verrucchio, lord of Rimini, Inf. xxvii. 46. [**Malatesta.**]

Matelda, Matilda, the lady who acts as D.'s guide through the Terrestrial Paradise, when Virgil is no longer competent to fill the office, and Beatrice has not yet appeared; she represents the active life to D.'s waking eyes as Leah had done in his vision, being the secular counterpart of Leah, as Beatrice is of Rachel, the representative of the contemplative life. [**Lia.**]

Matilda is named once only, viz. by Beatrice, who refers D. to her for the answer to an inquiry he had addressed to herself, Purg. xxxiii. 118; D. speaks of her as *una donna soletta*, Purg. xxviii. 40; *la bella donna*, Purg. xxviii. 43, 148; xxxi. 100; xxxii. 28; xxxiii. 121, 124; *la donna*, Purg. xxix. 14, 61; xxxiii. 15; *la donna ch' io avea trovata sola*, Purg. xxxi. 92; *quella pia . . . che conducitrice Fu dei miei passi lungo il fiume pria*, Purg. xxxii. 82–4; D. addresses her as *bella donna*, Purg. xxviii. 43; she is otherwise referred to as *lei*, Purg. xxviii. 47; *ella*, *vv.* 67, 77, 88; *lei*, xxix. 8; *ella*, xxxii. 86; *essa*, xxxiii. 133.

After they have reached the summit of the mountain of Purgatory, D., in company with Virgil and Statius, passes through a forest, full of birds singing joyously and carpeted with bright flowers (Purg. xxviii. 1–21); presently they are stopped by a small stream of wonderful clearness, on the other side of which D. sees a solitary lady (Matilda), singing, and gathering flowers (*vv.* 22–42); he begs her to approach that he may hear what she sings (*vv.* 43–51); she complies and, as she nears the bank of the stream, raises her eyes and smiles upon him (*vv.* 52–75); she then explains to D. and his companions that her smile betokens the delight in the works of God's hands to which the Psalmist gives expression in the words 'Delec-

tasti me, Domine, in factura tua' (*Psalm* xci. 5), and, addressing D. individually, offers to satisfy any inquiry he may wish to make (*vv.* 76–84); in response to this invitation D. asks how it is that, in a place which (as he had been assured by Statius, Purg. xxi. 43–54) is free from all atmospheric changes, there can be wind (*v.* 18) and a rain-fed stream (*vv.* 85–7); M. in reply explains to him the physical conditions of the Terrestrial Paradise, how the wind has its origin in the movement of the universe, and how by the breeze the seeds are shaken from the trees and plants and scattered upon the earth below, where they germinate and appear to spring up spontaneously (*vv.* 88–120); and how the water springs from a perennial fountain, and divides into two streams, the one being called Lethë and the other Eunoë (*vv.* 121–33) [**Eunoè**: **Letè**]; in conclusion, she tells D. that the poetical conceptions of the Golden Age find their realization in the Terrestrial Paradise (*vv.* 134–44); when she has ceased speaking, they all move on along the banks of the stream, D., with V. and S., on one side, and M., singing 'Beati quorum tecta sunt peccata' (*Psalm* xxxii. 1), on the other (Purg. xxix. 1–9); they have not proceeded a hundred paces when M. draws D.'s attention to a wondrous flash of light accompanied by sweet melody (*vv.* 10–23); presently he sees a mystical Procession unfold itself (*vv.* 24–154), in the midst of which Beatrice appears standing on a car amid flowers strewn by angels (Purg. xxx. 1–33); after she has upbraided him for his backslidings, and D. has made confession of his faults (xxx. 34–xxxi. 90), M. draws him through the stream of Lethë, and he is led to the place where B. is standing (*vv.* 91–145); the mystical Procession now returns through the forest, and D. has a wondrous vision concerning the Church and the Empire (Purg. xxxii. 1–160), which is explained to him by B. (xxxiii. 1–102); he is then led by M., who bids Statius accompany them, to drink of the waters of Eunoë, whereby he is made 'pure and fit to mount up to the stars' (*vv.* 103–45) [**Processione**].

The question as to the identity of Matilda has been discussed at great length by modern commentators. The old commentators, from Pietro di Dante downwards, are almost unanimous in identifying her with the great Countess Matilda of Tuscany, the friend and ally of Pope Gregory VII in his warfare with the Empire, and the benefactor of the Papal See by the bequest of her territories to the Church. Thus Benvenuto says:—

'Volo primo te notare quod autor nunc ostendit se videre de facto illam dominam, quam superius finxerat se vidisse in somno in eodem habitu et actu (sc. Liam). Haec est ergo comitissa Mathildis, quae devota filia Petri pro matre ecclesia semper de hostibus triumphavit. Ista ergo propter excellentiam suae virtutis inducitur hic, ut doceat et ostendat animas purgatas ascensuras ad coelum, oportere transire per ecclesiam Dei militantem mediante balneatione duarum aquarum quae hic inveniuntur; sic Cato ponitur in introitu purgatorii ad praeparandum animas ad ascensum montis per lotionem faciei.'

To this identification it is objected that D. would not have assigned to such an ardent partisan of the Papacy and opponent of the Empire as was the Countess Matilda the important part played by the Matilda of the *D. C.*; to say nothing of her bequests to the Church, whereby she repeated the fatal error of Constantine, which D. has so strongly condemned.

On these and other grounds Witte, Scartazzini, and others reject the theory that the Countess of Tuscany is the person intended, and seek to identify Matilda with some contemporary of D., the person most in favour being the 'gentile donna' of the *Vita Nuova*, the lady whom D. speaks of as the 'screen' for his love for Beatrice (V. N. §§ 5, 6, 7, 9, &c.). Plumptre prefers the 'donna giovane e graziosa,' whom D. mentions as a companion of Beatrice, and whose death he records (V. N. § 8).

Besides the Countess Matilda, several other historical personages have been suggested (a list of whom is given by Plumptre), but there are more or less serious objections to each.

Matilda, the 'Great Countess' of Tuscany, was born in 1046. Her father, Boniface III, Duke and Marquis of Tuscany, having died in 1052, when she was six years old, she was left, under the guardianship of her mother, Beatrice of Lorraine, heiress to a vast territory, including Tuscany, Liguria, part of Lombardy, Modena, and Ferrara. In 1063 she married Godfrey ('le Bossu'), eldest son of her mother's second husband, Godfrey of Lorraine ('le Barbu'). In 1076 she was left a widow, and in the same year, on the death of her mother, she entered into possession of her inheritance. In 1089 she married Guelf of Bavaria, from whom she was divorced in 1095. She had no children by either marriage. Matilda maintained the cause of the Holy See against the Empire for many years, often single-handed, and was the champion of several successive Popes. She is best known as the ally of Gregory VII, to whom at her castle of Canossa in 1077 the Emperor Henry IV made his humiliating submission. On the same occasion Matilda made the donation of all her possessions to the Holy See, in virtue of which the Church claimed the greater part of its temporal dominions. She died at the age of sixty-nine (July 24, 1115), at Bondeno near Ferrara, and was buried in the Vatican.

Villani, who devotes a chapter to 'la valente contessa Mattelda,' and calls her 'divota figliuola di san Piero,' says of her (after her divorce from Guelf):—

'La sua vita infino alla morte in castità trasportò, e attendendo ad opere di pietà, molte chiese e monisteri e spedali edificò e dotò, e due volte con grande oste in servigio della Chiesa e in suo soccorso potentemente venne. . . . E questa fece testamento, e tutto il suo patrimonio sopra l'altare di san Piero offerse, e la Chiesa di Roma ne fece erede; e non molto appresso morì in Dio . . . nell'anno della Natività 1115.' (iv. 21.)

Matteo, St. Matthew the Evangelist, Conv. iv. 16^{110}, 22^{168-9}; *Matthaeus*, Mon. iii. $3^{86, 101}$, 4^{25}, $7^{1, 9}$, 8^{7}, $9^{70, 132}$, 10^{109}; Epist. x. 28; referred to as the mouthpiece of the Holy Spirit, Mon. iii. 4^{85-7}; his Gospel is quoted, Purg. xii. 110 (*Matt.* v. 3); Purg. xiii. 36 (*Matt.* v. 44);

Purg. xv. 38 (*Matt.* v. 7); Purg. xvii. 68–9 (*Matt.* v. 9); Purg. xix. 50 (*Matt.* v. 4: *Vulg.* v. 5); Purg. xix. 137 (*Matt.* xxii. 30); Purg. xxii. 4–6 (*Matt.* v. 6); Purg. xxiii. 74 (*Matt.* xxvii. 46); Purg. xxiv. 151–4 (*Matt.* v. 6); Purg. xxvii. 8 (*Matt.* v. 8); Purg. xxvii. 58 (*Matt.* xxv. 34); Purg. xxix. 51 (*Matt.* xxi. 9); Purg. xxx. 19 (*Matt.* xxi. 9); Par. viii. 29 (*Matt.* xxi. 9); Par. xx. 94 (*Matt.* xi. 12); V. N. § 24[38–9] (*Matt.* iii. 3); Conv. i. 4[81–2] (*Matt.* xiii. 57); Conv. i. 11[31–3] (*Matt.* xv. 14); Conv. ii. 6[28–31] (*Matt.* xxvi. 53; iv. 6, 11); Conv. iv. 9[167] (*Matt.* xxii. 21); Conv. iv. 16[110–12] (*Matt.* vii. 15, 16); Conv. iv. 22[170–4] (*Matt.* xxviii. 2–3); Conv. iv. 27[75–6] (*Matt.* x. 8); Conv. iv. 30[38] (*Matt.* vii. 6); V. E. i. 12[35] (*Matt.* v. 22); Mon. i. 5[60–1] (*Matt.* xii. 25); Mon. iii. 3[84–6, 99–104] (*Matt.* xxviii. 20; xv. 2; xv. 3); Mon. iii. 8[2–3] (*Matt.* xvi. 19); Mon. iii. 9[70–96, 132–5] (*Matt.* xvi. 15, 16, 21, 22, 23; xvii. 4; xiv. 28; xxvi. 33, 35; x. 34–5); Mon. iii. 10[109–11] (*Matt.* x. 9); Mon. iii. 14[22–3] (*Matt.* xvi. 18); Epist. v. 9 (*Matt.* xxii. 21); Epist. vii. 3 (*Matt.* iii. 15); Epist. viii. 5 (*Matt.* xxi. 16); Epist. x. 28 (*Matt.* v. 45); his Gospel is referred to, Conv. iv. 22[168–74] (ref. to *Matt.* xxviii. 2); Mon. iii. 7[1–2] (ref. to *Matt.* ii. 11); Epist. x. 28 (ref. to *Matt.* xvii. 6).

In the mystical Procession in the Terrestrial Paradise the Gospel of St. Matthew is represented (according to the most probable interpretation) by one of the four beasts (*quattro animali*), Purg. xxix. 92. [**Processione.**]

Matteo d'Acquasparta], monk of the Franciscan Order, who was appointed General of the Order in 1287, and created cardinal by Nicholas IV in the next year. In 1300 and again in 1301 he was sent by Boniface VIII to Florence to act as mediator between the Bianchi and the Neri, but he was unsuccessful in his mission on both occasions (Villani, viii. 40, 43, 49). He died in 1302. His portrait is preserved in a fresco by Benozzo Gozzoli in the Church of St. Francis at Montefalco in Umbria. As General he introduced relaxations in the discipline of the Franciscan Order, which allowed abuses to creep in, and which were vehemently opposed by the ascetic Ubertino da Casale, the head of the so-called Spiritualists. Matteo and Ubertino are referred to by St. Bonaventura (in the Heaven of the Sun) in allusion to their different views as to the interpretation of the rule of St. Francis, Par. xii. 124–6. [**Acquasparta: Casale.**]

Matthaeum, Evangelium secundum. [**Matteo.**]

Matthaeus, St. Matthew, Mon. iii. 3[86, 101], 4[85], 7[1, 9], 8[7], 9[70, 132], 10[109]; Epist. x. 28. [**Matteo.**]

Matthias, St. Matthias, Mon. ii. 8[70]. [**Mattia.**]

Mattia, St. Matthias the Apostle, who was elected to fill the place of Judas Iscariot (*Acts* i. 15–26).

D., in his address to Nicholas III (in Bolgia 3 of Circle VIII of Hell) on the simony of the Popes, says that St. Peter and the other Apostles did not require silver and gold of Matthias when he was elected to be an Apostle, Inf. xix. 94–6; the mode of his election is adduced as a proof that the judgement of God is sometimes revealed to man by casting lots, Mon. ii. 8[68–71].

Maximus Guido, name applied by D. to Guido Guinicelli, in order to distinguish him from the several other poets of the same name, V. E. i. 15[41–2, 47]. [**Guido Guinicelli.**]

Medea, daughter of Aeëtes, King of Colchis, by whose help Jason secured the golden fleece. As the condition of her assistance Jason promised to marry her, and he took her with him when he sailed from Colchis, but afterwards abandoned her for Creusa, daughter of Creon, King of Corinth. In revenge Medea poisoned Creusa, and murdered her own two children by Jason.

D. mentions Medea in connexion with Jason, whom he places among the Seducers in Malebolge, Inf. xviii. 96. [**Jason [1].**]

Medicina, small town, formerly a strong independent fortress, in the Emilia, about 20 miles E. of Bologna; mentioned in connexion with Pier da Medicina, whom D. places among the Sowers of discord in Bolgia 9 of Circle VIII of Hell (Malebolge), Inf. xxviii. 64–99. [**Scismatici.**]

When Mahomet has taken leave of them D. and Virgil see another spirit (that of Pier da Medicina) in Bolgia 9, with his throat pierced, and his nose and one ear cut off (Inf. xxviii. 64–6); after looking at them in wonder, Pier addresses D., whom he says he had seen in his native land, and naming himself begs D., if ever he returns to Lombardy, to bear him in mind (*vv.* 67–75); he then foretells the murder of Guido del Cassero and Angiolello da Carignano by Malatestino (*vv.* 76–90), and points out to D. the spirit of Curio, who urged Caesar to cross the Rubicon, and commence the civil war (*vv.* 91–9). [**Angiolello: Cassero: Malatestino: Curio [2].**]

Pier da Medicina belonged to the Biancucci family of Bologna, who in Cent. xiii were lords of Medicina, with the title of 'cattani' (i. e. captains). He is known to have been praetor of Castelficardo in 1250, and to have been deprived by the imperial agent of Frederick II at the time when the latter claimed for the Empire all the territories in Romagna which were held by papal officers. Piero was probably included in the sentence of exile which was pronounced in 1287 against the members of his house in Bologna, and it was doubtless at this time that he frequented the various

courts of Romagna, and engaged in the intrigues to which the old commentators refer. (Casini.)

It is implied in the text (*vv.* 71–2) that D. had known Piero personally; Benvenuto says that they had met at Medicina:—

'Medicina est villa grossa et pinguis inter Bononiam et Imolam; et est territorium per se, et habebat olim arcem fortem. Et ibi regnaverunt olim quidam nobiles et potentes, qui vocati sunt Catanei de Medicina, quorum hodie nullus extat. De ista domo fuit Petrus praedictus. Ad domum istorum pervenit semel Dantes, ubi fuit egregie honoratus. Et interrogatus quid sibi videretur de curia illa, respondit se non vidisse pulcriorem in Romandiola, si ibi esset modicum ordinis.'

Piero seems to have been a persistent mischief-maker and sower of discord between the houses of Polenta and Malatesta, by means of stealthy insinuations to each of dark designs on the part of his rival, whereby he acquired great wealth and influence.

Benvenuto says of him:—

'Fuit pessimus seminator scandali, in tantum quod se aliquandiu magnificavit et ditavit dolose ista arte infami. Et ecce modum gratia exempli: si sensisset Petrus de Medicina quod dominus Malatesta de Arimino tractabat contrahere affinitatem vel societatem cum domino Guidone de Ravenna, invenisset ergo Petrus a casu quemdam familiarem domini Malatestae, et petivisset affectuose: Quomodo valet Dominus meus? Et post longam confabulationem dixisset in fine: Dicas domino Malatestae ut mittat mihi fidum nuntium, cum quo loqui possim, sicut secum, aliqua non spargenda in vulgo. Et veniente tali nuntio petito, dicebat Petrus: Vide, carissime, male libenter dicam, quia de honore meo esset forte tacere; sed sincera affectio quam habeo ad dominum meum dominum Malatestam non permittit me amplius dissimulare. Res ita se habet: Caveat sibi dominus Malatesta ab illo de Ravenna, alioquin inveniet se deceptum. Et statim remittebat istum nuntium sic informatum: et deinde illud idem falso fingebat apud dominum Guidonem de Ravenna, persuadens ut caveret sibi ab illo de Arimino. Tunc ergo dominus Malatesta concepta suspicione ex verbis Petri incipiebat remissius agere cum domino Guidone, et paulatim incipiebat revocare quod conceperat. De quo perpendens dominus Guido dicebat: Bene dicebat mihi verum Petrus de Medicina. Et e contrario dicebat dominus Malatesta. Et uterque deceptus mittebat Petro equos, jocalia, munera magna, et uterque habebat ipsum in amicum, qui erat familiaris inimicus, quo nulla pestis est efficacior ad nocendum, ut ait Boetius.'

The Anonimo Fiorentino says that he extended his operations throughout the whole of Romagna:—

'Questo Piero da Medicina fu uno grandissimo seminatore di scisma et di divisione, et fu al tempo dell' Auttore; et dicesi di lui ch' egli s'ingegnò di dividere tutti i signori di Romagna, mettendogli in divisione et in scandoli; et ancora assai volte tra' cittadini di Bologna . . . s'ingegnava di mettere scandolo dovunque egli potea; et benchè ne ricevesse vergogna assai volte, non se ne rimanea.'

Medicina, Pier da. [**Medicina.**]

Mediolanenses, inhabitants of Milan, V. E. i. 9^{38}, 11^{30}. [**Milanesi.**]

Mediolanum, Milan, Epist. vi. 5; vii. 6. [**Milano.**]

Mediterraneo. [**Mare Mediterraneo.**]

Medusa, the Gorgon Medusa, whom the three Furies stationed at the entrance to the City of Dis invoke to come and turn D. to stone, in order to prevent his entering in, Inf. ix. 52; *Gorgon*, *v.* 56; at Virgil's bidding D. turns his back and covers his eyes with his hands, V. laying his own hands over them also (*vv.* 55–60). [**Gorgon.**]

Megera, Megaera, one of the Furies; placed by D. with Alecto and Tisiphonë to guard the entrance to the City of Dis, Inf. ix. 46. [**Erine.**]

Melan,-ano,-anesi. [**Milan,-ano,-anesi.**]

Melchisedech, Melchizedek, 'priest of the most high God' and 'King of Salem' (*Gen.* xiv. 18); mentioned as type of a priest (or good king) by Charles Martel (in the Heaven of Venus), who says that one man is born to be a Solon (or lawgiver), another a Xerxes (or warrior), and a third a Melchizedek, Par. viii. 124–5.

Meleagro, Meleager, son of Oeneus, King of Calydon; he took part in the expedition of the Argonauts under Jason, and afterwards was leader of the heroes who slew the Calydonian boar. He gave the skin of the boar to Atalanta, whom he loved, but his mother's brothers, the sons of Thestius, took it from her, whereupon M. in fury slew them. He thus unwittingly brought about his own death. When he was seven days old the Fates had declared that his life would last as long as the piece of wood which was burning on the hearth should remain unconsumed. His mother, Althaea, hearing this, extinguished the firebrand, and kept it carefully concealed; but now, to avenge the death of her brothers, she threw it into the fire and it was consumed, whereupon M. expired. Althaea then, in despair at what she had done, put an end to herself. The story is told by Ovid (*Metam.* viii. 445 ff.).

The manner of Meleager's death is referred to by Virgil in answer to D.'s inquiry as to how hunger can be felt where there is no body (as in the case of those who are being purged of gluttony), Purg. xxv. 22–3. [**Golosi.**]

Meliboeus, name (borrowed from Virgil, *Ecl.* i, 6, 20, 43, &c.) of a character in D.'s Latin Eclogues addressed to Giovanni del Virgilio, Ecl. i. 4, 28, 34, 36, 67; ii. 29.

According to the old commentator, the person intended was Dino Perini of Florence, the same

individual apparently who related to Boccaccio the story of the finding of the lost seven cantos of the *D. C.* after D.'s exile. Boccaccio speaks of him as 'un ser Dino Perini, nostro cittadino e intendente uomo, e secondochè esso diceva, stato quanto più esser si potesse familiare e amico di Dante' (*Comento*, Lez. 33). [***Eglogbe*** [2].]

Melicerta], Melicertes, son of Athamas, King of Orchomenus in Boeotia, and of Ino, and brother of Learchus. Athamas, having been driven mad by Juno, mistook Ino and his two sons for a lioness and cubs, and, pursuing them, killed Learchus, while Ino and Melicertes threw themselves into the sea, and were transformed into marine deities.

D. refers to Ino and her sons as *la moglie con due figli*, Inf. xxx. 5; *la leoncessa e i leoncini*, *v.* 8; Melicerta is referred to as *l'altro*, *v.* 12. [**Atamante: Ino.**]

Melisso, Melissus, philosopher of Samos (circ. B.C. 450); he was a follower of Parmenides, the founder of the Eleatic school of philosophy, to which Zeno also belonged.

St. Thomas Aquinas (in the Heaven of the Sun) mentions him, together with Parmenides and Bryson, as examples of bad reasoners, who attempt to find the truth without having first mastered the art of reasoning, Par. xiii. 125; Melissus and Parmenides are coupled together again, as having been condemned by Aristotle for the same reason, Mon. iii. 4^{30-3} (ref. to *Phys.* i. 3, 'Melissus et Parmenides et falsa accipiunt et non syllogizantes sunt').

Melissus. [**Melisso.**]

Menalippo, Menalippus or Melanippus, son of Astacus, a Theban, who mortally wounded Tydeus in the war of the Seven against Thebes; Tydeus, however, succeeded in killing him, and in a fury of madness seized on his head and, fixing his teeth in it, gnawed through the skull and ate part of the brain.

D. represents Count Ugolino in Circle IX of Hell gnawing the head of the Archbishop Ruggieri in the same way as Tydeus did that of Menalippus, Inf. xxxii. 130–2. [**Tideo: Ugolino, Conte.**]

The incident is borrowed from Statius. Tydeus, as he lies dying from the wound inflicted by Menalippus, begs for the head of the latter, which is brought to him by Capaneus; Minerva, coming to cure him of his wound and render him immortal, finds him engaged in gnawing the head:—

'Caput, o caput, o mihi si quis
Apportet, Melanippe, tuum! nam volveris arvis,
Fido equidem, nec me virtus suprema fefellit.
I, precor, Argei si quid tibi sanguinis umquam,
Hippomedon, vade, o primis puer inclite bellis
Arcas, et Argolicae Capaneu jam maxime turmae.—
Moti omnes, sed primus abit primusque repertum
Astaciden medio Capaneus e pulvere tollit
Spirantem laevaque super cervice reportat,
Terga cruentantem concussi vulneris unda . . .
Erigitur Tydeus vultuque occurrit et amens
Laetitiaque iraque, ut singultantia vidit
Ora trahique oculos seseque agnovit in illo,
Imperat abscisum porgi, laevaque receptum
Spectat atrox hostile caput, gliscitque tepentis
Lumina torva videns et adhuc dubitantia figi.
Infelix contentus erat: plus exigit ultrix
Tisiphone; jamque inflexo Tritonia patre
Venerat et misero decus immortale ferebat,
Atque illum effracti perfusum tabe cerebri
Aspicit et vivo scelerantem sanguine fauces,
Nec comites auferre valent.' (*Theb.* viii. 739 ff.)

Mencio. [**Mincio.**]

Meotidus. [**Maeotidus.**]

Mercato, Il, the old market-place, 'Mercato Vecchio,' at Florence, one of the oldest quarters of the town, and formerly considered as one of the best. The Ottimo describes it as 'la più nobile parte della cittade.' According to Villani it occupied the site of the old Roman Capitol of Florence, which was erected when Florence was first built, B.C. 70:—

'Marzio l'altro signore romano fece fare il Campidoglio al modo di Roma, cioè palagio, ovvero la mastra fortezza della cittade. . . . Questo Campidoglio fu ov' è oggi la piazza che si chiama Mercato Vecchio di sopra alla chiesa che si chiama Santa Maria in Campidoglio.' (i. 38.)—'In mezzo della città era santo Andrea al modo com'è in Roma, e Santa Maria in Campidoglio; e quello ch' è oggi Mercato Vecchio era il mercato di Campidoglio, al modo di Roma.' (iii. 2.)

Cacciaguida (in the Heaven of Mars) mentions the market-place in connexion with the Caponsacchi, who settled there on their immigration from Fiesole, Par. xvi. 121. [**Caponsacco.**]

Mercurio [1], Mercury, Roman god of commerce, son of Jupiter and Maia [**Maia**]; mentioned as being worshipped by the pagans, together with Jupiter and Mars, Par. iv. 63; Jupiter's speech to him concerning Aeneas (*Aen.* iv. 227–30) quoted, Mon. ii. 7^{79-85}; mentioned, according to some editors, under the name of *Anubis*, Epist. vii. 4 (var. *a nubibus*) [**Anubis**].

Mercurio [2], the planet Mercury, Conv. ii. 4^{3}, 6^{108}, 14^{92}, 15^{148}; *Mercuro*, Son. xxviii. 9; *pianeta*, Par. v. 96; *stella*, *v.* 97; *la spera, Che si vela ai mortal con gli altrui raggi*, *vv.* 128–9; *questa picciola stella*, Par. vi. 112; *la presente margherita*, *v.* 127; the planet is alluded to by the name of the mother of the god Mercury, *Maia*, Par. xxii. 144 [**Maia: Mercurio** [1]]; Mercury the second in order of the planets, its position being between the Moon and Venus, Par. v. 93; xxii. 144; Son. xxviii. 9; Conv. ii. 4^{2-4}, 6^{108}, 14^{90}; the smallest of the planets, Par. vi. 112; Conv. ii. 14^{92}; its diameter not being more than 232 miles, according to Alfraganus, who puts it at $\frac{1}{18}$ of the diameter of the Earth, Conv. ii. 14^{93-5} [**Alfergano: Terra** [2]]; owing to its proximity to the Sun it is mostly concealed from view by

the brightness of the Sun's rays, Par. v. 128–9; Conv. ii. 14[98–100]; the period of its revolution, like that of Venus, about one year, for half of which it would be concealed from the Earth if the motion of the *Primum Mobile* were suspended, Conv. ii. 15[148–50] [**Cielo Cristallino**].

Mercurio, Cielo di, the Heaven of Mercury; the second in D.'s conception of Paradise, Par. v. 93; Conv. ii. 4[3], 14[90] [**Paradiso**]; referred to as *secondo regno*, Par. v. 93; *secondo cielo*, Conv. ii. 4[3]; and, according to some, as *quella parte, ove il mondo è più vivo* (e. g. Benvenuto says, 'non dicas ad orientem, sicut aliqui male exponunt, imo ad speram Mercurii, quae est vivacior spera lunae'), Par. v. 87; resembles Dialectics inasmuch as its planet is of small bulk, and is 'more veiled' by the Sun than any other, just as the science of logic is less prolix and more sophistical than any other, Conv. ii. 14[90–109]; it is presided over by the Archangels, Conv. ii. 6[108] [**Arcangeli**].

In the Heaven of Mercury D. places the spirits of those who, for the love of fame, wrought great deeds upon earth (*Spiriti Operanti*), Par. vi. 112–14; among these he names the Emperor Justinian [**Giustiniano**], and Romieu of Villeneuve [**Romeo**].

On leaving the Heaven of the Moon D. and Beatrice ascend with the speed of an arrow to that of Mercury, of which D. becomes aware owing to the increased joyousness of B.'s appearance and the consequent increased brilliancy of the planet itself (Par. v. 91–9); D. sees numbers of spirits, like shining lights, which approach them (*vv.* 100–8); in response to his ardent longing to know who they are, one of them (that of Justinian) addresses him and invites him to make his desires known (*vv.* 109–22); encouraged by B., D. asks who the spirit is and why it is placed in the sphere of Mercury (*vv.* 123–39). In reply Justinian epitomizes the history of the Roman Empire, from the time when Aeneas bore the Roman Eagle from Troy to Italy, down to the time when the Guelfs opposed it and the Ghibellines made a party ensign of it (Par. vi. 1–111) [**Aquila**[1]]; he then informs D. that the spirits with him are of those who on earth followed the active life in quest of honour and fame, and explains why that place is assigned to them (*vv.* 112–26); in conclusion he gives the history of Romieu of Villeneuve, whose spirit is in their company (*vv.* 127–42). Justinian, having ceased speaking, sings Hosanna, and retires dancing to a distance with the other spirits (Par. vii. 1–9); D. then being in doubt concerning the justice of God, as exemplified by the avenging of Adam's sin by Christ's crucifixion, and the avenging of the crucifixion by the destruction of Jerusalem (as referred to by J., Par. vi. 92–3) (*vv.* 10–21), B. solves his doubt for him (*vv.* 22–51), and discourses to him of the Redemption (*vv.* 52–120), and of the corruptibility and incorruptibility of created things (*vv.* 121–48).

Mercuro. [**Mercurio**[2].]

Merovingi], the Merovingian Kings of France (448–752), alluded to by D. (in mistake for the Carlovingians) as *regi antichi*, Purg. xx. 53.

D., confusing Charles of Lorraine, the last of the Carlovingians, with Childeric III, the last of the Merovingians, makes Hugh Capet (in Circle V of Purgatory) say that when the 'ancient kings' had come to an end, with the exception of one who became a monk, his son was promoted to the vacant throne, and commenced the Capetian dynasty, Purg. xx. 53–60. [**Carlo**[5]: **Childerico**.]

Messana, Judex de Columnis de. [**Guido delle Colonne.**]

Messer Guido, Guido del Cassero, Inf. xxviii. 77. [**Guido**[2].]

Messer Marchese. [**Marchese**[3].]

Messina. [**Messana.**]

Metafisica[1], first philosophy or Metaphysics, Conv. ii. 14[62], 15[6–121]; iii. 11[176]; *prima scienza*, Conv. ii. 14[61]; *vera filosofia*, Conv. iii. 11[182]; the eighth or Starry Heaven likened to, Conv. ii. 14[59–62], 15[6–121] [**Cielo Stellato**]; treats of immaterial and incorruptible matters, Conv. ii. 15[81–4, 91–2]; together with Ethics and Physics makes up the whole body of philosophy, Conv. iii. 11[172–81].

Metafisica[2], the *Metaphysics* of Aristotle. [***Metaphysica.***]

Metamorfoseos. [***Metamorphoseos.***]

Metamorphoseos, the *Metamorphoses* (in fifteen books) of Ovid; quoted as *Metamorphoseos*, V. E. i. 2[54]; ii. 6[81]; *Metamorfoseos*, Conv. ii. 6[124]; iv. 15[73], 23[138], 27[157]; *Ovidio Maggiore*, Conv. iii. 3[51]; *De Rerum Transmutatione*, Mon. ii. 8[82, 86]; *De Rerum Transformatione*, Epist. iv. 4. [**Ovidio.**]

D. quotes from it directly six times, the passages quoted in the *Convivio* being translated more or less freely:—Conv. ii. 6[123–6] (*Metam.* v. 365) [**Cupido: Venere**[1]]; Conv. iv. 15[72–84] (*Metam.* i. 78–83) [**Giapeto: Prometeo**]; Conv. iv. 27[173–80] (*Metam.* vii. 507–11) [**Cefalo**]; Mon. ii. 9[30–4] (*Metam.* iv. 58, 88) [**Nino**[1]: **Semiramis**]; Epist. iv. 4 (*Metam.* iv. 192) [**Hyperion**].

D. was very largely indebted to the *Metamorphoses* for his mythology, his information about the following being in most cases primarily derived from this work:—Nessus and Deianira, Inf. xii. 66–9 (*Metam.* ix. 101 ff.) [**Deianira: Nesso**]; Icarus and Daedalus, Inf. xvii. 109–11 (*Metam.* viii. 225 ff.) [**Dedalo: Icaro**]; Tiresias, Inf. xx. 40–5 (*Metam.* iii.

324 ff.) [**Tiresia**]; the Phoenix, Inf. xxiv. 108–10 (*Metam.* xv. 393 ff.) [**Fenice**]; Cadmus, Inf. xxv. 97–8 (*Metam.* iv. 570 ff.) [**Cadmo**]; Arethusa, Inf. xxv. 97–8 (*Metam.* v. 572 ff.) [**Aretusa**]; Aegina and the Myrmidons, Inf. xxix. 58–66 (*Metam.* vii. 528 ff.) [**Egina: Mirmidoni**]; Athamas and Ino, Inf. xxx. 4–12 (*Metam.* iv. 511 ff.) [**Atamante: Ino**]; Hecuba, Inf. xxx. 15–21 (*Metam.* xiii. 404 ff.) [**Ecuba**]; Myrrha and Cinyras, Inf. xxx. 37; Epist. vii. 7 (*Metam.* x. 298 ff.) [**Cinyras: Mirra**]; Narcissus, Inf. xxx. 128; Par. iii. 18 (*Metam.* iii. 407 ff.) [**Narcisso**]; Pierides, Purg. i. 11; V. E. i. 2^{54} (*Metam.* v. 298 ff.) [**Pierides**]; Niobe, Purg. xii. 37–9 (*Metam.* vi. 182 ff., 301 ff.) [**Niobè**]; Arachne, Purg. xii. 43–5 (*Metam.* vi. 140 ff.) [**Aragne**]; Aglauros, Purg. xiii. 139 (*Metam.* ii. 708 ff.) [**Aglauro**]; Philomela and Procne, Purg. xvii. 19–20 (*Metam.* vi. 609 ff.) [**Filomela: Progne**]; Midas, Purg. xx. 106–8 (*Metam.* xi. 100 ff.) [**Mida**]; Polymestor and Polydorus, Purg. xx. 115 (*Metam.* xiii. 429 ff.) [**Polidoro: Polinestor**]; Latona at Delos, Purg. xx. 130–2 (*Metam.* vi. 185 ff.) [**Delo: Latona**]; Iris, Purg. xxi. 50 (*Metam.* xiv. 845); Par. xxviii. 32 (*Metam.* i. 270) [**Iri**]; Erisichthon, Purg. xxiii. 22–7; xxiv. 28 (*Metam.* viii. 777 ff., 825 ff.) [**Eresitone**]; Theseus and the Centaurs, Purg. xxiv. 121–3 (*Metam.* xii. 210 ff.) [**Centauri: Teseo**]; Meleager, Purg. xxv. 22–4 (*Metam.* viii. 511 ff.) [**Meleagro**]; Callisto and Diana, Purg. xxv. 130 (*Metam.* ii. 453 ff.) [**Callisto: Diana**[1]]; Pasiphaë, Purg. xxvi. 41–2, 85–6 (*Metam.* viii. 131–7) [**Pasife**]; Pyramus and Thisbe, Purg. xxvii. 37–9; xxxiii. 69 (*Metam.* iv. 55–166) [**Piramo: Tisbe**]; Proserpina, Purg. xxviii. 50–1 (*Metam.* v. 397 ff.) [**Proserpina**]; Venus and Cupid, Purg. xxviii. 65–6 (*Metam.* x. 525 ff.) [**Cupido: Venere**[1]]; Argus, Purg. xxix. 95–6 (*Metam.* i. 625 ff.); Purg. xxxii. 64–6 (*Metam.* i. 682 ff.) [**Argo**[2]]; Phaëthon, Purg. xxix. 118–19 (*Metam.* ii. 107 ff., 227 ff.); Par. xvii. 1–3 (*Metam.* i. 755 ff.); Conv. ii. 15^{53-5} (*Metam.* ii. 35 ff.) [**Fetonte**]; Syrinx, Purg. xxxii. 64–6 (*Metam.* i. 682 ff.) [**Siringa**]; Themis, Purg. xxxiii. 46–8 (*Metam.* i. 379 ff.) [**Temi**]; Oedipus, Purg. xxxiii. 49–51 (*Metam.* vii. 759 ff.) [**Edipo**]; Marsyas, Par. i. 20 (*Metam.* vi. 383 ff.) [**Marsia**]; Glaucus, Par. i. 68–9 (*Metam.* xiii. 940 ff.) [**Glauco**]; Jason, Par. ii. 18 (*Metam.* vii. 118 ff.) [**Jason**[1]]; Alcmaeon, Par. iv. 105 (*Metam.* ix. 407 ff.) [**Almeone**]; Typhoeus, Par. viii. 67–70 (*Metam.* v. 346–53) [**Tifeo**]; Echo, Par. xii. 14–15 (*Metam.* iii. 356 ff.) [**Eco**]; Ariadne, Par. xiii. 13–15 (*Metam.* viii. 174 ff.) [**Arianna**]; Hippolytus and Phaedra, Par. xvii. 46–7 (*Metam.* xv. 493 ff.) [**Fedra: Ippolito**]; Semele, Par. xxi. 6 (*Metam.* iii. 308 ff.) [**Semelè**]; Hyperion, Par. xxii. 142; Epist. iv. 4 (*Metam.* iv. 192, 241) [**Iperione**]; Europa, Par. xxvii. 84 (*Metam.* ii. 868 ff.) [**Europa**[1]]; Helice, Par. xxxi. 32–3 (*Metam.* ii. 500 ff.) [**Elice**]; Orpheus, Conv. ii. 1^{25-7} (*Metam.* xi. 1 ff.) [**Orfeo**]; Venus and Cupid, Conv. ii. 6^{123-6} (*Metam.* v. 365) [**Cupido: Venere**[1]]; Hercules and Antaeus, Conv. iii. 3^{51}; Mon. ii. 8^{80-2} (*Metam.* ix. 183) [**Anteo: Ercole**]; Prometheus, Conv. iv. 15^{83} (*Metam.* i. 78–83) [**Giapeto: Prometeo**]; the Horses of the Sun, Conv. iv. 23^{134-9} (*Metam.* ii. 153 ff.) [**Eoo**]; Aeacus and Cephalus, Conv. iv. 27^{155-95} (*Metam.* vii. 474 ff.) [**Cefalo: Eaco**]; Atalanta and Hippomenes, Mon. ii. 8^{83-5} (*Metam.* x. 560 ff.) [**Atalanta: Hippomenes**]; Ninus and Semiramis, Mon. ii. 9^{30-4} (*Metam.* iv. 58, 88) [**Nino**[1]**: Semiramis**]; Pallas and Helicon, Epist. x. 1 (*Metam.* v. 250 ff.) [**Elicona: Pallade**]; Acis and Galatea, Ecl. ii. 78–9 (*Metam.* xiii. 740 ff.) [**Acis: Galatea**]; Achaemenides and Polyphemus, Ecl. ii. 76–83 (*Metam.* xiv. 160 ff.) [**Achaemenides: Polyphemus**].

Metaphysica, the *Metaphysics* or *First Philosophy* of Aristotle (divided by the Latin translators into fourteen books); quoted as *Prima Filosofia*, Conv. i. 1^{2}; *Prima Philosophia*, Mon. iii. 12^{3}; *Metafisica*, V. N. § 42^{30}; Conv. ii. 3^{32}, $5^{13, 118}$, 14^{145}, 16^{90}; iii. 11^{12}, 14^{98}; iv. 10^{83}; *Metaphysica*, Epist. x. 5, 16, 20; *De Simpliciter Ente*, Mon. i. 12^{51}, 13^{15}, $15^{12, 19}$; iii. 14^{48}.

D. quotes from the *Metaphysics* some twenty times:—man's understanding weak as is the eyesight before the sun, V. N. § 42^{28-30} (*Metaphys.* ii. 1); Conv. ii. 5^{116-18}; all men by nature desirous of knowledge, Conv. i. 1^{1-4} (*Metaphys.* i. 1); Conv. iii. 11^{61-3}; Aristotle's opinions on astronomical matters not his own but borrowed from others, Conv. ii. 3^{31-5} (*Metaphys.* xii. 8); A. appears to have believed that there were only as many Intelligences as there were revolving heavens, Conv. ii. 5^{12-17} (*Metaphys.* xii. 8); the excellence of the celestial Intelligences too great for human understanding, as is the brightness of the sun for human eyesight, Conv. ii. 5^{112-18} (*Metaphys.* ii. 1); V. N. § 42^{28-30}; the Pythagorean theory as to the numerical origin of all things, Conv. ii. 14^{144-7} (*Metaphys.* i. 5—the editions read 'nel primo della *Fisica*' in this passage, but *Metafisica* evidently should be read, though the mistake may have been D.'s own); the attraction of philosophy for mankind, Conv. ii. 16^{90-3} (*Metaphys.* i. 1); a definition declares the essence of a thing, Conv. iii. 11^{11-14} (*Metaphys.* vi. 4, 10, 12—the editions read 'nel quarto'); all men naturally inspired with a desire for knowledge, Conv. iii. 11^{61-3} (*Metaphys.* i. 1); Conv. i. 1^{1-4}; that thing is free which exists for itself and not for another, Conv. iii. 14^{97-100} (*Metaphys.* i. 2); Mon. i. 12^{48-52}; when one thing is generated by

another, it is generated by virtue of having been contained in the essence of the latter, Conv. iv. 10^{82-5} (*Metaphys.* vi. 7—the editions read 'nel settimo'); the theory of A. that one sole essence exists in all men, Conv. iv. 15^{51-5} (*Metaphys.* xi. 8); the rule of many not a good thing, there should be but one ruler, Mon. i. 10^{29-31} (quoted by Aristotle, *Metaphys.* xii. 10, from Homer, *Iliad* ii. 204, but without a reference to him, whence D. attributes the saying to A. himself); he is free who exists not for another's sake but for his own, Mon. i. 12^{48-52} (*Metaphys.* i. 2); Conv. iii. 14^{97-100}; everything which becomes actual from being potential, becomes so by means of something actual of the same kind, Mon. i. 13^{15-18} (*Metaphys.* ix. 8); in every kind of things, that which is most one is best, Mon. i. 15^{10-13} (*Metaphys.* i. 1); in the Pythagorean tables Unity is placed in the same column as Good, and Plurality in the same as Evil, Mon. i. 15^{16-19} (*Metaphys.* i. 5); every agent must be such in its action as answers to its intention, Mon. iii. 14^{46-9} (*Metaphys.* ix. 8); a thing has the same relation to truth as it has to existence, Epist. x. 5 (*Metaphys.* ii. 1); practical men sometimes indulge in speculation, Epist. x. 16 (*Metaphys.* ii. 1); the causes of being not infinite, but derived from some first principle, Epist. x. 20 (*Metaphys.* ii. 1). [**Aristotile: *Metafisica***.]

Metaura. [***Meteora*** [2].]

Metello, Quintus Caecilius Metellus, the tribune, an adherent of Pompey, who attempted to defend the Roman treasury in the temple of Saturn on the Tarpeian hill when Caesar plundered it after his triumphal entry into Rome, B. C. 49.

D. compares the grating of the gate of Purgatory as it opened, to that of the door of the Roman treasury after Metellus' vain attempt to protect it, Purg. ix. 133-8; his account is borrowed from Lucan:—

> 'Protinus abducto patuerunt templa Metello,
> Tunc rupes Tarpeia sonat, magnoque reclusas
> Testatur stridore fores, tunc conditus imo
> Eruitur templo multis intactus ab annis
> Romani census populi . . .
> . . . Tristi spoliantur templa rapina
> Pauperiorque fuit tunc primum Caesare Roma.'
> (*Phars.* iii. 153-7, 167-8.)

Meteora [1], the *Book on Meteors* or *Meteorologics* (in four books) of Aristotle; the sea the beginning of all waters, A. T. § 6^{10-12} (*Meteor.* i. 2); water at the summits of mountains generated in the form of vapour, A. T. § 23^{46-8} (*Meteor.* i. 9). [**Aristotile.**]

It appears that from an early date there were important variations in the text of the *Meteorologica* of Aristotle. D. refers (Conv. ii. 15^{59-63}) to the difficulty of deciding what was A.'s real opinion on certain points, and thinks the confusion must be due to the translators. Averroës, however, experienced the same difficulty. It seems certain that there were two distinct versions of the Greek text, for several old writers (Seneca, for instance, in his *Quaestiones Naturales*) quote passages which do not exist in the work as we know it. (See Ideler, *Aristotelis Meteorologica*, vol. i. p. xii; and Jourdain, *Trad. Lat. d'Aristote*, pp. 168–70.)

Meteora [2], the *Book on Meteors* of Albertus Magnus; quoted as *Della Meteora* (without author's name), Conv. ii. 14^{169}; (with reference to Albertus), Conv. iv. 23^{125} (var. *della Metaura, delle Meteore*).

In the former of these passages D. refers to Albertus' account of the occasional spontaneous ignition of meteoric vapours (Alb. Magn. *De Meteoris*, i. 4). D.'s second reference, where he names Albertus as the author of the treatise referred to, is an error, the passage relating to the four ages of life and the several 'qualities' appropriated to them being taken actually not from the *De Meteoris* of Albertus, but from his *De Juventute et Senectute* (i. 2) [***Juventute et Senectute, De*** [2]]. D. was also indebted to the *De Meteoris* (i. 4) of Albertus for the quotations from Albumazar and Seneca, Conv. ii. 14^{170-6} [**Albumassar: Seneca**]; and for his account of the incident which happened to Alexander the Great and his army in India, Inf. xiv. 31–6 [**Alessandro** [2]]. His account of the various opinions as to the origin of the Galaxy or Milky Way (Conv. ii. 15^{44-77}) is also taken from the *De Meteoris* (i. 2) [**Galassia: Alberto** [1]].

Meteoris, De. [***Meteora.***]

Metropolitano, Archbishop; title given by D. to St. Chrysostom, Par. xii. 136. [**Crisostomo.**]

Mezzodì, mid-day, hence the South, Inf. xxiv. 3 (where the time indicated is about the end of January or beginning of February) [**Aquario**]; the first climate, inhabited by the Garamantes, situated in the S., Conv. iii. 5^{118-21} [**Garamanti**]; *Mezzogiorno*, the imaginary city of *Lucia* at the S. Pole, distant 7,500 miles S. from Rome, Conv. iii. 5^{96-101} [**Lucia** [2]]; the Tropic of Capricorn distant 23° and more S. from the Equator, Conv. iii. 5^{135-42} [**Capricorno**]; *Meridies*, of the S. limits of the *langue d'oïl*, V. E. i. 8^{62} [**Lingua *Oil***]; referred to as *la plaga Sotto la quale il Sol mostra men fretta*, Par. xxiii. 11–12.

Michael, Michael I, Emperor of Constantinople, 811–813; he married Procopia, daughter of Nicephorus I, and owed his elevation to the throne to a revolution against his brother-in-law, Stauracius, who had succeeded Nicephorus in July, 811, and died after reigning only a few months. Michael, having been defeated by the Bulgarians, was deposed in 813, and compelled to become a monk, Leo

the Armenian being appointed his successor; he lived in retirement until his death in 845.

D. states (mistakenly) that Michael was Emperor of Constantinople at the time that Charlemagne was crowned Emperor of the West, Mon. iii. 11[5-7]. [**Carlo Magno: Constantinopolis.**]

Michel Zanche, Michael Zanche, Governor of Logodoro in Sardinia; placed, together with Ciampolo of Navarre and friar Gomita of Gallura, among the Barrators in Bolgia 5 of Circle VIII of Hell (Malebolge), Inf. xxii. 88; xxxiii. 144 [**Barattieri**]. Virgil having inquired of Ciampolo whether there are any of 'Latin' race with him in the boiling pitch, he replies that there are two Sardinians with him, viz. friar Gomita and Michael Zanche, and he adds that these two are never tired of talking together about Sardinia (Inf. xxii. 64–90) [**Ciampolo: Gomita, Frate**].

In Tolomea, the third division of Circle IX of Hell, D. sees the shade of Branca d'Oria, the son-in-law of Michael Zanche, whom he murdered. D. is informed by friar Alberigo that, though Branca was still alive, yet his soul descended to Hell even before that of his victim, Michael Zanche, found its place among the Barrators in the boiling pitch, Inf. xxxiii. 134–47. [**Alberigo, Frate: Branca d'Oria.**]

The accounts of Michael Zanche given by the old commentators are somewhat confused; and, as no mention of his name has so far been discovered in contemporary documents, it is impossible to say with certainty what part he played in the affairs of Sardinia. Lana says of him:—

'Questo donno Michele Zanche fu fattore della madre del re Enzo, figliuolo naturale dello imperadore Federigo secondo. E dopo la morte del detto re Enzo, don Michele tolse la ditta donna per moglie, la quale era donna del giudicato di Logodoro di Sardigna; e seppe fare avviluppamento per grande baratteria. Ebbe della ditta donna una figliuola, la quale in processo di tempo elli diè per mogliere a messer Branca d'Oria da Genova. E sicome apparirà nel penultimo capitolo di questa cantica, volendo lo detto messer Branca possedere la ricchezza del detto donno Michele, sì lo invitò un die a disinare, poi per frutte lo fece tagliare a pezzi.'

The facts appear to be as follows:—The Giudicato of Logodoro (or Torres), which comprised the N.W. of the island of Sardinia, was governed by native Judges down to 1236, when the government passed into the hands of Adelasia di Torres, daughter of Mariano II, who had married Ubaldo Visconti the younger of Pisa, Judge of Gallura, son of Lamberto Visconti, and nephew of the elder Ubaldo. On the death of her husband without heirs in 1238, Adelasia, who was thus mistress of Logodoro and Gallura, married (in the next year) Enzio, natural son of the Emperor Frederick II, who received from his father the title of King of Sardinia. Enzio, however, being engaged in the wars of his house in Italy (which ended in his capture by the Bolognese in 1249, and his death in prison at Bologna after a captivity of more than twenty years, in March, 127$\frac{1}{2}$), left as his vicar in Logodoro his intendant Michael Zanche, who, after Enzio's divorce from Adelasia, married her, and took the administration of the Sardinian provinces into his own hands. Michael retained the government until about the year 1290, when he was murdered by his son-in-law, Branca d'Oria of Genoa, who had married his daughter by Adelasia. (See Casini, *Ricordi danteschi di Sardegna.*)

Michele, the archangel Michael; Virgil (in Circle IV of Hell) describes Heaven as 'l'alto là dove Michele Fe' la vendetta del superbo strupo' (the allusion being to *Rev.* xii. 7–9, 'And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world'), Inf. vii. 11–12 [**Lucifero**]; St. Michael is invoked, together with St. Peter and all saints, by those who are purging the sin of Envy in Circle II of Purgatory, Purg. xiii. 51 [**Invidiosi**]; like the other archangels, he is represented by the Church in human likeness, Par. iv. 47–8 [**Gabriello: Raffaele**].

Michele Scotto, 'the wondrous Michael Scot, the wizard of such dreaded fame'; placed by D. among the Magicians and Soothsayers in Bolgia 4 of Circle VIII of Hell (Malebolge), Inf. xx. 116; *quell' altro, v.* 115. D. represents him as being spare about the flanks ('poco ne' fianchi'), in allusion probably to the usually emaciated appearance of such as devote their lives to ardent study and research. Benvenuto says:—

'Hoc dicit, vel quia erat naturaliter talis, vel quia propter studium erat mirabiliter extenuatus.'

Some, however, see a reference in the phrase to Michael Scot's national dress; but this is inconsistent with the fact that the spirits in Hell are represented as being naked.

Michael Scot, who has been claimed by the Italians as a native of Salerno, and by the Spaniards as a native of Toledo, is commonly identified with Sir Michael Scott of Balwearie in Fifeshire, of whom Sir Walter Scott, in his notes to the *Lay of the Last Minstrel* (Canto ii), gives the following account:—

'Sir Michael Scott, of Balwearie, flourished during the thirteenth century, and was one of the ambassadors sent to bring the Maid of Norway to Scotland upon the death of Alexander III (1286). He was a man of much learning chiefly acquired

in foreign countries. He wrote a commentary upon Aristotle, printed at Venice in 1496, and several treatises upon natural philosophy, from which he appears to have been addicted to the abstruse studies of judicial astrology, alchymy, physiognomy, and chiromancy. Hence he passed among his contemporaries for a skilful magician. Dempster informs us (*Historia Ecclesiastica Gentis Scotorum*, 1627) that he remembers to have heard in his youth that the magic books of Michael Scott were still in existence, but could not be opened without danger, on account of the fiends who were thereby invoked. . . . The memory of Sir Michael Scott survives in many a legend; and in the south of Scotland any work of great labour and antiquity is ascribed either to the agency of Auld Michael, of Sir William Wallace, or of the devil. Tradition varies concerning the place of his burial: some contend for Holme Coltrame in Cumberland, others for Melrose Abbey: but all agree that his books of magic were interred in his grave or preserved in the convent where he died.'

Villani, who speaks of him as 'il grande filosofo maestro Michele Scotto,' records prophecies of his about Can Grande (x. 101, 137), and about Florence (xii. 19, 92).

Boccaccio introduces him into the *Decamerone* (viii. 9) as

'un gran maestro in nigromanzia, il quale ebbe nome Michele Scotto, perciò che di Scozia era, e da molti gentili uomini ricevette grandissimo onore.'

Benvenuto relates that he foretold the manner of his own death from the falling of a small stone on his head, which in spite of all his precautions came to pass one day when he entered a church with uncovered head; he says of him:—

'Hic fuit Michael Scottus, famosus astrologus Federici II, . . . cui imperatori ipse Michael fecit librum pulcrum valde, quem vidi, in quo aperte curavit dare sibi notitiam multorum naturalium, et inter alia multa dicit de istis auguriis. Et nota quod Michael Scottus admiscuit nigromantiam astrologiae; ideo creditus est dicere multa vera. Praedixit enim quaedam de civitatibus quibusdam Italiae, quarum aliqua verificata videmus . . . Male tamen praevidit mortem domini sui Federici, cui praedixerat, quod erat moriturus in Florentia; sed mortuus est in Florentiola in Apulia, et sic diabolus quasi semper fallit sub aequivoco. Michael tamen dicitur praevidisse mortem suam, quam vitare non potuit: praeviderat enim se moriturum ex ictu parvi lapilli certi ponderis casuri in caput suum: ideo providerat sibi, quod semper portabat celatam ferream sub caputeo ad evitandum talem casum. Sed semel cum intrasset in unam ecclesiam, in qua pulsabatur ad Corpus Domini, removit caputeum cum celata, ut honoraret Dominum; magis tamen, ut credo, ne notaretur a vulgo, quam amore Christi, in quo parum credebat. Et ecce statim cecidit lapillus super caput nudum, et parum laesit cutim; quo accepto et ponderato, Michael reperit, quod tanti erat ponderis, quanti praeviderat; quare de morte sua certus, disposuit rebus suis, et eo vulnere mortuus est.'

Many wonderful feats of magic are related of him by the commentators, which Benvenuto characterizes as 'potius ficta quam facta.'

Of the real facts of Michael Scot's life but little is known; he appears to have been born at Balwearie about 1190, and to have studied first at Oxford and then at Paris; he spent some time at Toledo, where he is known to have been in 1217, and after 1240 he went to Germany, where he came into contact with the Emperor Frederick II; he accompanied the latter to Italy, where he stayed for several years at his court, and finally, returning to Scotland, died there about 1250. Some accounts place his birth in 1214 and his death in 1291.

In spite of his reputation as a wizard Michael Scot holds an honourable place in the history of mediaeval philosophy, though both Roger Bacon and Albertus Magnus speak disparagingly of him. The former, nevertheless, in his *Opus Majus* (written in 1266 and 1267), frankly recognizes the important part played by him in the introduction of the philosophy of Aristotle to the 'Latins'; he says:—

'Tempore Michael Scoti, qui annis Domini 1230 transactis apparuit deferens librorum Aristotelis partes aliquas de Naturalibus et Metaphysicis cum expositoribus authenticis, magnificata est philosophia Aristotelis apud Latinos.' (ii. 13.)

At Toledo Michael Scot acquired a knowledge of Arabic, whereby he gained access to the Arabic versions of Aristotle and the commentaries of the Arabians. At the instigation of Frederick II he superintended a fresh translation of Aristotle from Arabic into Latin; and he himself translated the *Historia Animalium*, the *De Anima*, and the *De Caelo*, and perhaps other treatises, together with the commentaries of Averroës upon them. His own books, which deal almost exclusively with astrology, alchemy, and the occult sciences in general, are doubtless responsible for his popular reputation. The best known of his works is the *De Physiognomia et de Hominis Procreatione*, of which as many as eighteen editions were printed between 1477 and 1660, and which has been translated into Italian.

It is curious that Michael Scot, who was subsequently chiefly famed as a wizard, was highly honoured by two contemporary Popes, Honorius III having wished, it is said, to make him an archbishop, while Gregory IX, writing to the Archbishop of Canterbury in 1227, speaks of him as 'carus filius noster,' and warmly eulogizes his great learning and zeal for letters. (See Jourdain, *Trad. Lat. d'Aristote*, pp. 124–34; and Graf, *Leggenda di un Filosofo*, in *Miti del Medio Evo*, ii. pp. 239–99.)

Micol, Michal, younger daughter of Saul, King of Israel, after whose death she became

the wife of David. When David brought the ark in triumph from Kirjath-jearim to Jerusalem, and himself danced in the procession, Michal, who was watching from her window, 'despised him in her heart,' and coming forth to meet him rebuked him, wherefore she 'had no child unto the day of her death' (2 *Sam.* vi. 12–23).

The incident of David dancing before the ark, while Michal watches him from her window, figures among the sculptures representing instances of humility in the Circle of the Proud in Purgatory, Purg. x. 55–72. [**David: Superbi.**]

Mida, Midas, King of Phrygia, who, in return for his kindness to Silenus, the companion and instructor of Bacchus, was allowed by the latter to make a request of him, which the god promised to grant. Midas, in his greed for wealth, desired that everything he touched should be turned to gold. Bacchus fulfilled his desire, but Midas, finding that even the food which he touched turned to gold, soon implored him to take his favour back. The god accordingly ordered him to bathe in the sources of the Pactolus near Mt. Tmolus, the sands of which thenceforth became rich in gold, while Midas was relieved from his fatal gift. Afterwards, when Pan and Apollo were engaged in a musical contest on the flute and lyre, Midas was chosen to decide between them, and, on his deciding in favour of Pan, Apollo, to punish him for his bad taste, condemned him to wear ass's ears.

Midas, whose story D. got from Ovid (*Metam.* xi. 100 ff.), is included among the instances of the lust of wealth proclaimed by those who are being purged of the sin of Avarice in Circle V of Purgatory, Purg. xx. 106–8 [**Avari**]; he is referred to as the king 'Qui jussu Bromii Pactolida tinxit arenam,' Ecl. ii. 53 [**Pactolis**].

Milan. [**Milano.**]

Milanese, inhabitant of Milan; Nino Visconti of Pisa refers to Galeazzo Visconti of Milan, whom his widow married, as *il Milanese*, Purg. viii. 80 [**Galeazzo: Nino** [2]]. For 'La vipera che il Milanese accampa' (i.e. the viper which the Visconti of Milan bear upon their escutcheon), some editors read 'La v. che i Milanesi a.' (i.e. the viper under which the Milanese take the field) [**Visconti** [1]]; e.g. Benvenuto comments:—

> '*Vipera*, insignium vicecomitum de Mediolano, quam Mediolanenses portant in campo, quia Galeatius erat tunc dominus Mediolani.'

Milanesi, the Milanese; *Mediolanenses*, V.E. i. 9^{38}, 11^{30}; mentioned (according to the reading of some editors) by Nino Visconti, with especial reference to the Visconti of Milan, Purg. viii. 80 [**Milanese**]; their dialect different from that of their near neighbours the Veronese, V.E. i. 9^{36-8}; condemned, with that of Bergamo and the neighbouring towns, V.E. i. 11^{30-1}.

Milano, Milan, capital of Lombardy, situated on the plain between the Ticino and the Adda, Purg. xviii. 120; Conv. iv. 20^{33}; *Mediolanum*, Epist. vi. 5; vii. 6. It was destroyed by the Emperor Frederick Barbarossa in 1162, the walls being rased to the ground, and the site ploughed and sown with salt, according to Villani (v. 1); but in 1169 the city was rebuilt and fortified by the Lombard League.

The Abbot of San Zeno at Verona (in Circle IV of Purgatory) mentions Milan in connexion with Barbarossa, and alludes to its destruction by him, Purg. xviii. 119–20 [**Federico** [1]]; the Visconti of Milan, Conv. iv. 20^{39} [**Visconti** [1]]; D., writing in March, $13\frac{10}{11}$, reminds the rebellious Florentines of the fate of Milan and Spoleto, both of which were destroyed for their resistance to the Emperor, Epist. vi. 5 [**Spoletum**]; writing in April, 1311, he urges the Emperor Henry VII to leave Milan, and to come and chastise Florence, Epist. vii. 6 [**Arrigo** [2]].

Milano, Visconti di. [**Visconti** [1].]

Militanti, Spiriti. [**Spiriti Militanti.**]

Militari, De Re. [***Re Militari, De.***]

Mincio, the river which flows out of the Lago di Garda (the Roman *Lacus Benacus*), close to Peschiera; just above Mantua it forms a lake, its waters being dammed for the purpose; it enters the Po close to Governolo, about 12 miles below Mantua.

Virgil mentions it and describes its course in connexion with the founding of Mantua by Manto, Inf. xx. 76–81. [**Benaco: Mantua.**]

Minerva, Roman goddess, identified by them with the Greek Pallas Athenë; she was the daughter of Jupiter and was worshipped as the goddess of wisdom. The Greek goddess was the tutelary deity of the city of Athens, which was named from her.

D. refers to her as *Minerva*, Purg. xxx. 68; Par. ii. 8; *Pallade*, Purg. xii. 31; *Pallade ovvero Minerva*, Conv. ii. 5^{42}; *Pallas*, Epist. x. 1; the daughter of Jupiter, Purg. xii. 31 [**Giove** [2]]; portrayed in Circle I of Purgatory, together with Jupiter, Apollo, and Mars, as surveying the discomfited Giants after the failure of their attack upon Olympus, Purg. xii. 31–3 [**Giganti**]; the olive sacred to her, hence called *fronde di Minerva*, Purg. xxx. 68; invoked as the goddess of wisdom, together with Apollo, at the opening of the description of Paradise, Par. ii. 8; called by the heathen the goddess of wisdom, Conv. ii. 5^{42-3}; her visit to Helicon to assure herself of its wonders, Epist. x. 1 [**Elicona**].

In connexion with the story of Pisistratus D. refers to the contest between Athenë and

Poseidon as to who should have possession of the city of Athens, Purg. xv. 97 [**Pisistrato**]. According to the tradition this contest took place in the reign of Cecrops; the decision rested with the other gods, who declared that their award would be given in favour of whichever of the two should confer the most useful gift upon mankind. Poseidon thereupon struck the ground with his trident, and straightway a horse appeared; while Athenë planted an olive-tree. The gods decided that the olive was more useful to man than the horse, and awarded the city to Athenë, whose name it thenceforth bore. The contest is alluded to by Ovid (*Metam.* vi. 71), and described (after the account given by Varro) by St. Augustine (*Civ. Dei*, xviii. 9), from whom D. may have got the story [**Atene**].

Miniato, San], the church of San Miniato al Monte, one of the oldest churches of Florence (dating mainly from Cent. xii), situated on a hill to the S.E. of the city beyond the Arno, just above the Ponte alle Grazie (formerly the Rubaconte).

D. refers to it as *la chiesa, che soggioga La ben guidata sopra Rubaconte* (i.e. the church which, above the bridge of Rubaconte, lords it over the well-ordered city of Florence), Purg. xii. 101–2 [**Fiorenza: Rubaconte**]; the steps leading up to the church (which were erected in Cent. xiii) are alluded to, *vv.* 103–4. The Anonimo Fiorentino comments:—

'*A man destra*, ciò è andando alla chiesa di santo Miniato a Monte, ch' è sopra il ponte Rubaconte, da Firenze dalla mano destra all' andare in su alla chiesa, perchè la via è molto erta, si fece scaglioni di pietra per rompere la superba salita del monte.'

St. Minias or Miniatus, from whom the church was named, is said to have been an Armenian, a martyr of Cent. iii in the time of the Emperor Decius. The following account of the legend of the saint and of the church of San Miniato is given by Villani:—

'Troviamo che Decio imperadore . . . essendo in Firenze siccome camera d'imperio, dimorandovi a suo diletto, e il detto Decio perseguitando duramente i cristiani dovunque gli sentiva e trovava, udì dire come il beato santo Miniato eremita abitava presso a Firenze con suoi discepoli e compagni, in una selva che si chiamava Arisbotto fiorentina, di dietro là dove è oggi la sua chiesa sopra la città di Firenze. Questo beato Miniato fu figliuolo del re d'Erminia primogenito, e lasciato il suo reame per la fede di Cristo per fare penitenza e dilungarsi dal suo regno, passò di qua da mare al perdono a Roma, e poi si ridusse nella detta selva, la quale allora era salvatica e solitaria, perocchè la città di Firenze non si stendea nè era abitata di là dall' Arno, ma era tutta di quà, salvo che uno solo ponte v'avea sopra l'Arno, non però dove sono oggi, ma si dice per molti ch' era l'antico ponte de' Fiesolani, il quale era da Girone a Candegghi: e quella era l'antica e diritta strada e cammino da Roma a Fiesole, e per andare in Lombardia e di là da' monti. Il detto Decio imperadore fece prendere il detto beato Miniato, come racconta la sua storia: grandi doni e profferte gli fece fare siccome a figliuolo di re, acciocchè rinnegasse Cristo; ed egli, costante e fermo nella fede, non volle suoi doni, ma sofferse diversi martirii: alla fine il detto Decio gli fece tagliare la testa ove è oggi la chiesa di santa Candida alla croce al Gorgo, e più fedeli di Cristo ricevettono martirio in quello luogo. E tagliata la testa del beato Miniato, per miracolo di Cristo colle sue mani la ridusse al suo imbusto, e co' suoi piedi andò e valicò l'Arno, e salì in sul poggio dov' è oggi la chiesa sua, che allora v'avea uno piccolo oratorio in nome del beato Piero Apostolo, dove molti corpi di santi martiri furono seppelliti: e in quello luogo santo Miniato venuto, rendè l'anima a Cristo, e il suo corpo per li cristiani nascosamente fu ivi soppellito; il quale luogo, per li meriti del beato santo Miniato, da' Fiorentini, dappoichè furono divenuti cristiani, fu divotamente venerato, e fattavi una picciola chiesa al suo onore. Ma la grande e nobile chiesa de' marmi che v' è oggi a' nostri tempi, troviamo che fu poi fatta per lo procaccio del venerabile padre messer Alibrando vescovo e cittadino di Firenze nelli anni di Cristo 1013, cominciata al dì 26 del mese d'Aprile per comandamento ed autorità del cattolico e santo imperadore Arrigo secondo di Baviera, e della sua moglie imperatrice santa Gunegonda che in quelli tempi regnava, e diedono e dotarono la detta chiesa di molte ricche possessioni in Firenze e nel contado per l'anime loro, e feciono reparare e reedificare la detta chiesa, siccome è ora, di marmi; e feciono traslatare il corpo del beato Miniato nell' altare il quale è sotto le volte della detta chiesa con molta reverenza e solennità fatta per lo detto vescovo e chericato di Firenze, con tutto il popolo uomini e donne della città di Firenze; ma poi per lo comune di Firenze si compiè la detta chiesa, e si feciono le scalee de' macigni giù per la costa, e ordinaro sopra la detta opera di Santo Miniato i consoli dell' arte di Calimala, e che l'avessono in guardia.' (i. 57.)

Minoi, Minos, King of Crete and lawgiver, son of Lycastus and grandson of Minos the son of Zeus; he was the husband of Pasiphaë and father of Deucalion, Androgeos, Ariadne, and Phaedra. [**Minos: Pasifè.**]

D. speaks of Ariadne, in connexion with the constellation of the Crown, as *la figliuola di Minoi*, Par. xiii. 14. [**Arianna.**]

Note.—The form *Minoi*, which D. here uses in rime (: *suoi*: *poi*), instead of the more usual *Minos*, was formerly also used in prose; instances are given by Nannucci (*Teorica dei Nomi Ital.*, pp. 208, 210).

Minos, Minos, King of Crete and lawgiver, son of Zeus and Europa, and brother of Rhadamanthus; he was grandfather of Minos the husband of Pasiphaë. [**Minoi.**]

D. assigns to Minos the office of judge in Hell, in imitation of Virgil:—

'Quaesitor Minos urnam movet; ille silentûm
Conciliumque vocat, vitasque et crimina discit.'
(*Aen.* vi. 432–3.)

He is stationed at the entrance of Hell proper, as guardian of Circle II, where the Lustful are punished, Inf. v. 4, 17; xiii. 96; xx. 36; xxvii. 124; xxix. 120; Purg. i. 77; *conoscitor delle peccata*, Inf. v. 9 [**Lussuriosi**]. When the souls of the sinners come before him, Minos, who symbolizes the evil conscience, examines into their sins, each soul making a full confession to him, and he assigns to each its place in Hell, indicating the number of the Circle to which it is condemned by the number of times he encircles himself with his tail, Inf. v. 4–15; xxvii. 124–5. When D. and Virgil arrive at the entrance of Circle II, Minos tries to hinder the former from passing, but is quelled by V.'s reference to the will of heaven, Inf. v. 16–24; he condemns suicides to Circle VII, Inf. xiii. 94–6 [**Violenti**]; Amphiaraüs on being swallowed up by the earth descends to Minos (i.e. to Hell), Inf. xx. 35–6 (ref. to Statius, *Theb.* viii. 27, 103) [**Anfiarao**]; Guido da Montefeltro is condemned by Minos to a place among the Fraudulent in Bolgia 8 of Circle VIII (Malebolge), Inf. xxvii. 124–7 [**Consiglieri Frodolenti: Guido Montefeltrano**]; he condemns Griffolino of Arezzo, as an alchemist, to Bolgia 10 of Circle VIII, Inf. xxix. 118–20 [**Falsatori: Griffolino**]; Virgil informs Cato that he is not under the jurisdiction of Minos (Limbo being outside the limits of Hell proper), Purg. i. 77 [**Limbo**].

Minotauro, the Minotaur, a monster half man, half bull, the offspring of the intercourse of Pasiphaë, the wife of Minos, King of Crete, with a bull; it was kept in a labyrinth in Crete, which was constructed by Daedalus, and was supplied every year with seven youths and seven maidens from Athens, whom the Athenians were compelled by Minos to send as tribute in satisfaction for their murder of his son, Androgeos. The monster was at length slain by Theseus, with the assistance of Ariadne, daughter of Minos, who supplied him with a clue to the labyrinth and a sword. [**Arianna: Dedalo: Minoi: Pasifè.**]

D. places the Minotaur as guardian of Circle VII of Hell, where the Violent are punished, Inf. xii. 25; *l'infamia di Creti . . . Che fu concetta nella falsa vacca*, *vv.* 12–13; *bestia*, *v.* 19; *ira bestial*, *v.* 33 [**Violenti**]. As D. and Virgil descend towards Circle VII they see the Minotaur lying outstretched before them (Inf. xii. 11–13); when it catches sight of them it bites itself in fury, but is checked by V., who taunts it with its death at the hands of Theseus and Ariadne (*vv.* 14–21); while the monster reels to and fro in impotent rage, D. and V. pass by and continue their descent (*vv.* 22–30).

Minus Mocatus, Mino Mocato, poet of Siena; coupled by D. with Bonagiunta of Lucca, Gallo of Pisa, and Brunetto Latino of Florence, as having, like them, written in his own local dialect, V. E. i. 13[10].

Allacci thinks the name is a corruption, and that the poet intended is Bartolomeo detto Meo di Mocata de' Maconi, one of whose poems has been preserved in *Cod. Vat.* 3793. He says:—

'Da Dante nel suo libro *De Vulgari Eloquentia* è chiamato Mino Mocati: ma nel testo di Dante si sospetta di scorrezione; perciocchè Mocati è detto secondo l'uso della lingua Sanese in quei suoi tempi per significare il padre, sì come se ne trovano più esempi appresso l'istesso Dante, e tra quelli Bellincion Berti, il quale non de' Berti, ma de' Ramignani era. E così qui Meo non di Mocati, ma de' Maconi, e Moccata fu suo padre.' (See D'Ancona and Comparetti, *Antiche Rime Volgari*, ii. 78.)

Mira, La, small town in Venetia, between Padua and Venice, about 10 miles from the latter, on the banks of a canal of the Brenta; mentioned by Jacopo del Cassero (in Antepurgatory), who says that if he had fled towards La Mira, instead of to the marsh-land, he might have escaped the assassins sent after him by Azzo of Este, Purg. v. 79–81. [**Cassero, Jacopo del.**]

Mirmidoni], the Myrmidons, a race of men who inhabited the island of Aegina. Juno, in wrath at Jupiter's love for the nymph Aegina, depopulated the island by a pestilence; but Aeacus, the king, who had been spared, besought Jupiter to repeople it, whereupon the god transformed all the ants into men, the name of Myrmidons being given to them in allusion to their origin (μύρμηκες, 'ants'). The story is told by Ovid (*Metam.* vii. 528 ff.).

D. refers to the Myrmidons, in connexion with the plague of Aegina, as *seme di formiche*, Inf. xxix. 64. [**Eaco: Egina.**]

Mirra, Myrrha, daughter of Cinyras, King of Cyprus, Inf. xxx. 38; *ombra*, *v.* 25; *l'altro (folletto)*, *v.* 34; *questa*, *v.* 40; *rabbiosa*, *v.* 46; *Myrrha*, Epist. vii. 7; being seized with a fatal passion for her father, she contrived, with the aid of her nurse, to introduce herself into his chamber in disguise during the absence of her mother; when Cinyras discovered the deception he attempted to slay Myrrha, but she escaped from him and wandered to Arabia, where she gave birth to Adonis, and was transformed into a myrrh-tree. The story, of which an abstract is given by Benvenuto, is told by Ovid (*Metam.* x. 298 ff.; cf. *Ars Amat.* i. 285).

D. places Myrrha, together with Gianni Schicchi, among the Falsifiers in Bolgia 10 of Circle VIII of Hell (Malebolge), Inf. xxx. 25–41 [**Falsatori: Gianni Schicchi**]; in his Letter to the Emperor Henry VII, he speaks of Florence as 'Myrrha scelesta et impia, in Cinyrae patris amplexus exaestuans,' Epist. vii. 7 [**Cinyras**].

Miseno, Misenus, the trumpeter of Hector, and, after his death, of Aeneas; he was drowned off the promontory of Misenum in Campania, which received its name from him.

D. refers to the account given by Virgil (*Aen.* vi. 155–84) of how Aeneas himself helped to cut the wood for the funeral pyre of Misenus, which he instances as an example of courtesy, Conv. iv. 26^{109-18}; Virgil, in recording the fact that Misenus passed from the service of Hector to that of Aeneas, says of him, 'non inferiora secutus' (*Aen.* vi. 170), thus showing that he considered Aeneas the equal of Hector, Mon. ii. 3^{48-54}. [**Enea: Ettore.**]

Misenus. [**Miseno.**]

Mobile, Primo. [**Cielo Cristallino.**]

Mocatus, Minus. [**Minus Mocatus.**]

Modarette], Sir Mordred, the traitorous son of King Arthur, whom he slew, and by whom he was slain; he is referred to by Camicione de' Pazzi (in Circle IX of Hell), in allusion to the manner of his death, as 'quelli a cui fu rotto il petto e l'ombra Con esso un colpo per la man d'Artù,' Inf. xxxii. 61–2. [**Artù.**]

Modena, town of N. Italy, situated on the plain between the rivers Secchia and Panaro, in the centre of the Emilia, about midway between Parma and Bologna. The Roman name for it was Mutina, and it was one of the most important towns in Gallia Cispadana; it was the scene of the defeat (B.C. 43) of Marcus Antonius by Augustus and the consuls, Hirtius and Pansa, both of the latter being killed in the battle.

The Emperor Justinian (in the Heaven of Mercury) mentions Modena in connexion with the victories of the Roman Eagle, Par. vi. 75. [**Aquila** [1].]

Modenesi. [**Mutinenses.**]

Modona. [**Modena.**]

Moisè, Moses, the lawgiver of the Hebrews, Inf. iv. 57; Purg. xxxii. 80; Par. iv. 29; xxiv. 136; xxvi. 41; *Moyses*, Mon. i. 14^{66}; ii. 4^{10}, 13^{36}; iii. $4^{84, 123}$, 5^{2}, $9^{82, 86}$, 14^{35}; Epist. v. 1; x. 7; *Quel Duca, sotto cui visse di manna La gente ingrata* (i.e. the leader under whom the Jews lived upon manna in the wilderness), Par. xxxii. 131–2.

Virgil mentions Moses, whom he describes as 'Moisè legista e ubbidiente,' among those released by Christ from Limbo, Inf. iv. 57 [**Limbo**]; his appearance with Elias at the Transfiguration, Purg. xxxii. 80; Mon. iii. 9^{81-6} (ref. to *Matt.* xvii. 3–4); coupled with Samuel (cf. *Jerem.* xv. 1) as among the holiest of the saints, Par. iv. 29; his place in Paradise, Par. xxxii. 130–2; his writings referred to by D. as establishing his faith in God, Par. xxiv. 136; the Israelites under his guidance fed with manna in the wilderness, Par. xxxii. 131–2 (ref. to *Exod.* xvi. 14–21); the words of God to him, 'I will make all my goodness pass before thee' (*Exod.* xxxiii. 19), quoted, Par. xxvi. 41–2; the elders of Israel entrusted by him with the lesser judgements, the more important being reserved to himself, as is written in his law, Mon. i. 14^{65-73} (ref. to *Exod.* xviii. 17–26; *Deut.* i. 10–18); his record of the inability of Pharaoh's magicians to turn dust into lice, a proof that God alone can work miracles, Mon. ii. 4^{8-14} (ref. to *Exod.* viii. 16–19); his reproof of the Hebrew who strove with his fellow, and the questioning of his authority by the former, Mon. ii. 13^{55-7} (ref. to *Exod.* ii. 13–14); his writings inspired by the Holy Spirit, of which he was the mouthpiece, Mon. iii. 4^{84-7}; his account of the birth of Levi and Judah, Mon. iii. 5^{2-4} (ref. to *Gen.* xxix. 34–5); the express command of God to him that the Levites should be deprived of all inheritance in the land of the Israelites, Mon. iii. 14^{33-5} (ref. to *Numb.* xviii. 20); the Emperor Henry VII, on his coming into Italy, compared to a second Moses, Epist. v. 1; in its literal sense, 'When Israel went out of Egypt' (*Psalm* cxiv. 1), signifies the departure of the children of Israel from Egypt in the time of Moses, Epist. x. 7.

The place of Moses in the Celestial Rose, where he is seated on the left hand of Adam, and next but one to the Virgin Mary, is pointed out to D. by St. Bernard, Par. xxxii. 130–2. [**Rosa.**]

The five books of Moses, forming the Pentateuch, which is reckoned by St. Jerome as one book, are supposed to be symbolized by one of the four-and-twenty elders (representing the twenty-four books of the Old Testament), in the mystical Procession in the Terrestrial Paradise, Purg. xxix. 83–4. [***Bibbia:* Processione.**]

Molta, the river Moldau, which rises in S.W. of Bohemia, and, after flowing S.E. for some distance, turns N., and, passing by Prague, enters the Elbe about twenty miles N. of that city.

D. mentions the Moldau in connexion with Bohemia, which he describes as 'la terra dove l'acqua nasce, Che Molta in Albia, ed Albia in mar ne porta,' Purg. vii. 98–9. [**Albia: Buemme.**]

For *Molta in Albia* the Mantua (1472) edition, followed by Aldus (1502), reads *monta in Albia.*

Monaldi, Guelf family of Orvieto, otherwise known as Monaldeschi; mentioned together with the Filippeschi, a Ghibelline family of the same city, Purg. vi. 107. [**Cappelletti: Filippeschi.**]

Monarchia, De], D.'s treatise *On Monarchy*, written in Latin, the subject being the relations

between the Empire and the Papacy, and a plea for the necessity of a universal temporal monarchy, coexistent with the spiritual sovereignty of the Pope. The work is divided into three books—in the first D. treats of the necessity of monarchy; in the second he discusses the question how far the Roman people were justified in assuming the functions of monarchy, or the imperial power; in the third he inquires to what extent the function of the monarchy, i.e. the Empire, depends immediately upon God.

D.'s arguments are summed up by Bryce:—

'Man's nature is twofold, corruptible and incorruptible: he has therefore two ends, active virtue on earth, and the enjoyment of the sight of God hereafter; the one to be attained by practice conformed to the precepts of philosophy, the other by the theological virtues. Hence two guides are needed, the Pontiff and the Emperor, the latter of whom, in order that he may direct mankind, in accordance with the teachings of philosophy, to temporal blessedness, must preserve universal peace in the world. Thus are the two powers equally ordained of God, and the Emperor, though supreme in all that pertains to the secular world, is in some things dependent on the Pontiff, since earthly happiness is subordinate to eternal.'

The *De Monarchia*, unlike the *Convivio* and the *De Vulgari Eloquentia*, which are both unfinished, is a completed work.

Critics are by no means agreed as to the date of its composition. Witte holds that D. wrote it before he was exiled from Florence; but it was more probably written in 1311 or 1312, at the time when the Emperor Henry VII was in Italy.

The work was translated into Italian by Marsilio Ficino (1433–1499), who in his preface speaks of D. as 'Dante Alighieri per patria celeste, per abitazione fiorentino, di stirpe angelico, in professione filosofo-poetico.' The original was first printed at Basle in 1559, in a collection of treatises on subjects connected with the Roman Empire, under the title of *Dantis Florentini de Monarchia libri tres*. It was reprinted in 1566. Witte mentions three editions of Cent. xvii, and six of Cent. xviii; besides which there have been at least ten in the present century. Several MSS. of the *De Monarchia* are in existence, of which at least three belong to Cent. xiv.

The three books were divided into chapters by D. himself, as appears from several references in the course of the work (Mon. i. 6^{23}; ii. 8^{102-7}; iii. 16^{1}), but they are only vaguely indicated in the MSS. In the printed editions the number of chapters varies. Some editors divide the first book into sixteen chapters (Witte), others into eighteen (Fraticelli, Giuliani); the second book into thirteen (Witte), eleven (Fraticelli), or twelve (Giuliani); the third into sixteen (Witte) or fifteen (Fraticelli, Giuliani). [**Table xxxiii.**]

Both Villani and Boccaccio include the *De Monarchia* in their lists of D.'s writings; the former says briefly:—

'Fece ancora la *Monarchia*, ove trattò dell' oficio del papa a degl' imperadori.' (ix. 136.)

Boccaccio, on the other hand, speaks of it at length, and relates how, soon after D.'s death, it was publicly condemned to be burned by the papal legate in Lombardy, who would also have burned D.'s bones had he not been prevented:—

'Similemente questo egregio autore nella venuta di Arrigo VII imperadore fece uno libro in latina prosa, il cui titolo è *Monarchia*, il quale, secondo tre questioni le quali in esso determina, in tre libri divise. Nel primo, loicalmente disputando, pruova che al ben essere del mondo sia di necessità essere l'imperio; la quale è la prima quistione. Nel secondo, per argomenti istoriografi procedendo, mostra Roma di ragione ottenere il titolo dello imperio; che è la seconda quistione. Nel terzo, per argomenti teologici pruova l'autorità dello imperio immediatamente procedere da Dio, e non mediante alcuno suo vicario, come gli cherici pare che vogliano; e questa è la terza quistione. Questo libro più anni dopo la morte dello autore fu dannato da messer Beltrando cardinale del Poggetto e legato del papa nelle parti di Lombardia, sedente papa Giovanni XXII. E la cagione ne fu, perciocchè Lodovico duca di Baviera, dagli elettori della Magna eletto in re de' Romani, venendo per la sua coronazione a Roma, contr'al piacere del detto papa Giovanni, essendo in Roma, fece contro agli ordinamenti ecclesiastici uno frate minore, chiamato frate Piero della Corvara, papa, e molti cardinali e vescovi; e quivi a questo papa si fece coronare. E nata poi in molti casi della sua autorità quistione, egli e' suoi seguaci, trovato questo libro, a difensione di quella e di sè molti degli argomenti in esso posti cominciarono ad usare; per la quale cosa il libro, il quale infino allora appena era saputo, divenne molto famoso. Ma poi, tornatosi il detto Lodovico nella Magna, gli suoi seguaci, e massimamente i chierici, venuti al dichino e dispersi, il detto cardinale, non essendo chi a ciò si opponesse, avuto il soprasscritto libro, quello in pubblico, siccome cose eretiche contenente, dannò al fuoco. E 'l simigliante si sforzava di fare delle ossa dello autore a eterna infamia e confusione della sua memoria, se a ciò non si fosse opposto uno valoroso e nobile cavaliere fiorentino, il cui nome fu Pino della Tosa, il quale allora a Bologna, dove ciò si trattava, si trovò, e con lui messer Ostagio da Polenta, potente ciascuno assai nel cospetto del cardinale di sopra detto.'

Monferrato, Montferrat, ancient marquisate of N. Italy, which corresponded roughly with the S. half of the modern province of Piedmont; according to Loria (*L'Italia nella D. C.*) it extended from the Po to the Ligurian Alps, and was divided into Upper and Lower Montferrat; the former lay between the Tanaro

and the Ligurian Alps, its chief towns being Mondovì, Acqui, and Alba; the latter lay between the Tanaro and the Po, its chief towns being Alessandria, Asti, Casale, and Valenza. The princes of Montferrat were among the most powerful Italian families of the Middle Ages; several members of the house were famous crusaders. In 1305, on the extinction of the male line, the marquisate passed to the Palaeologi in the person of Theodore Palaeologus, son of the Empress Irene, who was sister and heiress of the last Marquis of the male line. [**Table xix.**]

Sordello (in Antepurgatory) mentions Montferrat in connexion with William Longsword, Marquis of Montferrat and Canavese (1254–1292), Purg. vii. 136 [**Canavese: Guglielmo** [3]]; his son John (1292–1305) is mentioned, V. E. i. 12[38] [**Johannes** [3]]; a member of this family is mentioned, together with the King of Castile and the Count of Toulouse, on account of his liberality, as *il buono Marchese di Monferrato*, Conv. iv. 11[125–8]; this is probably the Marquis Boniface II (1192–1207) who was one of the great patrons and protectors of the troubadours (whence doubtless D.'s reference to him), as were Alphonso VIII of Castile, and Raymond V of Toulouse, with whom he is coupled. 'Lo marques Bonifacis de Monferrat' is several times mentioned in the old Provençal lives of the Troubadours, of whom Peire Vidal, Raimbaut de Vacqueiras, and Gaucelm Faidit, were among his protégés. Boniface was second son of William III (who accompanied the Emperor Conrad III on the second Crusade in 1147), his elder brother being the famous crusader Conrad, Marquis of Montferrat (1188–1192), Prince of Tyre, and King of Jerusalem, whom he succeeded in the marquisate. Boniface was himself one of the leaders in the fourth Crusade in 1204, and was the first Latin King of Salonica; his doings in this expedition are narrated at length by Villehardouin in his *Conquête de Constantinople*, who in recording his death (in 1207) speaks of him as:—

'Un des meillors barons et des plus larges, et des meillors chevaliers qui fust el remanant dou monde.' (§ 500.) (See *Romania*, xxvi. 453–60.)

Monferrato, Bonifazio di. [**Monferrato.**]

Monferrato, Guglielmo di. [**Monferrato.**]

Monforte, Guido di. [**Guido di Monforte.**]

Mongibello, modern name of Mt. Aetna, Inf. xiv. 56. [**Etna.**]

Brunetto Latino also speaks of the mountain by this name:—

'En l'isle de Secille . . . est mont Gibel, qui tozjors giete feu par .ii. bouches, et nepourquant il i a noif desus tozjors.' (*Trésor*, i. 124.)

Mont' Aperti. [**Montaperti.**]

Montagna, Montagna de' Parcitati, head of the Ghibelline party in Rimini, who was treacherously taken prisoner in 1295 by Malatesta da Verrucchio ('il mastin vecchio') and murdered in prison by Malatesta's son, Malatestino ('il mastin nuovo').

D. mentions Montagna in connexion with his murder by the Malatesta, Inf. xxvii. 47. [**Malatesta: Malatestino.**]

Montagna, La. [**Purgatorio** [1].]

Montagne Rife, the Rhipaean mountains, a lofty range in N. part of the earth, used generally to express any cold northern region. The name was applied by classical writers indefinitely to all the mountains in N. parts of Europe and Asia. The later geographical writers place the range N.E. of Mt. Alaunus on the frontiers of Asiatic Sarmatia, and state that the Tanais (modern Don) rises in it; according to this account it may be regarded as a W. branch of the Ural mountains.

Orosius says:—

'Europa incipit sub plaga septentrionis, a flumine Tanai, qua Riphaei montes Sarmatico aversi oceano Tanaim fluvium fundunt.' (*Hist.*, i. 2, § 4.)

Brunetto Latino says:—

'A l'entrée d'orient est la terre de Scite, desor est mont Riphey et l'Yperborey.' (*Trésor*, i. 124.)

Benvenuto:—

'Hoc est dicere versus septentrionem; montes enim Riphei sunt in partibus aquilonis sub nostro polo.'

D. mentions the range, to indicate the N., in a simile of cranes, Purg. xxvi. 43; this simile (*vv.* 43–5) has been objected to on the ground that cranes would not fly at the same season, some N., some S., as D. figures them, but all in one direction; but the use of the subj. *volassero* (*v.* 44) shows that the image is purely imaginary. D. perhaps was thinking of Lucan, *Phars.* v. 711 ff., or vii. 832 ff.

Note.—*Rife* is used here in rime (: *Pasife* : *schife*) for *Rifee* from *Rifeo*.

Montaperti, village in Tuscany, about 5 miles S. of Siena, on a hill near the left bank of the Arbia, a small river which flows into the Ombrone at Buonconvento; here took place the famous battle between the Ghibellines and the Guelfs of Florence (Sep. 4, 1260), resulting in the total defeat of the latter, to which D. refers as 'Lo strazio e il grande scempio, Che fece l'Arbia colorata in rosso,' Inf. x. 85–6. [**Arbia.**]

Montaperti is mentioned in connexion with the traitor Bocca degli Abati (in Circle IX of Hell), who cut down the standard of the Florentines at a critical point of the battle, and thus caused the panic which led to the rout of the Guelfs, Inf. xxxii. 81. [**Bocca.**]

In an account of the battle which was written probably not long after the event, a Sienese chronicler puts the losses of the Florentines in prisoners and slain at over twenty thousand :—

'Furono li prigioni che vennero in Siena, sedici milia, e li morti intra la battaglia e per lo campo, sei milia; pensate se ne furono morti, che per la puzza degli uomini e de' cavalli morti s'abbandonò tutta quella contrada, e stette molto tempo che non vi s'abitò, se non per fiere e bestie selvagge.'

The chronicler concludes his account with a description of the triumphal entry of the victorious Sienese into their city, 'con grande trionfo e gloria, a grande vergogna et vituperio e confusione di quelli cani Fiorentini,' the procession being headed by the Florentine ambassador seated on an ass with his face to its tail :—

'La gente del magnifico e vittorioso Comune di Siena avendo avuta così fatta vittoria, lo sabato non tornâro in Siena, ma po' la domenica a mattina in su la mezza terza tornâro ed entrâro in Siena con grandissima allegrezza. Innanzi a tutti andava uno dell' imbasciadori de' Fiorentini, il quale fu l'uno delli due imbasciadori, che venne a fare la dimandita che le mura di Siena fussero gittate per terra, ed era a cavallo in su uno asino, e strascinava la bandiera ovvero standardo del Comune di Firenze, ed esso imbasciadore aveva voltato il volto verso la bandiera, e la coda dell' asino aveva per briglia; e dietro a costui veniva la salmería della vettovaglia, che furono centinaia di muli e d'asini e di somieri.' (*Chronaca Sanese del secolo xiii.* See D'Ancona and Bacci, *Lett. Ital.*, i. 149 ff.)

Monte, Il. [**Purgatorio**[1].]

Monte Aventino. [**Aventino.**]

Monte Subasio], mountain (about 3,600 ft.) in N. of Umbria, a spur of the Central or Roman Apennines, on the S.W. slope of which Assisi, the birthplace of St. Francis, is situated; this slope is referred to by St. Thomas Aquinas (in the Heaven of the Sun) in his description of the situation of Assisi, as *fertile costa d'alto monte*, Par. xi. 45, 49 [**Ascesi**]; he says that from this mountain Perugia on its S.E. side feels the heat (in summer, from the refraction) and the cold (in winter, from the snows) (*vv.* 46–7) [**Perugia**].

Monte Veso, Monte Viso or Monviso, the Mons Vesulus of the ancients (Pliny, *Hist. Nat.* iii. 20), peak (about 12,600 ft.) of the Cottian Alps in Piedmont, where the river Po rises.

D. mentions it in connexion with the Montone, which he says is the first river which, rising on the N. side of the Apennines, flows direct into the Adriatic without entering the Po, Inf. xvi. 94-6 [**Acquacheta**: **Lamone**: **Montone**[2]: **Po**]. Boccaccio says :—

'Monte Veso è un monte nell' Alpi, là sopra il Monferrato, e parte la Provenza dall'a Italia, e di questo monte Veso nasce il fiume chiamato il Po, il quale in sè riceve molti fiumi, i quali caggiono dell' Alpi dalla parte di ver ponente, e d'Appennino di ver levante, e mette in mare per più foci, e tra l'altre per quella di Primaro presso a Ravenna; e questa è quella che è piu orientale; e il primo fiume, il quale nasce in Appennino, senza mettere in Po, andando l'uomo da Po in ver levante, è chiamato là dove nasce Acquacheta; poi divenendo al piano presso a Forlì in Romagna, cambia nome, ed è chiamato Montone, perciocchè impetuosamente corre, e passa allato a Forlì, e di quindi discende a Ravenna, e lungo le mura d'essa corre, e forse due miglia più giù mette nel mare Adriatico; e così è il primo che tiene proprio cammino, appresso a quello che scende di monte Veso. E dice l'autore, che egli viene dalla sinistra costa d'Appennino, intorno alla quale è da sapere che Appennino è un monte, il quale alcuni vogliono che cominci a questo monte Veso; altri dicono che egli comincia a Monaco, nella riviera di Genova. . . . Ora si chiama il lato destro di questo monte, quello il quale è volto inverso il mar Tireno, e quello che è volto verso il mare Adriano è chiamato il sinistro.'

Monte Viso (or perhaps the Alps in general) is referred to by the Emperor Justinian (in the Heaven of Mercury) as *L'alpestre rocce di che, Po, tu labi*, Par. vi. 51. [**Po.**]

Montecchi, noble Ghibelline family of Verona, mentioned by D. together with the Cappelletti, Purg. vi. 106 [**Cappelletti**: **Filippeschi**]. Philalethes gives the following account of them :—

'The Montecchi were very powerful in Verona, and were at the head of the Ghibellines in that city, giving their name to the Veronese members of the party. With the help of the notorious Ezzelino da Romano they managed to expel their opponents, together with their leaders, the Counts of San Bonifacio, the lordship of the city being assumed by Ezzelino (1236), who retained it until his death in 1259. He seems to have ill requited the services of his allies, the Montecchi, for a member of the family, a certain Carnarolo de' Montecchi, is mentioned as having been one of the victims of his cruelty (1242). After the death of Ezzelino Verona remained true to the Ghibelline cause under the lordship of the Scaligers, who in 1263 again expelled the Counts of San Bonifacio and their adherents. The Montecchi, however, appear to have abandoned the traditions of their family, for in 1324 they were expelled by Can Grande della Scala, and took refuge in Udine, where they died out about fifty years later.'

Montefeltrano, Guido. [**Guido Montefeltrano.**]

Montefeltro, small mountainous district situated in the extreme N. of the province of the Marches, at the foot of the Apennines; its chief town is San Leo, which was once called Montefeltro, the name being thence transferred to the whole district; the name itself, of which the Latin form, as given by Ben-

venuto, is Mons Feretrus, is said to have originated from an ancient Roman temple dedicated to Jupiter Feretrius. The district of Montefeltro formed part of Romagna, and in D.'s time belonged to the Dukes of Urbino [**Romagna**]. The name still survives in the villages of S. Agata-Feltria, Macerata-Feltria, and Sasso Feltrio, which are all within a few miles of San Leo. Among the Counts of Montefeltro were the famous Guido da Montefeltro and his son, Buonconte.

Montefeltro is mentioned by Buonconte (in Antepurgatory) as his native place, Purg. v. 88; and alluded to by Guido (in Bolgia 8 of Circle VIII of Hell) as the hill country between Urbino and the ridge of the Apennines where the Tiber rises, *i monti là intra Urbino E il giogo di che il Tever si disserra*, Inf. xxvii. 29–30 [**Buonconte: Guido Montefeltrano**]. It is generally supposed to be one of the places spoken of as *Feltro*, Inf. i. 105 [**Feltro** [2]].

Benvenuto says of Montefeltro and its Counts:—

'Debes scire quod Mons Feretrus est quaedam civitas in Romandiola, continens in se multas terras, sicut civitatem Sancti Leonis, Samarinum, et alia castella; ex qua contrata habuerunt olim originem comites famosi, vocati usque in hodiernam diem comites de Montefeltro, de quorum primordio non habetur memoria; sed de domo ista multi fuerunt viri strenuissimi, quorum unum antiquissimum reperio, quemdam dominum Montefeltranum, qui genuit Boncontem, et ex Bonconte natus est Montefeltranus miles. Ex Montefeltrano natus est famosissimus comes Guido . . . ex isto Guidone natus est Boncontes.'

Montefeltro, Buonconte da. [**Buonconte.**]

Montefeltro, Galasso da. [**Galasso.**]

Montefeltro, Guido da. [**Guido Montefeltrano.**]

Montemalo, the ancient Clivus Cinnae, now Monte Mario (so called from Mario Mellini, the owner of a famous villa in the neighbourhood in Cent. xv), a hill outside Rome, over which the road to Viterbo passes. It is from this point that a traveller from the N. first catches sight of the city of Rome. In D.'s day, as Philalethes points out, this route was more frequented than at the present time, the bridge over the Tiber (Ponte Molle, on the site of the ancient Pons Milvius), by which the traffic now goes, being at that time still in ruins.

Cacciaguida (in the Heaven of Mars), comparing Florence to Rome, says that in his day (in the middle of Cent. xii) the view of Rome from Montemalo was not yet surpassed by that of Florence from Uccellatoio (a hill on the road from Bologna), Par. xv. 109–10 [**Uccellatoio**]. From this it appears that in D.'s day the city of Florence surpassed Rome in the splendour of its buildings.

Montemurlo, castle on a hill between Prato and Pistoja, belonging to the Conti Guidi, which they were obliged to sell to the Florentines as they themselves could not hold it against the Pistojans. The ruins of it are still visible.

Cacciaguida (in the Heaven of Mars), deploring the troubled times, says that, if the Church had not by its hostility to the Emperor brought about a universal state of feud, among other things the castle of Montemurlo would still belong to the Conti Guidi, *Sariasi Montemurlo ancor dei Conti*, Par. xvi. 64.

Villani gives the following account:—

'Negli anni di Cristo 1203 . . . i Pistolesi tolsono il castello di Montemurlo a' conti Guidi; ma poco appresso, il Settembre, v'andarono ad oste i Fiorentini in servigio de' conti Guidi e riebberlo, e renderlo a' conti Guidi. E poi nel 1207 i Fiorentini feciono fare pace tra' Pistolesi e' conti Guidi, ma poi non possendo bene difendere i conti da' Pistolesi Montemurlo, perocch' era loro troppo vicino, e aveanvi fatto appetto il castello del Montale, sì 'l vendero i conti Guidi al comune di Firenze libbre cinquemila di fiorini piccioli, che sarebbono oggi cinquemila fiorini d'oro; e ciò fu gli anni di Cristo 1209, ma i conti da Porciano mai non vollono dare parola per la loro parte alla vendita.' (v. 31.)

Villani has fallen into some confusion with regard to the date of this transaction, which took place, not in 1209 as he states, but in 1254, as is proved by contemporary documents. (See *Delizie degli Eruditi Toscani*, vii. 191; viii. 137–40.)

Montereggioni, strongly fortified castle, belonging to the Sienese, on the road between Empoli and Siena, about eight miles N.W. of the latter. It is situated on the crown of a low hill, and is surrounded with a massive wall surmounted by twelve towers placed about 100 feet apart throughout the whole circuit.

D. compares the Giants, who are placed as warders at the mouth of Circle IX of Hell, to the towers which surround the castle of Montereggioni, Inf. xxxi. 40–4. [**Giganti.**]

The castle was built by the Sienese in March, 1213, according to an inscription (reproduced by Loria) near one of the gates:—

'Anno Domini MCCXIIJ ind. II, mense martii . . . hoc castrum Montis Regionis in Dei fuit nomine inceptum et undique postea mura vallatum propriis Senensis populi laboribus et expensis. . . .'

Villani states (vi. 55) that in 1254 it was besieged by the Florentines, who, having tampered with the garrison of German mercenaries, would have taken it, had not the Sienese come to terms with them. The massive towers appear to have been added by the Sienese after their great victory over the Florentine Guelfs at Montaperti in 1260.

Montone [1], 'the Ram,' i. e. Aries, constellation and the first of the twelve signs of the Zodiac, which the Sun enters at the vernal equinox (about March 21), Purg. viii. 134; Par. xxix. 2. [**Ariete.**]

D. describes the vernal equinox as 'the Sun betaking himself to the bed which the Ram bestrides with all four feet' (the meaning of the passage being that the vernal equinox shall not recur seven times, seven years shall not pass), Purg. viii. 133–5; the Sun and Moon opposite to each other at the equinox (the one being in Aries, the other in Libra), Par. xxix. 1–2. [**Libra.**]

Montone [2]], river of N. Italy, which rises in the Etruscan Apennines, above the monastery of San Benedetto in Alpe, and flows past Forlì and Ravenna (where it is joined by the Ronco) into the Adriatic.

According to D., the river from its source as far as Forlì was known as the Acquacheta, and from Forlì to its mouth as the Montone, Inf. xvi. 94–9. [**Acquacheta: Monte Veso.**]

Mopsus, name (borrowed from Virgil, *Ecl.* v. 1, 10; viii. 26, 30; &c.) by which D. addresses Giovanni del Virgilio in his Latin Eclogues, Ecl. i. 6, 7, 18, 24, 28, 37, 51, 56, 57, 64; ii. 25, 65, 74, 97. [***Egloghe*** [2].]

Mordarette. [**Modarette.**]

Moroello Malaspina. [**Malaspina, Moroello.**]

Moronto, brother of D.'s great-great-grandfather Cacciaguida, Par. xv. 136. [**Cacciaguida: Dante.**]

Morrocco, Morocco, the most W. of the Barbary States, occupying the N.W. corner of Africa; mentioned by D. (as an alternative to Spain) to indicate the W. limit of the habitable globe, Inf. xxvi. 104; Purg. iv. 139. [**Gerusalemme.**]

Mosca, member of the Lamberti family of Florence, at whose instigation the Amidei murdered Buondelmonte de' Buondelmonti in order to avenge the insult of the latter to a lady of the Amidei family, whom he had promised to marry and had deserted for one of the Donati. It was this murder which led to the introduction of the Guelf and Ghibelline feuds into Florence.

Mosca de' Lamberti is one of the five Florentines about whom D. inquires of Ciacco (in Circle III of Hell), whether they are in Heaven or Hell, the answer being that they are among the blackest souls in Hell, Inf. vi. 79–85 [**Ciacco**]; D. afterwards sees Mosca among the Sowers of discord in Bolgia 9 of Circle VIII of Hell (Malebolge), Inf. xxviii. 106; *un, v.* 103 [**Scismatici**]; he is represented with both his hands cut off, and lifting his bleeding stumps in the air, while he calls upon D. to remember Mosca, who made use of the famous phrase 'cosa fatta capo ha,' which led to the civil feuds in Florence, and, adds D., to the death of the Lamberti family (they having apparently totally died out before the end of Cent. xiii) (*vv.* 103–11) [**Buondelmonte: Lamberti**].

Moyses. [**Moisè.**]

Mozzi], wealthy Florentine family (White Guelfs) of which the Bishop of Florence, Andrea de' Mozzi (referred to, Inf. xv. 112–14), was a member [**Andrea de' Mozzi**]. To this family also belonged Rocco de' Mozzi, who is supposed by some to be alluded to, Inf. xiii. 143–51 [**Agli, Lotto degli**].

According to Villani (vii. 42) the family suddenly acquired great wealth through their business connexions with the papal court. When Gregory X visited Florence in 1273 he was entertained by them, and it was they who built the Church of San Gregorio, which was dedicated on that occasion by the Pope.

Mozzi, Andrea de'. [**Mozzi.**]

Mozzi, Rocco de'. [**Mozzi.**]

Mucius. [**Mutius.**]

Multa. [**Molta.**]

Munda], town in Hispania Baetica, where Julius Caesar defeated Sextus and Cneius, the sons of Pompey, B.C. 45; the Emperor Justinian (in the Heaven of Mercury) alludes to the battle of Munda among the victories of the Roman Eagle, Par. vi. 71–2. [**Aquila** [1].]

Muse, the nine Muses, who are represented as having been born in Pieria, at the foot of Mt. Olympus, their father being Zeus, and their mother Mnemosynë ('Memory'); their names were Clio, the Muse of History; Euterpë, the Muse of Lyric Poetry; Thalía, the Muse of Comedy; Melpomenë, the Muse of Tragedy; Terpsichorë, the Muse of Choral dance and song; Erato, the Muse of Erotic poetry; Polymnia (or Polyhymnia), the Muse of the sublime Hymn; Urania, the Muse of Astronomy; and Calliopë (or Calliopea), the Muse of Epic poetry. The worship of the Muses was introduced from Thrace and Pieria into Boeotia, their favourite haunt in Boeotia being Mt. Helicon, where were the sacred fountains of Aganippë and Hippocrenë; Mt. Parnassus was also sacred to them, with the Castalian spring. The Muses were invoked by the poets as the inspirers of song, and all who ventured to compete with them in song were made to suffer for their temerity; thus the nine daughters of Pierius, who had presumed to rival them, were metamorphosed into magpies.

The Muses are mentioned, Inf. ii. 7; Purg. i. 8; xxii. 102; Par. ii. 9; xii. 7; xviii. 33; they are referred to, in connexion with the founding of Thebes by Amphion with their

help, as *quelle Donne . . . Ch' aiutaro Anfion a chiuder Tebe*, Inf. xxxii. 10–11 [**Anfione**]; Virgil speaks of them as the 'nursing-mothers of the poets,' *le nutrici nostre*, Purg. xxii. 105 (cf. *vv.* 101–2, where Homer is spoken of as 'quel Greco, Che le Muse lattar più ch' altro mai,' i. e. the poet whom the Muses favoured most); they are also referred to as *sacrosante Vergini*, Purg. xxix. 37 (cf. Purg. i. 8); *Urania col suo coro*, Purg. xxix. 41; *Polinnia con le sue suore*, Par. xxiii. 56; *Castaliae sorores*, Ecl. i. 54 [**Castalius**]; the Muse in general is addressed (in allusion to the connexion of Pegasus with the Muses) as *diva Pegasea*, Par. xviii. 82 [**Pegaseus**].

D. invokes the aid of the Muses at the beginning of his description of Hell, Inf. ii. 7; before his account of Circle IX of Hell, Inf. xxxii. 10–11; at the beginning of his description of Purgatory, *sante Muse*, Purg. i. 8, where he alludes to the transformation of the daughters of Pierus into magpies (*vv.* 10–12) [**Piche**]; before his account of the mystical Procession in the Terrestrial Paradise, Purg. xxix. 37–42; he claims to be under their inspiration, and that of Minerva and Apollo, at the beginning of his description of Paradise, Par. ii. 8–9 (where for *nove Muse* some editors read *nuove M.*); and invokes them again before his account of the evolutions of the spirits in the Heaven of Jupiter, Par. xviii. 82.

The following Muses are specially mentioned by name, Calliope, Purg. i. 9 [**Calliopè**]; Clio, Purg. xxii. 58 [**Cliò**]; Polymnia, Par. xxiii. 55 [**Polinnia**]; Urania, Purg. xxix. 41 [**Urania**].

Mutinenses, inhabitants of Modena (the Roman Mutina); their dialect and that of Ferrara have contributed to the Bolognese dialect a certain shrillness, characteristic of the Lombard dialects; this characteristic the reason why there have been no Modenese poets, V. E. i. 15^{3-22}. [**Modena.**]

Mutius. [**Muzio.**]

Muzio, Caius Mucius Scaevola, Roman citizen, who, when 'Lars Porsena of Clusium' was besieging Rome, made his way into the enemy's camp with the intention of killing Porsena; by mistake, however, he stabbed the king's secretary instead of the king himself. Being seized, Mucius was ordered by the king to be burned alive, whereupon he thrust his right hand into a fire which was already lighted for a sacrifice, and held it in the flames without flinching. Porsena, struck with admiration at his fortitude, ordered him to be set free; in return Mucius informed him that there were 300 noble youths in Rome who had sworn to take the king's life, that the lot had fallen upon him to make the first attempt, and that his example would be followed by the others, each as his turn came. Porsena, impressed with this account of the determination of the Romans, made proposals of peace, and withdrew from the siege. From the circumstance of the loss of his right hand Mucius was thenceforward known as Scaevola ('left-handed').

D. mentions Mucius in connexion with this incident, *Muzio*, Par. iv. 84; Conv. iv. 5^{115-18}; and, with a reference to Livy (ii. 12) as his authority, *Mutius*, Mon. ii. 5^{121-7}.

Myrrha. [**Mirra.**]

N

Nabuccodonosor, Nebuchadnezzar, King of Babylon, B. C. 604–561, son of Nabopolassar, the founder of the Babylonian Empire; he is mentioned in connexion with Daniel's interpretation of his dream, which he had forgotten, whereby the execution of the Babylonian wise men was stayed (*Dan.* ii. 1–30), which D. compares to Beatrice's divination of his own thought without being told, Par. iv. 13–15; and again in the same connexion (with especial reference to *Dan.* ii. 3), *Nabuchodonosor*, Epist. x. 28. [**Daniello.**]

Nabuchodonosor. [**Nabuccodonosor.**]

Nabucodonosor. [**Nabuccodonosor.**]

Naiade, Naiads or fresh-water nymphs; D., following a corrupt reading of a passage in Ovid (*Metam.* vii. 759–760), implies that the riddle of the Sphinx was solved by the Naiads (instead of by Laiades, i.e. Oedipus, son of Laius), Purg. xxxiii. 49–51 [**Edipo**: **Sfinge**: **Temi**].

The reading followed by D. was as follows:—

> 'Carmina Naiades non intellecta priorum
> Solvunt ingeniis.'

As emended by Heinsius it runs:—

> 'Carmina Laiades non intellecta priorum
> Solverat ingeniis.'

Some have sought to defend the old reading *Naiades*, on the ground that Pausanias speaks of the Naiads as the interpreters of oracles; there can, however, be little doubt as to the soundness of the emendation of Heinsius. D.'s meaning is that the riddle of the DXV will be solved by subsequent events [**DXV**].

Naias, Naiad; D. speaks of Bologna under the guise of a nymph of the river Reno, Ecl. ii. 85. [**Reno** 2.]

Namericus, name of several Provençal poets (mistakenly printed *Hamericus* by the

editors), representing the Provençal *Naimerics*, V. E. ii. $6^{62, 64}$, 12^{22}. [**Hamericus.**]

Napoleone degli Alberti. [**Alberti.**]

Napoleone degli Orsini. [**Orsini.**]

Napoli, Naples, capital of the old kingdom of Naples; mentioned by Virgil in connexion with the tradition that his body was buried there, Purg. iii. 27 [**Brandizio**]; the Piscicelli family of Naples, Conv. iv. 29^{27-8} [**Piscicelli**].

The kingdom of Naples, sometimes also called Apulia, from the province of that name, which, at one time independent, was afterwards united to Naples, in D.'s time comprised the modern provinces of Campania, Abruzzo, Molise, Apulia, Basilicata, and Calabria, its N. limits being Terracina on the Tyrrhenian coast, and Ascoli and the river Tronto on the Adriatic coast. [**Puglia.**]

Charles Martel (in the Heaven of Venus) roughly indicates the Neapolitan territory as the country lying between Bari, Gaeta, and Catona, Par. viii. 61–3 [**Ausonia**]; the kingdom itself is spoken of as *il Regno*, Purg. iii. 131; *quel di Carlo* (i.e. the kingdom of Charles II of Anjou), Purg. v. 69.

Until the 'Sicilian Vespers' in 1282, when the Sicilian crown was united to that of Aragon, Naples and Sicily formed one kingdom, commonly known as the kingdom of the Two Sicilies [**Cicilia**]. On the death of William II in 1189 without issue the crown passed first to his cousin Tancred (1189–1194), then to his cousin's son, William III (1194), and finally to the Emperor Henry VI (1194–1197), the husband of his aunt Constance, through whom it descended to the Emperor Frederick II (1197–1250), and his son Conrad IV (1250–1254). On Conrad's death Manfred, natural son of Frederick II, assumed the government, to the exclusion of his nephew Conradin. The Hohenstaufen line having been brought to an end by the defeat and death of Manfred at Benevento (126$\frac{6}{7}$) and of Conradin at Tagliacozzo (1268), Charles of Anjou assumed the crown of Naples and Sicily under the title of Charles I (1266–1282). After the 'Sicilian Vespers' (1282) Peter III of Aragon took possession of Sicily, which thus became annexed to the crown of Aragon. Charles I was succeeded in the kingdom of Naples by his son Charles II (1285–1309), who was succeeded by his third son, Robert (1309–1343) [**Table iv**: **Table xi**].

Narcisso, Narcissus, beautiful Greek youth, son of the river-god Cephissus and the nymph Liriopë. The nymph Echo became enamoured of him, but, finding him insensible to love, she pined away in grief, and was reduced to nothing but a voice. To punish Narcissus for his insensibility Nemesis caused him to see his own image reflected in a fountain, whereupon he became so enamoured of it that he too pined away gradually, until he was changed into the flower which bears his name. The story is told by Ovid (*Metam.* iii. 407 ff.). [**Eco.**]

D. speaks of water as *lo specchio di Narcisso*, Inf. xxx. 128; his falling in love with his own reflected image is alluded to as *quel error ch' accese amor tra l'uomo e il fonte*, Par. iii. 18.

Nasetto, Il, the Small-nosed man; term applied by Sordello (in Antepurgatory) to Philip III of France, Purg. vii. 103. [**Filippo**[1].]

Naso, the poet Ovid (Publius Ovidius Naso), Epist. iv. 4. [**Ovidio.**]

Nassidio, Nasidius, Roman soldier belonging to Cato's army in Africa, of whom Lucan relates that he was stung by a venomous serpent called 'prester' in the desert of Libya, the bite of which caused his body to swell up till his corselet burst and he died:—

'Nasidium Marsi cultorem torridus agri
Percussit prester; illi rubor igneus ora
Succendit, tenditque cutem, pereunte figura,
Miscens cuncta tumor, toto jam corpore major;
Humanumque egressa modum super omnia membra
Efflatur sanies, latè pollente veneno.
Ipse latet penitus, congesto corpore mersus;
Nec lorica tenet distenti corporis auctum.'
(*Phars.* ix. 790–7.)

D. mentions Nasidius in connexion with this incident, and refers to Lucan's account of it, Inf. xxv. 94–5.

Nasuto, Il, the Large-nosed man; term applied by Sordello (in Antepurgatory) to Charles I of Naples, Purg. vii. 124. [**Carlo**[1].]

Natan, Nathan, the prophet, who was sent by God to reprove David for his sin in causing the death of Uriah the Hittite in order that he might take Bathsheba to wife (2 *Sam.* xii. 1–12).

St. Bonaventura names Nathan among the great Doctors (*Spiriti Sapienti*) who are with himself in the Heaven of the Sun, coupling him with St. Chrysostom (perhaps, as Philalethes suggests, because they were both outspoken in rebuking the sins of kings), Par. xii. 136–7. [**Sole, Cielo del.**]

Natura Locorum, De. [***Locorum, De Natura.***]

Naturali Auditu, De, treatise *On Physical Discourse*, one of the titles by which D. refers to the *Physics* of Aristotle, Mon. i. 9^{7}; ii. 7^{41}; iii. 15^{14}. [***Physica.***]

Nauclerus, Pilot; term applied by D. to the Pope, Epist. vi. 1. [**Papa.**]

Navarra, Navarre, kingdom on both sides of the Pyrenees, consisting of French and Spanish Navarre, Inf. xxii. 48; Par. xix. 143; *Navarria*, V. E. i. 9^{26}; ii. 5^{37}, 6^{56}; it was an independent kingdom until 1314, when it was united to the French crown in the person of Louis X. [**Table viii**: **Table xiii**: **Table xiii. A.**]

One of the Barrators in Bolgia 5 of Circle VIII of Hell (Malebolge), said by the commentators to be one Ciampolo, tells Virgil that he was a native of Navarre, Inf. xxii. 48 [**Ciampolo**];

the Eagle in the Heaven of Jupiter, alluding to the union of Navarre with France, laments that it is not surrounded with its own mountains (i. e. independent of France), Par. xix. 143–4 [**Aquila** 2]; the poems of the King of Navarre (i. e. of Thibaut IV, Count of Champagne, 1201–1253, who succeeded his uncle, Sancho VII, as King of Navarre, under the title of Teobaldo I, in 1234), quoted, V. E. i. 9^{26}; ii. 5^{37}, 6^{56} [**Tebaldo** 1]; Teobaldo II of Navarre (Thibaut V of Champagne), 1253–1270, eldest son of Teobaldo I, is mentioned, Inf. xxii. 52 [**Tebaldo** 2]; Enrique I of Navarre (Henry III of Champagne), 1270–1274, second son of Teobaldo I, is referred to, Purg. vii. 104, 109 [**Arrigo** 7].

Navarrese, belonging to Navarre; *lo Navarrese*, i. e. the barrator, Ciampolo of Navarre, Inf. xxii. 121. [**Ciampolo.**]

Navarria. [**Navarra.**]

Nazzarette, Nazareth, village of Galilee, about 20 miles W. of the S. extremity of the Sea of Tiberias; mentioned by the troubadour Folquet (in the Heaven of Venus) in connexion with the Annunciation (*Luke* i. 26), to indicate the Holy Land in general, Par. ix. 137–8. [**Gabriello.**]

Nazzaro, San, family of Pavia, mentioned by D. in his discussion as to the nature of nobility, together with the Piscicelli of Naples, as examples of Italian nobles, Conv. iv. 29^{27}.

Both these families appear to have been long extinct; no mention of them is made by Litta in his *Famiglie Celebri Italiane*.

Neapolitani, Neapolitans; their dialect different from that of their neighbours of Gaeta, V. E. i. 9^{40}. [**Napoli.**]

Negligenti a pentirsi], those who were negligent in repentance; placed in Antepurgatory, Purg. i–vii. [**Antipurgatorio.**]

Negri, the 'Blacks,' one of the divisions of the Guelf party, who remained staunch Guelfs, in opposition to the Bianchi or 'Whites,' who eventually identified themselves with the Ghibellines. [**Bianchi.**]

Vanni Fucci (in Bolgia 7 of Circle VIII of Hell) prophesies to D. the expulsion of the Neri from Pistoja (which came to pass in May, 1301), Inf. xxiv. 143 [**Fucci, Vanni**]. Villani records the event:—

'Negli anni di Cristo 1301 del mese di Maggio, la parte bianca di Pistoia, coll' aiuto e favore de' bianchi che governavano la città di Firenze, ne cacciarono la parte nera, e disfeciono le loro case, palazzi, e possessioni.' (viii. 45.)

Nella, abbreviation (probably) of Giovanella, diminutive of Giovanna, name by which Forese Donati (in Circle III of Purgatory) speaks of his widow, Purg. xxiii. 87; *la vedovella mia*, *v.* 92; he informs D. that it is to her prayers he owes it that he has been so soon admitted to Purgatory instead of being detained his due time in Antepurgatory (*vv.* 85–90); he then speaks of her goodness and of his love for her, and contrasts her virtue with the shamelessness of the other women of Florence (*vv.* 91–6). [**Forese.**]

The old commentators know little about Nella beyond what may be gathered from Forese's own words. Benvenuto says:—

'Sciendum est quod Foresius habuit in vita unam uxorem suam, cui nomen fuit Anella, mulier quidem sobria et pudica, quae temperanter vixit cum isto guloso, cui habebat semper praeparare delicata cibaria, in quo magis virtus ejus enituit. Et sicut in vita numquam cessabat revocare eum ab errore suo, ita post mortem numquam cessavit orare pro eo; cum tamen mulier soleat faciliter oblivisci priorum affectuum . . . Foresius extollit singularitatem virtutis Anellae, quae paucas habet socias inter tot inhonestas mulieres florentinas.'

In one of the sonnets in the *tenzone* or poetical correspondence between D. and Forese, D. commiserates the wife of the latter on account of her spouse's irregular life:—

'Chi udisse tossir la mal fatata
Moglie di Bicci vocato Forese,
Potrebbe dir che la fosse vernata
Ove si fa 'l cristallo in quel paese.
Di mezzo agosto la trovi infreddata;
Or sappi che de' far d'ogni altro mese!
E non le val perchè dorma calzata
Merè del copertoio ch' ha cortonese.
La tosse, il freddo e l'altra mala voglia
Non le addivien per omor ch' abbia vecchi,
Ma per difetto ch' ella sente al nido.
Piange la madre, ch' ha più d'una doglia,
Dicendo: Lassa, che per fichi secchi
Messa l'avre' in casa il conte Guido!'

(See Del Lungo, *La Tenzone di Dante con Forese Donati*, in *Dante ne' tempi di Dante*, 437–61.)

Nello de' Pannocchieschi], name given by the old commentators to the husband of Pia de' Tolomei, Purg. v. 135–6. [**Pia.**]

Nembrot. [**Nembrotto.**]

Nembrotto, Nimrod, the son of Cush, 'a mighty hunter before the Lord' (*Gen.* x. 8–9), commonly supposed to have been the builder of the Tower of Babel, on the plain of Shinar; the origin of the tradition was probably *Gen.* x. 10, 'And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.'

Nimrod is mentioned, *Nembrotto*, Inf. xxxi. 77; *Nembrot*, Purg. xii. 34; Par. xxvi. 126; referred to as *Gigas*, V. E. i. 7^{26}. D., who represents him as a giant, places him as one of the warders at the mouth of Circle IX of Hell, together with Antaeus, Briareus, and Ephialtes, Inf. xxxi. 46–105; he describes his face as being as long and large as the great pine-cone of St. Peter's at Rome (i. e. about $7\frac{1}{2}$ ft. high), with the rest of his body in proportion (*vv.* 58–60); and adds that it would

take three Frisians, one on the top of the other, to reach from his middle to his neck (*vv.* 61–6); as D. and Virgil approach, N. begins to shout gibberish to them (*vv.* 67–9), whereupon V. rebukes him, bidding him give vent to his passion by blowing his horn (*vv.* 70–5); he then informs D. that this is Nimrod, whose building of the Tower of Babel was the cause of the confusion of tongues, and moves on, saying that to speak with him is waste of time, since all tongues are as unintelligible to him as his gibberish is to others (*vv.* 76–81).

Numerous attempts have been made to interpret the jargon, 'Rafel mai amech zabi almi' (Inf. xxxi. 67), which D. puts into the mouth of Nimrod; naturally these have been unsuccessful, since D. expressly states that N.'s language is intelligible to no one ('il suo linguaggio . . . a nullo è noto,' *v.* 81), doubtless in allusion to the confusion of tongues which fell upon the builders of the Tower of Babel. All the earliest commentators regarded the words as having no meaning; thus Benvenuto says:—

'Est hic notandum quod ista verba non sunt significativa, et posito quod in se aliquid significarent, sicut aliqui interpretari conantur, adhuc nihil significarent hic, nisi quod ponuntur ad significandum quod idioma istius non erat intelligibile alicui, quia propter ejus superbiam facta est divisio labiorum. Et haec est intentio autoris quam expresse ponit in litera.'

Similarly Buti says:—

'Queste sono voci senza significazione; altrimenti chi ci volesse dare significazione mostrerebbe che l'autore avesse contradetto a sè medesimo.'

The first, apparently, to suggest an interpretation of them was Landino, who thought they might be explained 'mediante la caldea lingua.' On this hint several futile attempts have been made to read the words into Hebrew, Arabic, Greek, and so on, some of which are printed by Scartazzini.

There is nothing in the Bible to suggest that Nimrod was a giant (from *Gen.* vi. 4 it would appear that the giants were extinct before the Flood), but both Orosius (*Hist.* ii. 6, § 7) and St. Augustine (*Civ. Dei*, xvi. 3, 4, 11), who probably were D.'s authorities, represent him as such. From the data supplied by D. (Inf. xxxi. 58–66) it has been calculated that he must have imagined Nimrod's stature to be about 70 English feet. Butler says:—

'If we put the Frisians at 6 ft. 6 in. each, and allow 2 ft. for the reach of the topmost, this will give 21½ feet to the ends of the giant's hair, which may be conceived as reaching to the same point as that indicated in *v.* 66, viz. the lower end of the neck. Allowing a few feet for his neck, we shall thus get 35 feet for the half-giant.' [**Giganti.**]

The huge bronze pine-cone to which D. refers (*v.* 59) stood originally on the mausoleum of Hadrian, now known as the Castle of St. Angelo [**Castello Sant' Angelo**]; it was transferred by Pope Symmachus (498–514) to the front of St. Peter's, where it stood in D.'s time, and is now in the garden of the Vatican known as the 'Giardino della Pigna.' (See the illustration given by C. Ricci in *La D. C. illustrata nei luoghi e nelle persone*, p. 217.) Evelyn says in his *Diary* (Jan. 18, 1645):—

'We descended into the Vatican Gardens cal'd *Belvedere*, where we were shew'd . . . the reliques of the Hadrian Moles, viz. the Pine, a vast piece of metall which stood on the summit of that mausoleum.'

Norton (*Travel and Study in Italy*) says:—

'This pine-cone, of bronze, was set originally upon the summit of the Mausoleum of Hadrian. After his imperial sepulchre had undergone many evil fates, and as its ornaments were stripped one by one from it, the cone was in the sixth century taken down, and carried off to adorn a fountain, which had been constructed for the use of dusty and thirsty pilgrims, in a pillared enclosure, called the *Paradiso*, in front of the old basilica of St. Peter. Here it remained for centuries; and when the old church gave way to the new, it was put where it now stands, useless and out of place, in the trim and formal gardens of the Papal palace.'

Nimrod figures among the examples of defeated pride in Circle I of Purgatory, where he is represented as standing bewildered among the nations at the foot of the Tower of Babel on the plain of Shinar, Purg. xii. 34–6 [**Superbi**]; he is mentioned (by Adam in the Heaven of the Fixed Stars) in connexion with the Tower of Babel and the confusion of tongues, Par. xxvi. 124–6; and again, V. E. i. 7^{24-33}, where D. says:—

'Praesumpsit ergo in corde suo incurabilis homo, sub persuasione Gigantis, arte sua non solum superare naturam, sed et ipsum Naturantem, qui Deus est; et coepit aedificare turrim in Sennaar, quae postea dicta est Babel, hoc est confusio, per quam caelum sperabat ascendere: intendens inscius non aequare, sed suum superare factorem.' [**Adamo: Babel: Sennaar.**]

The tradition that Nimrod was the builder of the Tower of Babel is mentioned by Josephus; St. Augustine (*Civ. Dei*, xvi. 4) and Orosius (*Hist.* ii. 6, § 7), followed by Isidore of Seville (*Etym.* xv. 1, § 4) and Petrus Comestor (*Hist. Schol.* Gen. 38), also refer to him as founder either of the Tower, or of the city of Babylon, as do various mediaeval writers; e.g. Brunetto Latino says of him:—

'Cil Nembrot edifia la tor Babel en Babiloine, où avint la diversité des parleures et la confusion des langages.' (*Trésor*, i. 24.)

In a French miracle-play of Cent. xv the scene of the building of the Tower is introduced; at the beginning Nimrod ('Nembroth') says:—

'Le cueur me dit et juge
Que encoire viendra ung deluge,
Se Dieu voit que façons deffaulte

Par quoy fault faire une tour haulte
Pour de ce cas nous preserver,
Mais il la fauldroit eslever
Juc au ciel.'

The workmen (named 'Casse Tuilleau,' 'Gaste Boys,' 'Pille Mortier,' and so on) are set to work forthwith, and the building proceeds apace, till suddenly the builders lose their intelligence and begin to talk gibberish, whereupon Nimrod exclaims

'Vella nostre ouvraige gasté,'

and reluctantly abandons his scheme. (*Mistére du Viel Testament*, 'De la Tour Babel,' *vv.* 6584 ff.)

Nereus, sea god, son of Pontus and Gaea, and father by Doris of the Nereids; the Mediterranean was regarded as his special domain. D. speaks of the sea as *Nerei confinia*, Ecl. ii. 21.

Neri. [**Negri.**]

Nerli, ancient noble family of Florence, mentioned by Cacciaguida (in the Heaven of Mars), together with the Vecchietti, as examples of the simple life of the Florentines of his day as compared with their degenerate and luxurious descendants, Par. xv. 115–17.

The Nerli were one of the Florentine families which received knighthood from the Marquis Hugh of Brandenburg, 'il gran barone,' Par. xvi. 128 [**Gangalandi**]. Villani records that they were Guelfs (v. 39), and as such were expelled from Florence in 1248 (vi. 33), and went into exile in 1260 after the Ghibelline victory at Montaperti (vi. 79); and when the Guelf party was split up into Bianchi and Neri they sided some with one faction, some with the other (viii. 39); he says of them:—

'I Nerli d'Oltrarno furono ad un tempo grandi e possenti . . . e dal marchese Ugo che fece la badia di Firenze ebbono l'arme e la cavalleria.' (iv. 13.) —'Nel sesto d'Oltrarno furono Guelfi i Nerli gentiliuomini, tutto fossero prima abitanti in Mercato Vecchio.' (v. 39.)

Nerone, Nero, Roman Emperor, A.D. 54–68; his definition of youth as beauty and bodily strength, Conv. iv. 9^{169-70}; spoken of as *Caesar* in connexion with St. Paul's appeal to him (*Acts* xxv. 11), Mon. iii. 13^{43-53}. [**Paolo.**]

Nesso, Nessus, one of the Centaurs; placed with Chiron and Pholus as guardian of the Violent in Round 1 of Circle VII of Hell, Inf. xii. 67, 98; xiii. 1; *il Centauro*, Inf. xii. 115, 129; *il gran Centauro*, *v.* 104; *l'un (Centauro)*, *v.* 61; *scorta fida*, *v.* 100. [**Centauri: Violenti.**]

As D. and Virgil descend towards Circle VII they see a troop of Centaurs armed with bows and arrows (Inf. xii. 55–7); three of them (Chiron, Nessus, and Pholus) advance ready to shoot (*vv.* 58–60); Nessus threatens D. and V., but is rebuked by the latter (*vv.* 61–6), who explains to D. who they are and what are their names, and what office they perform (*vv.* 67–75); after conversing with Chiron V. requests him to give them an escort to serve as guide and to carry D. over the stream (*vv.* 76–96); Chiron bids Nessus accompany them, which he does, pointing out to them the different sinners as they go along (*vv.* 97–139).

Virgil refers (*vv.* 67–9) to the story of Nessus and Deianira, the wife of Hercules, whom he attempted to outrage, for which he was shot by Hercules. To avenge himself, before dying, he gave to Deianira a robe dipped in his blood, telling her it would preserve the love of her husband. Deianira accepted the fatal gift and gave it to Hercules, whose death it caused, whereupon she hanged herself. The story is told by Ovid (*Metam.* ix. 101 ff.), whence doubtless, as Moore observes (*Studies in Dante*, i. 214), D. got the idea of assigning to Nessus the office of pointing out the ford through the river of blood, over which he carries D., since Ovid particularly describes Nessus as 'membrisque valens scitusque vadorum' (*v.* 108). [**Deianira.**]

Nettuno, Neptune, god of the sea (identified by the Romans with the Greek Poseidon), hence the sea itself; used by D. of the Mediterranean, Inf. xxviii. 83 [**Mediterraneo**]; of the track of the Argonauts, Par. xxxiii. 96 [**Argonauti**]; the god Neptune (Poseidon) is referred to in connexion with the contest between him and Minerva (Athenë) as to the possession of the city of Athens, Purg. xv. 97 [**Atene: Minerva**].

In the passage, Par. xxxiii. 94–6, D. says, after the contemplation of the divine vision:—

'Un punto solo m'è maggior letargo,
Che venticinque secoli alla impresa,
Che fe' Nettuno ammirar l'ombra d'Argo,'

i.e., according to the usual explanation, one moment obliterated in D.'s mind the remembrance of the divine vision, caused more forgetfulness in him than the whole course of centuries did with regard to the earliest incident known in the world's history, viz. the expedition of the Argonauts; in other words, D. had less recollection of his vision after the lapse of one single moment, than the world had of the Argonauts after the lapse of 25 centuries. Scartazzini, however, and others, taking *letargo* in the sense of amazement, stupor, explain the meaning to be that all the wonder of the world for five-and-twenty centuries at the enterprise of the Argonauts was less than that experienced by D. in the single instant during which he contemplated the divine vision. Philalethes computes the 25 centuries, which D. supposes to have elapsed between the date of his vision and that of the expedition of the Argonauts, as follows—to the

birth of Christ 1300 years, to the founding of Rome 750+1300 = 2050 years, to the fall of Troy 431+2050 = 2481 years, to the sailing of the Argo 42+2481 = 2523 years, or rather more than 25 centuries. Clinton puts the date of the expedition of the Argonauts at B.C. 1225, which gives practically the same result.

Niccola Acciaiuoli. [**Acciaiuoli, Niccola.**]

Niccolao, St. Nicholas, Bishop of Myra in Lycia, supposed to have lived in Cent. iv under Constantine and to have been present at the Council of Nice (325). He is venerated as a saint by both the Greek and Roman Churches, and is regarded as the patron saint of poor maidens, sailors, travellers, merchants, and (as Santa Klaus) of children. In Cent. xi his remains were transported to Bari in Apulia, whence he is sometimes known as St. Nicholas of Bari.

St. Nicholas is proclaimed as an instance of liberality by Hugh Capet in the Circle of the Avaricious in Purgatory, Purg. xx. 31–3 [**Avari**]; the allusion is to the tradition that St. N. prevented a fellow-citizen, who had fallen on evil days, from prostituting his three daughters in order to keep them from starving, by giving him secretly a sufficient sum to furnish them each with a dowry, whereby they were enabled to marry. The incident is related in the *Legenda Aurea* of Jacobus de Voragine (Archbishop of Genoa, 1292–1298). Benvenuto tells the story as follows:—

'Beatus Nicolaus mortuis parentibus volens sua bona pauperibus erogare, dum quidam nobilis tres filias adultas urgente inopia disponeret quaestum facere pro substentatione vitae, occulte de nocte projecit per fenestram massam auri involutam pallio, ex quo primogenita maritata est; post tempus iterato, et tertio simile fecit, ex quo reliquiae nupserunt; et invitus cognitus est a patre virginum.'

Niccolò[1], Niccolò de' Salimbeni (or, according to some, de' Bonsignori) of Siena, said by the old commentators to have been a member of the 'Spendthrift Brigade' of Siena; he is mentioned by Capocchio (in Bolgia 10 of Circle VIII of Hell) ironically as an exception to the general empty-headedness of the Sienese, and described as the inventor of 'the rich fashion of the clove,' Inf. xxix. 127–9. Some think he is the Niccolò of whom Folgore da San Gemignano speaks in his opening sonnet to the 'Nobile Brigata di Sanesi':—

'In questo regno Niccolò corono
Poich' elli è il fior della città Sanese.'

Niccolò was probably, like Stricca (*v.* 125), a son of Giovanni de' Salimbeni of Siena [**Stricca**]. He has been identified with the Niccolò Salimbeni who is mentioned by Dino Compagni as having been appointed Imperial Vicar in Milan in 1311 by the Emperor Henry VIII. Dino describes him as 'savio e virile cavaliere, e adorno di belli costumi, magnanimo e largo donatore' (iii. 27). (See Del Lungo, *Dino Compagni*, ii. 596–604.)

Buti, Landino, and others, attribute to Niccolò's cook the authorship of a cookery-book, 'il libro delle vivande trovate dalla brigata,' which may be 'il libro di cucina' of which a fragment was published by Guerrini (Bologna, 1887), and which contains a number of recipes 'per dodici ghiotti,' i.e., perhaps, the twelve members of the Brigata (Casini). [**Brigata Spendereccia: Capocchio.**]

The commentators differ somewhat as to what was precisely the 'luxurious use of the clove' of which Niccolò was the inventor; some say it was the roasting of pheasants and the like at fires made with cloves; others, with less extravagance, that it was the serving of cloves and spice with roast meats; others, again, that it was a subtle method of growing spices in proximity to each other so that the various flavours were intermingled and modified.

Lana says:—

'Questo fu messer Niccolò Salimbeni da Siena, il quale fu largo e spendereccio, e fu della detta brigata, e fu lo primo che trovò mettere in fagiani e pernici arrosto garofani. E però dice che seminò nell' orto, dove tal seme s'appicchia, il garofano, cioè mise tale uso tra li ghiotti e golosi.'

The Anonimo Fiorentino:—

'Questo Niccolò fu de' Salimbeni, et fu il primo che insegnò, perchè gli parve che i garofani, mettendogli in alcuna vivanda, non avessono quello sapore ch' egli volea, perchè ne sapeano troppo, che, quando si seminasse il seme del bassillico, insieme si seminassono i garofani, et innaffiassorsi spesso; et quella erba piglia del sapore del garofano: et in qualunche savore si mette è più piacevole che non è il garofano.'

The Ottimo Comento:—

'Questo fu messere Niccolò Salimbeni, cavaliere largo e spendereccio: e fu della detta brigata spendereccia, e fu il primo che trovò questa costuma del garofano, e introdussela in Siena, dove cotali costumi s'appiccano bene per gola e ghiottornia.'

Buti:—

'Questo messer Nicolò de' Salimbeni fu della detta brigata spendereccia, e perchè ciascuno pensava pur di trovare vivande suntuose e ghiotte, in tanto che allora si dicono essere trovati i bramangieri e le frittelle ubaldine et altre simil cose, sì che delle vivande il lor cuoco fece uno libro; e pensando di trovare qualche vivande disusata, fece mettere nelli fagiani e starne et altri uccelli arrosto li gherofani et altre speziarie sì, che tale usanza fu chiamata *la costuma ricca del gherofano*, et elli fu lo primo che la trovò.'

Benvenuto gives several alternatives, and himself favours the most extravagant:—

'Iste fuit unus de Bonsignoribus de Senis, quem describit Capochius a nova inventione mali moris.

. . . Et hic nota quod aliqui dicunt quod iste Nicolaus faciebat famulum assistentem mundare sibi gariofilum, sed istud est vanius dicere quam fuerit facere. Alii dicunt quod faciebat poni gariofilos in assatis; sed ista non fuisset nova inventio, nec expensa magna. Alii dicunt quod faciebat assari phasianos et capones ad prunas factas ex gariofilis; et hoc credo verum, quod ista fuit expensa maxima vanissima, novissime adinventa, sicut et aliae similes narrantur, quia faciebant coqui florenos in sapore, et illos apponentes ori sugebant et abjiciebant.'

Niccolò [2], Nicholas III (Gian Gaetani, or Guatani, degli Orsini), native of Rome; created cardinal-deacon of St. Nicholas in Carcere by Innocent IV in 1244; elected Pope at Viterbo, Nov. 25, 1277, and crowned at Rome, Dec. 26, in succession to John XXI, after a vacancy of more than six months; died of apoplexy at his castle of Soriano, near Viterbo, Aug. 22, 1280.

D. places Nicholas III among the Simoniacs in Bolgia 3 of Circle VIII of Hell (Malebolge), speaking of him, in allusion to his simony and to the house of Orsini to which he belonged, as *figliuol dell' Orsa*, Inf. xix. 70; *colui*, *v.* 31; *lui*, *v.* 36; *quei*, *v.* 45; *anima trista*, *v.* 47; *ei*, *v.* 52; *lo spirto*, *v.* 64; *lui*, *v.* 89; *il*, *v.* 119. **[Simoniaci.]**

As D. and Virgil gaze upon the sinners in Bolgia 3 who are thrust head-downward in holes in the rock, with their feet projecting and on fire, D. asks V. as to one of them whom he notices to be struggling more violently, and burning with a fiercer flame, than the rest (Inf. xix. 13–33); V. proposes that they shall descend in order that D. may question the sinner himself (*vv.* 34–9); having reached the bottom they approach the hole into which the sinner in question (Nicholas III) is thrust, and D., addressing him, asks who he is (*vv.* 40–51); N. mistakes D. for Boniface VIII, and expresses surprise that he should have come down to Hell so soon (i.e. three years before he was due) (*vv.* 52–7); D., in perplexity as to what answer to make, turns to V., who bids him undeceive N. (*vv.* 58–63); N. then informs D. that he had been Pope, and reveals his identity by calling himself 'a son of the bear,' a name, he says, which he justified by his eagerness to advance his cubs ('orsatti') by amassing wealth, which brought him to his present place (*vv.* 64–72); he further informs D. that his predecessors in simony are head-downward below him, and that he himself will go down lower when Boniface VIII shall come (*vv.* 73–8); he adds that the latter will not have to wait so long for his successor Clement V (who died in 1314, eleven years after Boniface) as he himself had waited and still has to wait for Boniface (who died in 1303, twenty-three years after Nicholas) (*vv.* 79–84); after an allusion to the dealings of Clement with Philip the Fair he becomes silent (*vv.* 85–7); D. then addresses to him a long invective against his simoniacal practices (*vv.* 88–117), making a special allusion to his having received money from the Emperor of Constantinople in furtherance of the rising against Charles of Anjou in Sicily (*vv.* 97–9); D. notes that during this tirade N. kicked violently with both feet, either from anger or from remorse (*vv.* 118–20).

Villani in his account of Nicholas III gives plentiful instances of his simony, and refers to his relations with the Greek Emperor, Michael Palaeologus, to which D. alludes (*vv.* 97–9)—Palaeologus, it appears, supplied the Pope with funds in aid of the intrigue against Charles of Anjou (who harboured designs on the Empire of the East), which was being carried on in Sicily by John of Procida with the countenance and connivance of Nicholas, and which led up to the insurrection of the 'Sicilian Vespers,' and the loss of Sicily to the house of Anjou:—

'Nel detto anno (1277) fu fatto papa messer Gianni Guatani cardinale di casa degli Orsini di Roma, il quale mentre fu giovane cherico e poi cardinale fu onestissimo e di buona vita, . . . ma poi che fu chiamato papa Niccola terzo, fu magnanimo, e per lo caldo de' suoi consorti imprese molte cose per fargli grandi, e fu de' primi, o il primo papa, nella cui corte s'usasse palese simonia per gli suoi parenti; per la qual cosa gli aggrandì molto di possessioni e di castella e di moneta sopra tutti i Romani, in poco tempo ch' egli vivette. Questo papa fece sette cardinali romani, i più suoi parenti. . . . Appresso il detto papa fece fare i nobili e grandi palazzi papali a santo Piero: ancora prese tenza col re Carlo per cagione che 'l detto papa fece richiedere lo re Carlo d'imparentarsi con lui, volendo dare una sua nipote per moglie a uno nipote del re, il quale parentado il re non volle assentire, dicendo: Perch' egli abbia il calzamento rosso, suo lignaggio non è degno di mischiarsi col nostro, e sua signoria non era retaggio; per la qual cosa il papa, contro a lui sdegnato, poi non fu suo amico, ma in tutte cose al segreto gli fu contrario, e del palese gli fece rifiutare il senato di Roma e il vicariato dello 'mperio, il quale avea della Chiesa *vacante imperio*; e fugli molto contra in tutte sue imprese, e per moneta, che si disse ch' ebbe dal Paglialoco, acconsentì e diede aiuto e favore al trattato e rubellazione ch' al re Carlo fu fatto dell' isola di Cicilia (cf. vii. 57) . . . e tolse alla Chiesa castello Santangiolo, e diello a messer Orso suo nipote. Ancora il detto papa fecesi privilegiare per la Chiesa la contea di Romagna e la città di Bologna a Ridolfo re de' Romani. . . . Incontanente che 'l detto papa ebbe privilegio di Romagna, sì ne fece conte per la Chiesa messer Bertoldo degli Orsini suo nipote, e con forza di cavalieri e di gente d'arme il mandò in Romagna, e con lui per legato messer frate Latino di Roma cardinale ostiense suo nipote, figliuolo della suora, nato de' Brancaleoni, ond' era il cancelliere di Roma per retaggio.' (vii. 54.)

Milman says of him:—

'Nicholas III had ulterior schemes, which seem to foreshow and anticipate the magnificent designs

of later nepotism. Under pretence of heresy, he had confiscated the castles of some of the nobles of Romagna, and invested his nephews with them. . . . His kinsmen were by various means elected the Podestàs of many cities. Three of his brethren, four more of his kindred, had been advanced to the Cardinalate. Bertoldo Orsini, his brother, was created Count of Romagna. . . . Himself he had declared perpetual Senator of Rome. His nephew Orso was his vicar in this great office. But these were but the first steps to the throne which Nicholas III aspired to raise for the house of Orsini. It was believed that he had laid before the Emperor Rudolf a plan by which the Empire was to become hereditary in his house, the kingdom of Vienna was to be in Charles Martel, grandson of Charles of Anjou, the son-in-law of the Emperor. Italy was to be divided into the two kingdoms of Insubria and Tuscany, besides that of Sicily ; and on these thrones were to be placed two of the house of Orsini. A sudden fit of apoplexy at his castle of Soriano cut short all these splendid designs.'

Philalethes suggests that the simoniacal predecessors of Nicholas III, whom D. had in mind in his allusion (in *vv.* 73–5), were Innocent IV (1243–1254), Alexander IV (1254–1261), Urban IV (1261–1264), and Clement IV (1264–1268).

Niccolò da Prato. [**Nicholaus.**]

Nicholaus, Niccolò degli Alberti (or Albertini), of the family of the Counts of Prato in Tuscany, commonly called Niccolò da Prato, Bishop of Spoleto, Cardinal-Bishop of Ostia and Velletri, papal legate in France, England, and Sicily ; created Cardinal by Benedict XI in 1303 ; died, 1321.

In the spring of 1304 (March 10, $130\frac{3}{4}$) Niccolò arrived in Florence on a mission from Benedict XI to effect a pacification between the Guelfs and Ghibellines ; but being himself of Ghibelline stock he was accused of unduly favouring his own party, which caused the failure of his mission ; he left Florence on June 4, placing the city under an interdict, and excommunicating the inhabitants. Some see an allusion to this in D.'s mention of Prato, Inf. xxvi. 8–9 [**Prato**].

Villani, who gives an account of his mission, says of him :—

'Questo messer Niccolò cardinale della terra di Prato era frate predicatore, molto savio di Scrittura e di senno naturale, sottile, e sagace, e avveduto, e grande pratico, e di progenia de' ghibellini era nato, e mostrossi poi, che molto gli favorò, con tutto alla prima mostrò d'avere buona intenzione e comune.' (viii. 69.)

A letter, said to have been written by D. (Epist. i), was addressed to the Cardinal Niccolò da Prato (written after his departure from Florence) in the name of the Florentine Bianchi, thanking him for his attempts to make peace in Florence and bring about the return of the exiles, and begging him to persevere in his efforts, and, further, promising in obedience to his wishes to abstain from hostilities against the Neri.

Nicomachum, Ad. [***Ethica.***]

Nicomachus, son of Aristotle, after whom the *Nicomachean Ethics* were named, as having been addressed to him ; in his Latin works D. usually quotes the *Ethics* as the treatise *Ad Nicomachum*, Mon. i. 3^{4}, 11^{72}, 13^{26}, 14^{37}, 15^{72}; ii. 2^{63}, 3^{56}, 8^{17}, 12^{40}; iii. 10^{101}, 12^{67}; A. T. § 11^{14}. [***Ethica.***]

Nicosia, now called Lefkosia, town in the centre of the island of Cyprus, of which it has been the capital since the time of the Lusignan kings ; it is mentioned by the Eagle in the Heaven of Jupiter, together with Famagusta, to indicate the kingdom of Cyprus, the reference being to Henry II of Lusignan, Par. xix. 146. [**Arrigo**[8]**: Cipri.**]

Nil. [**Nilo.**]

Nilo, the river Nile ; Ethiopia described as *là onde* (var. *ove*) *il Nilo s'avvalla*, Inf. xxxiv. 45 [**Etiopia**] ; cranes referred to as *gli augei che vernan lungo* (var. *verso*) *il Nilo*, Purg. xxiv. 64 ; the death of Pompey in Egypt and defeat of Ptolemy by Julius Caesar referred to, *Sì, ch' al Nil* (var. *il N.*) *caldo sentissi* (var. *si sentì*) *del duolo*, Par. vi. 66 [**Pompeio**[1] : **Tolommeo**[2]] ; the Nile at its source a small stream, Canz. xx. 46 ; some editions read *del Nilo* for *dell' Indo*, Par. xix. 71 [**Indo**[2]].

Nin, Giudice. [**Nino**[2].]

Nino[1], Ninus, mythical founder of the Assyrian empire of Nineveh ; he was a great warrior and subdued the greater part of Asia ; the town of Ninus or Nineveh was built by him, circ. B.C. 2182. He was succeeded by his wife Semiramis.

D. mentions Ninus as the husband of Semiramis, Inf. v. 59 ; he was the first who aspired to found a universal monarchy, but though he and Semiramis waged war for more than ninety years, as Orosius records (*Hist.* i. 4, § 5 ; ii. 3, § 1), yet in the end they failed of their object, Mon. ii. 9^{22-9} ; Ovid's mention of them both (*Metam.* iv. 58, 88) in the story of Pyramus and Thisbë, Mon. ii. 9^{30-4}. [**Piramo.**]

In the passage, Inf. v. 58–9 :—

'Ell' è Semiramis, di cui si legge
Che succedette a Nino, e fu sua sposa,'

for *succedette* some editions read *sugger dette* (i.e. 'who suckled Ninus and was his wife'), in which case the Ninus would be, not the husband, but the son, of Semiramis, who, though usually called Ninyas by the historians, was also known by the name of his father Ninus ; thus Brunetto Latino says :—

'Li rois Ninus tint en sa seignorie toute la terre d'Asie la grant, fors que Ynde. Et quant il

trespassa de cest siecle, il laissa .i. juene fil qui ot non Zaraeis, mais il fu puis apelez Ninus par le non de son pere, car il fu rois après lui. Semiramis, sa mere, tint le regne et le roiaume toute sa vie, car ele fu plus chaude que nul home, et plus fiere.' (*Trésor*, i. 26.)

The reading *sugger dette*, however, is not supported by any good MS.; besides it is evident that D. was thinking of Orosius, who says 'Nino mortuo Samiramis uxor successit' (*Hist.* i. 4, § 4; ii. 3, § 1). [**Semiramis.**]

Nino[2], Nino de' Visconti of Pisa, judge of the district of Gallura in Sardinia; placed by D. among the Negligent Rulers in the valley of flowers in Antepurgatory, *Giudice Nin*, Purg. viii. 53; *il Giudice*, *v.* 109; *un*, *v.* 47; *l'altro*, *v.* 64. [**Antipurgatorio.**]

As D. and Virgil, in company with Sordello, descend among the spirits in the valley of flowers, D. notices one of the latter looking at him fixedly, as though trying to recognize him (Purg. viii. 46–8); they approach each other, and, in spite of the dusk, D. recognizes Nino de' Visconti, and expresses his pleasure at finding him here and not among the damned (*vv.* 49–54); after they have exchanged salutations, N. asks D. how long it is since he arrived (*vv.* 55–7); D. replies that he has but just arrived by way of Hell, and that he is alive, whereat both Sordello and N. start back in amazement (*vv.* 58–63); Sordello turns to Virgil, and N. to another spirit (that of Currado Malaspina), whom he calls to come and behold the great wonder vouchsafed by God (*vv.* 64–6); N. then addresses D. and begs him, when he returns upon earth, to bid his daughter Joan to pray for him (*vv.* 67–72) [**Giovanna**[2]]; he adds that he fears her mother (Beatrice of Este) cares for him no more, since she has married again (her second husband having been Galeazzo de' Visconti of Milan), and quotes her as an example of the fickleness of woman's love (*vv.* 73–8); he concludes with the remark that the Milanese viper (the arms of the Visconti of Milan) will not grace her tomb so well as the cock of Gallura (the arms of the Visconti of Pisa) (*vv.* 79–81) [**Beatrice**[4]: **Galeazzo**: **Gallura**: **Milanese**: **Table xxx**].

Nino (i.e. Ugolino) de' Visconti of Pisa was grandson of Count Ugolino della Gherardesca, and in 1288 was chief of the Guelf party in Pisa; in that year he and the Guelfs were treacherously expelled from Pisa by Count Ugolino, whereupon he retired to Lucca, and in alliance with Genoa and the Lucchese and Florentine Guelfs made war upon Pisa, which he carried on at intervals for the next five years. Villani says:—

'Negli anni di Cristo 1288, del mese di Luglio, essendo creata in Pisa grande divisione e sette per cagione della signoria, che dell' una era capo il giudice Nino di Gallura de' Visconti con certi guelfi, e l'altro era il conte Ugolino de' Gherardeschi coll' altra parte de' guelfi, e l'altro era l'arcivescovo Ruggeri degli Ubaldini co' Lanfranchi, e Gualandi, e Sismondi, con altre case ghibelline: il detto conte Ugolino per esser signore s'accostò coll' arcivescovo e sua parte, e tradì il giudice Nino, non guardando che fosse suo nipote figliuolo della figliuola, e ordinarono che fosse cacciato di Pisa co' suoi seguaci, o preso in persona. Giudice Nino sentendo ciò, e non veggendosi forte al riparo, si partì della terra, e andossene a Calci suo castello, e allegossi co' Fiorentini e Lucchesi per fare guerra a' Pisani. Il conte Ugolino innanzi che il giudice Nino si partisse, per coprire meglio suo tradimento, ordinata la cacciata di giudice, se n' andò fuori di Pisa. . . . Come seppe la partita di giudice Nino, tornò in Pisa con grande allegrezza, e da' Pisani fu fatto signore con grande allegrezza e festa.' (vii. 121.)

In 1293, on the conclusion of peace between the Pisans and the Tuscan Guelfs, Nino, being prevented by the Ghibellines from returning to Pisa, betook himself to Genoa, and shortly after departed to his judgeship of Gallura in Sardinia. It was on this occasion, apparently, that he inflicted summary punishment upon his deputy, Frate Gomita, for his misdoings during Nino's absence [**Gomita, Frate**]. Nino died in Sardinia in 1296, leaving directions for his heart to be conveyed to Lucca and buried in Guelf territory. D., as appears from the text (*vv.* 46–55), was personally acquainted with him. Philalethes suggests that they may have become acquainted at the siege of Caprona in 1289; but it is quite as likely that they met in Florence itself, where Nino was present several times in 1290 in the interests of the Guelf league against Pisa. (See Del Lungo, *Una famiglia di Guelfi Pisani* in *Dante ne' tempi di Dante*, 277–91.)

Buti, who was a Pisan, says of Nino:—

'Questi fu de' Visconti di Pisa Giudici Nino del judicato di Gallura di Sardigna; e fu molto gentile d'animo e di costumi, et ardito e galliardo; e fu filliuolo, o vero nipote, di messer Ubaldo di Visconti di Pisa, lo quale fu bellissimo e galliardissimo omo de la sua persona; e fu lo primo che acquistasse in Sardigna. . . . Questo Giudici Nino ebbe per donna madonna Beatrice marchesotta da Esti, et ebbe di lei una filliuola che ebbe nome madonna Gioanna, e fu donna di messere Riccardo da Camino di Trivigi; e morto Giudici Nino, la ditta sua donna Beatrice si rimaritò a messer Azo de' Visconti da Melano. E per questa donna ebbeno li Visconti da Melano le case de le taverne di Pisa et altre possessioni che sono in quello di Pisa, che funno di Giudici Nino: imperò che madonna Gioanna moritte inanti a madonna Beatrice sua madre sensa filliuoli; unde l'eredità sua venne a la madre la quale ebbe filliuoli di messere Azo di Melano, e così cadde l'eredità ai Visconti di Melano.'

Ninus, King of Assyria, Mon. ii. 9[23, 34]. [**Nino**[1].]

Niobè, Niobë, daughter of Tantalus and

wife of Amphion, King of Thebes; being proud of the number of her children, she boasted herself superior to Latona, who had only two, viz. Apollo and Diana, whereupon the latter slew her seven sons and seven daughters with their arrows, Niobë herself being transformed by Jupiter into a stone on Mt. Sipylus in Lydia, which during the summer always shed tears. Her story is told by Ovid (*Metam.* vi. 182 ff., 301 ff.), whom D. has followed in putting the number of her children at seven sons and seven daughters.

Niobë, weeping over her dead children, figures among the examples of defeated pride represented in Circle I of Purgatory, Purg. xii. 37–9. [**Superbi.**]

Niso, Nisus, Trojan youth, who with his friend Euryalus accompanied Aeneas to Italy, where they perished together in a night attack on the camp of the Rutulians (*Aen.* ix. 176–449); they are mentioned, together with Camilla and Turnus, as having died for Italy, Inf. i. 108. [**Eurialo.**]

Noarese, inhabitant of Novara, town in N.E. of Piedmont, on the plain between the Sesia and the Ticino, about 30 miles due W. of Milan.

Mahomet (in Bolgia 9 of Circle VIII of Hell) speaks of *il Noarese* (sing. for plur.), meaning the Novarese, in connexion with Fra Dolcino, Inf. xxviii. 59. [**Dolcino, Fra.**]

Nocchiere, Pilot; term by which D. refers to Charon, Inf. iii. 98 [**Caron**]; Phlegyas, Inf. viii. 80 [**Flegias**]; the Emperor, Conv. iv. 4[65] [**Imperatore**[3]]; the Pope, *Nauclerus*, Epist. vi. 1 [**Papa**].

Nocera, town in Umbria (not to be confounded with the better known town of the same name in Apulia), at the foot of the Apennines, about 15 miles N.E. of Assisi; mentioned by St. Thomas Aquinas (in the Heaven of the Sun), together with Gualdo, in his description of the situation of Assisi, Par. xi. 48 [**Gualdo**].

Noè, the patriarch Noah, the tenth in descent from Adam; mentioned by Virgil among those whom Christ released from Limbo, Inf. iv. 56; God's covenant with him, signified by the rainbow, that there should never be another flood to destroy the earth (*Gen.* ix. 13–17), Par. xii. 17–18; the children of Israel descended from Shem, eldest (D. says third) son of Noah, V. E. i. 7[66–7] [**Sem**].

Noë, Noah, V. E. i. 7[67]. [**Noè.**]

Nogaret, Guglielmo di. [**Guglielmo di Nogaret.**]

Noli, town in Liguria on the Gulf of Genoa, about ten miles S.W. of Savona on the Riviera di Ponente; mentioned by D. in connexion with the precipitous descent to it from the mountains behind it, which in his time, before the construction of the great road along the coast, rendered it very difficult of access on the land side, Purg. iv. 25.

Benvenuto says, with a characteristic pun :—

'Noli est quaedam terra antiqua in riperia Januae supra mare, subjecta monti altissimo scabroso, ad quam est difficillimus descensus, ita ut Noli videatur recte dicere descendenti: noli ad me accedere.'

Nona, Vanni della], notary of Pistoja, with whom, according to the old commentators, Vanni Fucci deposited the treasure he stole from the Church of San Jacopo at Pistoja, and who, Vanni having treacherously laid the crime to his charge, was hanged for the theft; he is alluded to, Inf. xxiv. 139. [**Fucci, Vanni.**]

Nono Cielo. [**Cielo Cristallino.**]

Normandia, Normandy, ancient duchy in N. of France, comprising the modern departments of Seine-Inférieure, Eure, Orne, Calvados, and Manche; it was attached to the English crown from the Norman Conquest down to 1203, when, together with Maine, Anjou, and Touraine, it was taken from John by Philip Augustus; the English claim on Normandy, however, was not renounced until the end of the century during the reign of Philip IV.

Hugh Capet (in Circle V of Purgatory) refers to the taking of Normandy by his descendants, Purg. xx. 66. [**Ciapetta, Ugo.**]

Norvegia, Norway (independent kingdom down to the Union of Calmar in 1397, when the three kingdoms of Norway, Sweden, and Denmark were united in one); the Eagle in the Heaven of Jupiter bewails the backslidings of the King of Norway, who is referred to as *quel di Norvegia*, Par. xix. 139 [**Aquila**[2]]; the reference is probably (only living sovereigns being in question) to Hakon V (VII), 1299–1319, who passed his reign in wars with Denmark; but, as Philalethes remarks, it is quite likely that D.'s knowledge of the Norwegian kings was vague, and that the reference is to Hakon's elder brother, Erik II (1280–1299), or even to their father, Magnus IV (1263–1280) [**Table xv**].

Notaio, Il. [**Notaro, Il.**]

Notaro, Il, 'the Notary,' name by which the Sicilian poet, Jacopo da Lentino, was commonly known, Purg. xxiv. 56. [**Jacopo da Lentino.**]

Novarese. [**Noarese.**]

Novembre, the month of November; D. alludes to the continual changes in the government of Florence, which rendered the constitution so unstable that laws framed in October did not last till the middle of the next month, Purg. vi. 142–4. Villani (xii. 19) quotes this passage

(*vv.* 139–44) as applicable to the condition of affairs in Florence in 1343.

Novum Testamentum. [***Testamentum, Novum.***]

Numa. [**Numa Pompilio.**]

Numa Pompilio, Numa Pompilius, second King of Rome, renowned for his piety and wisdom, which he was generally supposed to have derived from Pythagoras; his long reign of nearly forty years is remarkable as having been peaceful throughout, the temple of Janus, which he founded, having remained closed the whole time.

D. speaks of him as *Numa*, Conv. iv. 5^{90}; Mon. ii. 4^{39}; *Numa Pompilio*, Conv. iii. 11^{27-8}; *Numa Pompilius*, V. E. i. 17^{15}; Mon. ii. 4^{30}; Livy's statement (misunderstood by D.) as to the coming of Pythagoras to Italy in his reign, Conv. iii. 11^{30-3} [**Livio: Pittagora**]; the second in order of the Seven Kings of Rome, Conv. iv. 5^{90}; Mon. ii. 4^{30-1}; coupled with Seneca as having been well trained and in consequence a good guide to others, V. E. i. 17^{13-15}; the falling of the sacred shield from heaven in his reign, as testified by Livy (i. 20) and Lucan (*Phars.* ix. 477–80), Mon. ii. 4^{30-41}.

Numerorum, Liber], the Book of Numbers; quoted, Mon. iii. 14^{33-5} (*Numb.* xviii. 20); referred to, Purg. xvi. 131–2 (*Numb.* xviii. 20); Purg. xviii. 133–5 (*Numb.* xiv. 22–3, 29–30); V. E. i. 2^{45} (*Numb.* xxii. 28); Epist. viii. 8 (*Numb.* xxii. 28).—The Book of Numbers is supposed to be symbolized by one of the four-and-twenty elders (representing the twenty-four books of the O. T., according to the reckoning of St. Jerome) in the mystical Procession in the Terrestrial Paradise, Purg. xxix. 83–4. [***Bibbia***: **Processione.**]

Numidia], ancient division of N. Africa, originally consisting of two kingdoms, which were united into one under Masinissa (B.C. 201); on the defeat of Jugurtha by Marius (B.C. 106), the country became subject to Rome, but the family of Masinissa was allowed to retain the government, with the royal title, until B.C. 46, when Juba, who had espoused the cause of Pompey in the civil wars, was defeated and dethroned by Julius Caesar (Par. vi. 70), and Numidia was made a Roman province. [**Giugurta: Giuba.**]

D. speaks of Numidia (or, as some think, of Africa in general) as *la terra di Iarba*, Purg. xxxi. 72. [**Iarba.**]

Nuova, Arte. [***Arte Nuova.***]

Nuova, Vita. [***Vita Nuova.***]

Nuovo Testamento. [***Testamento, Nuovo.***]

O

O, the letter O; D. says that neither O nor I was ever written in such a short time as it took for Vanni Fucci to be turned into ashes after being stung by a serpent (in Bolgia 7 of Malebolge), Inf. xxiv. 100 [**Fucci, Vanni**]; for Omega, last letter of the Greek alphabet (ref. to *Rev.* i. 8), Par. xxvi. 17 (var. *Omega*) [**Omega**].

Obertus de Romena, Uberto, one of the Conti Guidi of the Romena branch, to whom and his younger brother Guido D. addressed a letter on the death of their uncle Alessandro, Epist. ii. *tit.* [**Guido de Romena.**]

Obizzo da Esti, Obizzo II of Este, Marquis of Ferrara and of the March of Ancona (1264–1293), grandson of Azzo VII (Azzo Novello) of Este, and son of Rinaldo and Adeleita da Romano. On the death of his grandfather in 1264 (his father having predeceased the latter in 1251) he was elected lord of Ferrara; in 1288 he received the lordship of Modena, and in the next year that of Reggio [**Table xxiii**]. He was an ardent Guelf, and supporter of Charles of Anjou in his operations against Manfred. He is said to have wielded his power with pitiless cruelty.

D. places him among the Tyrants in Round 1 of Circle VII of Hell, where he is pointed out by Nessus, who describes him as fair-haired, and states that he had been murdered by his 'stepson' (*figliastro*), Inf. xii. 110–12. [**Tiranni.**]

Obizzo was succeeded by his son, Azzo VIII, by whom he was commonly supposed to have been smothered, Feb. 13, 1293; this was probably a calumny, but D. accepted the story which was current in his day [**Azzo da Esti**]. According to Benvenuto his authority was the chronicler Ricobaldo of Ferrara:—

'Hoc autem habuit Dantes a Ricobaldo Ferrariensi magno chronichista, qui tunc vivebat, et qui hoc scribit in chronicis suis, quia dicit quod Azo mortuus est in Castro Estensi, cum timeret necem sibi inferri a familiaribus, sicut Obizoni patri intulerat.'

Muratori quotes the following passage from Ricobaldo as to the death of Obizzo:—

'Fraude filiorum suorum in lecto strangulatur, quia tertio filio minori aetatis sibi non inobedienti dominium Ferrariae conferre parabat.'

D. speaks of Obizzo's son Azzo as 'figliastro,'

either to indicate the unnaturalness of his crime, as Benvenuto suggests:—

'Autor vocat filium filiastrum, quasi velit innuere quod non possit cadere in mente alicujus filium praesumere aliquid contra patrem; ideo bene dicit quod vere fuit extinctus a privigno, non a vero filio, quia natura non patitur hoc';

or, as Boccaccio supposes, he uses the term in order to hint that Azzo's mother had been unfaithful to her husband:—

'L'autor mostra di voler seguire quello che già da molti si disse, cioè questo Azzo, il quale Opizzo reputava suo figliuolo, non essere stato suo figliuolo, volendo questi cotali la marchesana moglie d'Opizzo averlo conceputo d'altrui.'

Benvenuto gives the following account of the house of Este and of Obizzo, who he says was born during his father's captivity in Apulia as a hostage to the Emperor Frederick:—

'Fuerat Obizo monocolus, non a natura, sed a casu, cum hastiluderet ob amorem cujusdam dominae; ideo denominatus est marchio Obizo ab oculo; autor describit ipsum a pulcritudine corporis, quia Domus Estensis naturaliter habuit omnes corpore pulcros, sicut Azonem I. qui fuit dominus Veronae . . . et Azonem II. filium primi, qui eripuit Paduam Eccirino pro ecclesia. . . . Obizo ab oculo nepos istius Azonis II. natus est ex Raynaldo filio ejus in carcere secundi Federici in Apulia, quem pater dederat Federico in obsidem; et licet saepe Federicus offerret reddere sibi, numquam voluit recedere ab ecclesia propter recuperare unicum filium suum dilectum. Et ob hoc Obizo postea fuit fautor et adjutor Carolo I. contra Manfredum filium Federici in vindictam patris. Hic Obizo habuit tres filios magnificos, scilicet Azonem primogenitum magnificentissimum, qui dictus est Azo III., de quo hic fit mentio, et Franciscum et Aldrovandinum, ex quo natus est Obizo, qui tenuit dominium diebus nostris, pater Nicolai nuper regentis, et Raynaldus et Nicolaus. Ad propositum ergo autor nominat hic marchionem Obizonem ab oculo, et Azonem III. filium ejus, quia uterque visus est violentus tempore suo. Nam Obizo, non contentus suum dominium intra aquas Padi contineri, Regium et Mutinam occupavit, et tenuit dominium Ferrariae xxviii annis, ubi mortuus est anno Domini MCCXCIII, ita quod Obizo et Azo filius ejus regnaverunt tempore nostri autoris. Azo vero Bononiam et Parmam magnis bellis afflixit, neutram tamen potuit obtinere; imo videbatur subjugaturus sibi Lombardiam potentia et magnificentia sua, accepta in uxorem filia Caroli II. sorore regis Roberti. Post modicum tamen amissis Mutina et Regio in duobus diebus infirmatus est et mortuus in anxietate sine prole; ex quo dominium ejus remansit in magna lite inter fratres et nepotes. . . . Mortuus est Azo III. anno Domini MCCCVIII cum regnasset xv annis.'

Some think Obizzo (and not his son Azzo) is 'il Marchese' referred to by Venetico Caccianimico (in Bolgia I of Circle VIII of Hell) in connexion with the seduction of his sister, Ghisolabella, Inf. xviii. 55–7. [**Caccianimico, Venedico: Ghisolabella.**]

Obriachi. [**Ubbriachi.**]

Oc, ***Lingua.*** [***Lingua*** *Oc.*]

Occidente, the West, Inf. xxvi. 113; Purg. xxvi. 5; xxvii. 63; Par. vi. 71 (where Justinian, Emperor of the East, speaks of the W. to D., as an Italian, as 'il vostro occidente'); of the movement of the Heavens from E. to W., Conv. ii. 3^{39-40}, 6^{145-7}; of the dual movement of the Heaven of the Fixed Stars, viz. the diurnal one from E. to W. which is easily perceptible, and the almost imperceptible one of one degree in 100 years from W. to E., Conv. ii. 6^{141-7}, 15^{12-13} [**Cielo Stellato**]; of the oblique movement of the Heaven of the Sun from W. to E., Conv. iii. 5^{126-30} [**Sole, Cielo del**]; *Occidens*, of the W. limits of the *langue d'*oïl, V. E. i. 8^{61-2} [***Lingua*** *Oil*]; *Ponente*, Inf. xix. 83; Purg. ii. 15 [**Levante**].

Oceano, the Ocean, Conv. iii. $5^{82, 94, 118}$; *Oceanus*, the limit of the Emperor's jurisdiction, Mon. i. 11^{83}; Epist. vii. 3; viii. 11; alluded to as *quel mar che la terra inghirlanda*, Par. ix. 84. [**Mare Oceano.**]

Ochiover, Milanese form of *Ottobre*, V. E. i. 11^{35}. [**Ottobre.**]

Octavianus, Octavian, i.e. Caius Julius Caesar Octavianus, the name by which Caius Octavius (afterwards the Emperor Augustus) was known, after his adoption by his great-uncle Julius Caesar, Epist. v. 8; *Ottavian*, Purg. vii. 6. [**Augusto** [2].]

Oderisi, miniature-painter and illuminator of Gubbio in Umbria; placed by D. among the Proud in Circle I of Purgatory, Purg. xi. 79; *un*, *v.* 74; *egli*, *v.* 82; *lui*, *v.* 118; *anima carca*, Purg. xii. 2; *lui*, *v.* 4 [**Superbi**]. After Omberto Aldobrandesco has finished speaking in the Circle of the Proud, D. is addressed by another spirit (that of Oderisi), who looks at him closely and recognizes him (Purg. xi. 73–8); D. asks him if he is not Oderisi, the honour of Gubbio, the famous illuminator (*vv.* 79–81) [**Parigi**]; O. replies that Franco of Bologna is now the greatest master in that art, and adds that his pride would not have allowed him to make that admission while he was alive (*vv.* 82–7) [**Bolognese, Franco**]; he then states that he is now paying the penalty for his pride, and proceeds to moralize on the vanity of human accomplishments, pointing out how Cimabue had been superseded by Giotto in the art of painting, and how in the art of poetry one Guido had been outdone by another, who would probably in his turn be surpassed by another poet (*vv.* 88–99) [**Guido** [4]]; after further moralizing on the instability of earthly fame, he adduces the case of Provenzano Salvani of Siena (*vv.* 100–26); D. asks how it is that Provenzano is already admitted to Purgatory, and O. informs him that is due to his noble humility in raising the ransom of his friend Vigna (*vv.* 127–42) [**Provenzano Salvani**];

then, at Virgil's bidding, D. leaves O., and the two poets pass on their way (Purg. xii. 1–9).

Little is known of Oderisi. Vasari (who quotes Purg. xi. 79–84) says that he was a friend of Giotto, and that he and Franco of Bologna were both employed by Boniface VIII to illuminate MSS. in the Papal library at Rome; he adds that he had in his possession specimens of the work of both of them, and that Franco was decidedly the better artist of the two:—

'Fu in questo tempo a Roma molto amico di Giotto, per non tacere cosa degna di memoria che appartenga all'arte, Oderigi d'Agobbio, eccellente miniatore in quei tempi; il quale, condotto perciò dal papa, miniò molti libri per la libreria di palazzo, che sono in gran parte oggi consumati dal tempo. E nel mio libro de' disegni antichi sono alcune reliquie di man propria di costui, che in vero fu valente uomo: sebbene fu molto miglior maestro di lui Franco Bolognese miniatore, che per lo stesso papa e per la stessa libreria, ne' medesimi tempi, lavorò assai cose eccellentemente in quella maniera, come si può vedere nel detto libro; dove ho di sua mano disegni di pitture e di minio, e fra essi un'aquila molto ben fatta, ed un leone che rompe un albero, bellissimo. Di questi due miniatori eccellenti fa menzione Dante nell' undecimo capitolo del Purgatorio.' (*Vita di Giotto.*)

The old commentators have little to say of Oderisi beyond what may be gathered from D.'s own words; e.g. Benvenuto remarks:—

'Iste Odorisius fuit magnus miniator in civitate Bononiae tempore autoris, qui erat valde vanus jactator de arte sua non credens habere parem; ideo Dantes, qui optime noverat animum ejus avidum laudis et gloriae, de industria commendat eum super omnes ut experiatur si deposuit ventum, quo solebat esse inflatus.'

According to the most recent researches, Oderisi was the son of Guido d'Agobbio, and was in residence in Bologna in 1268 and again in 1271, in which latter year he received a commission from one of the Lambertazzi to illuminate eighty pages of an antiphonary. He is said to have gone to Rome in 1295, and to have died there in 1299; at any rate he must have been dead in 1300, the assumed date of the Vision. Two finely illuminated missals ascribed to him are preserved in the Canonica of St. Peter's at Rome. According to Gregorovius (x. 7) his portrait painted by Giotto in fresco is still to be seen in S. Giovanni Laterano. It appears from the text (*vv.* 76–80) that he and D. were acquainted, or at least knew each other by sight.

Odissea], Homer's *Odyssey*; quoted by D. at second-hand from Horace and Aristotle, V. N. § 25^{90-3} (*Od.* i. 1); Mon. i. 5^{34-6} (*Od.* ix. 114). [**Omero.**]

Odoardo. [**Edoardo.**]

Oenotrii, ancient inhabitants of the S. extremity of Italy (the modern Calabria); Virgil's mention of them (*Aen.* iii. 165, where the better reading is *Oenotri*), quoted, Mon. ii. 3^{82}.

Officii, Degli. [***Officiis, De.***]

Officiis, De, Cicero's work (in three books) *On Offices*, a treatise on moral obligations; quoted as *Degli Officii* (var. *Ufficii*), Conv. iv. 8^{10}, 15^{124}, 24^{100}, 25^{95}, $27^{111, 134}$; *Officia*, Mon. ii. $5^{55, 158}$, 8^{95}, 10^{24}.

D. quotes from the *De Officiis* some dozen times:—the saying of Pythagoras that in friendship many are made one, Conv. iv. 1^{5-6} (*Off.* i. 17: 'Pythagoras ultimum in amicitia putavit, ut unus fiat ex pluribus'); the Greek proverb that friends ought to have all things in common, Conv. iv. 1^{15-18} (*Off.* i. 16: 'in Graecorum proverbio est, Amicorum esse omnia communia'); the necessity for reverence, and for a regard for the opinion of others, Conv. iv. 8^{9-21} (*Off.* i. 28: 'adhibenda est quaedam reverentia adversus homines, et optimi cujusque, et reliquorum; nam negligere, quid de se quisque sentiat, non solum arrogantis est, sed etiam omnino dissoluti'); arrogance and presumption detestable failings, Conv. iv. 15^{123-4} (*Off.* i. 26); a man's obligations vary with his time of life, Conv. iv. 24^{100} (*Off.* i. 34); there is no foul act which it would not be a foul thing to name, Conv. iv. 25^{95-7} (misquotation of *Off.* i. 35: 'quod facere turpe non est, modo occulte, id dicere obscoenum est'); liberality must be exercised with caution lest it should be injurious instead of beneficial, Conv. iv. 27^{111-14} (*Off.* i. 14: 'liberalitate quidem nihil est naturae hominis accomodatius, sed habet multas cautiones; videndum est enim, ne obsit benignitas et iis ipsis quibus benigne videbitur fieri, et ceteris'); of the false ideas of liberality in some men, Conv. iv. 27^{134-41} (*Off.* i. 14: 'Sunt autem multi, et quidem cupidi splendoris et gloriae, qui eripiunt aliis, quod aliis largiantur; hique arbitrantur se beneficos in suos amicos visum iri, si locupletent eos quacumque ratione. Id autem tantum abest officio, ut nihil magis officio possit esse contrarium'); Cicero's authority quoted with regard to the public bodies by which men are bound to the state, Mon. ii. 5^{55-67} (*Off.* ii. 8); his estimate of the character of Cato of Utica (quoted carelessly or from a corrupt text), Mon. ii. 5^{158-70} (*Off.* i. 31); his quotation of the opinion of Chrysippus that a man who runs in a race should do his best to win, but should in no wise attempt to hinder his rival, Mon. ii. 8^{95-101} (*Off.* iii. 10); his opinion that war ought not to be declared until all peaceful means have been exhausted, Mon. ii. 10^{18-24} (*Off.* i. 11); wars which are waged for the crown of empire must be waged without bitterness, Mon. ii. 10^{37-40} (misquoted from *Off.* i. 12: 'ea bella, quibus imperii gloria proposita est, minus acerbe gerenda sunt'); Cicero's quotation from Ennius borrowed, Mon. ii. 10^{60-9} (*Off.* i. 12).

Moore has pointed out (*Academy*, June 4, 1892) that D. is indebted to the *De Officiis*

(i. 13) for his fundamental distinction of sins of violence and sins of fraud, Inf. xi. 22–66; and for Guido da Montefeltro's description of his fraudulent doings, 'l'opere mie Non furon leonine, ma di volpe,' Inf. xxvii. 74–5 (*Off.* i. 13: 'fraus quasi vulpeculae, vis leonis videtur'). [**Cicero.**]

Oil, ***Lingua.*** [***Lingua*** *Oil.*]

Olimpo, Olympus, range of mountains separating Macedonia and Thessaly, which in Greek mythology was regarded as the abode of the gods. In later times the name came to be used as synonymous with heaven itself; hence D. speaks of Paradise as *l'alto Olimpo*, Purg. xxiv. 15.

Oloferne, Holofernes, 'the chief captain of Nabuchodonosor King of the Assyrians,' who was slain by Judith [**Judit**]; the scene of the flight of the Assyrians after the death of Holofernes is portrayed on the ground in Circle I of Purgatory, where they figure as examples of defeated pride, Purg. xii. 58–60 [**Assiri: Superbi.**]

Omberto, Omberto Aldobrandesco, Count of Santafiora in the Sienese Maremma [**Santafiora**]; placed by D. among the Proud in Circle I of Purgatory, Purg. xi. 67 [**Superbi**].

As D. and Virgil pass through the Circle of the Proud the latter asks the spirits to tell them which is their nearest way to the next ascent (Purg. xi. 37–45); one of the spirits (that of Omberto) indicates a passage by which they can ascend (*vv.* 46–51); he then proceeds to tell his own history, how he belonged to a great Tuscan family, his father's name being Guglielmo Aldobrandesco, of whom possibly they may have heard (*vv.* 52–60); and how pride in the ancient blood and noble deeds of his ancestry was the cause of his death at the hands of the Sienese at Campagnatico (*vv.* 61–6); after naming himself, he explains that he and those of his house all suffered for their pride, and that he himself is now paying the penalty for it in Purgatory (*vv.* 67–72) [**Aldobrandeschi: Campagnatico**].

The circumstances of Omberto's murder by the Sienese at Campagnatico are not precisely known. From a Sienese chronicle quoted by Philalethes from Muratori it appears that he was suffocated in his bed by hired assassins in the year 1259:—

'In questo anno fu morto il Conte Uberto di Santa Fiore in Campagnatico, e fu affogato in sul letto da Stricha Tebalducci, da Pelacane di Ranieri Ulivieri, e da Turchio Marragozzi; e fello affogare il Comune di Siena per denari.'

According to another account the assassins were certain young nobles of Siena, who had been outlawed for various crimes; they are said to have gained admission to Omberto's castle in the disguise of monks begging for alms, and thus to have dispatched their victim.

Benvenuto, however, and a few of the old commentators state that he was slain in a skirmish with the Sienese:—

'Fuit iste Humbertus, qui hic loquitur, juvenis quidem strenuus et animosus valde: qui cum exivisset probiter contra inimicos ad unum avisamentum, interfectus fuit in campo apud unum suum castellum, quod dicitur Campagnaticum.'

Omega, last letter of the Greek alphabet; mentioned in allusion to *Rev.* i. 8, 'I am Alpha and Omega, the beginning and the end,' Par. xxvi. 17 (var. *O*); Epist. x. 33.

Omero, the poet Homer, Inf. iv. 88; V. N. §§ 2^{51}, 25^{92}; Conv. i. 7^{96}; iv. 20^{37}; *Homerus*, Mon. i. 5^{34}; ii. 3^{55}; he is referred to (according to the reading of some editions) as *quel* (var. *quei*) *signor dell' altissimo canto, Che sopra gli altri com' aquila vola*, Inf. iv. 95–6; Virgil (addressing Statius in Purgatory) speaks of him as *quel Greco Che le Muse lattar più ch' altro mai*, Purg. xxii. 101–2.

D. places Homer, together with Horace, Ovid, and Lucan, in Limbo, where he is represented, with a sword in his hand, at the head of the other three, Inf. iv. 86–8; these poets, with Virgil, make up 'la bella scuola Di quei signor dell'altissimo canto,' *vv.* 94–5; he is mentioned by Virgil as being in Limbo along with himself and other poets of antiquity, Purg. xxii. 101–2. [**Limbo.**]

D., being ignorant of Greek, had no direct knowledge of Homer, of whose works no translation existed in the Middle Ages; they were known only by means of quotations in various classical authors, and through the medium of a narrative of the Trojan war in Latin verse, which went by the name of *Homerus Latinus*, or of *Pindarus Thebanus*, inasmuch as it was supposed to be a translation from the *Iliad*, made by Pindar.

D. himself refers to the fact that there was no Latin translation of Homer, alleging as the reason the impossibility of translating him, or any other poet, without entirely destroying all the sweetness and harmony of the poetic diction in the process, Conv. i. 7^{95-100}. His quotations from Homer are borrowed (with or without acknowledgement) from Aristotle or Horace; thus the description of Hector as being more like the son of a god than of a man (*Iliad* xxiv. 258–9) is quoted (and applied to Beatrice) as if from Homer direct, V. N. § 2^{51-2}; but the same passage is twice referred to subsequently as occurring in the *Ethics* (vii. 1) of Aristotle, Conv. iv. 20^{37}; Mon. ii. 3^{55} [***Ethica***]; the opening of the *Odyssey* is quoted from the *Ars Poëtica* (*vv.* 141–2) of Horace, V. N. § 25^{90-3} [***Ars Poëtica***]; Homer's definition of the duties of the head of a household (*Odyssey* ix. 114) is quoted (from Aristotle, *Polit.* i. 2), Mon. i. 5^{34-6} [***Politica***]; a passage from Homer (*Iliad* ii. 204) is quoted as Aris-

totle's, it being introduced by the latter in the *Metaphysics* (xii. 10), but without a reference to Homer (as it is also by Boëthius, *Cons. Phil.* i. pr. 5), Mon. i. 10^{29-31} [***Metaphysica***].

Omicide, Murderers; placed, together with Tyrants and Robbers, among the Violent in Round 1 of Circle VII of Hell, Inf. xi. 37; xii. 103–39; their punishment is to be immersed up to their necks in Phlegethon, the boiling river of blood, Inf. xii. 116–17 (the Tyrants being immersed up to their eye-brows, *vv.* 103–5, and the Robbers up to their waists, *vv.* 121–2) [**Violenti**]. *Examples*: Guy de Montfort, who murdered his cousin, Prince Henry [**Guido di Monforte**]; and (perhaps) Pyrrhus, son of Achilles [**Pirro**[1]].

Onesti, Pietro degli. [**Pietro degli Onesti.**]

Onesto Bolognese. [**Honestus.**]

Onorio, Honorius III (Cencio Savelli), native of Rome, created Cardinal by Celestine III in 1193; elected Pope in succession to Innocent III at Perugia, July 18, 1216; died at Rome, March 18, $122\frac{6}{7}$. In 1223 he solemnly confirmed the Order of St. Francis, which had previously been sanctioned by Innocent III in 1214.

Honorius is mentioned by St. Thomas Aquinas (in his narrative of the life of St. Francis, in the Heaven of the Sun) in connexion with his confirmation of the Franciscan Order, Par. xi. 98 [**Francesco**[2]]. D. here alludes, as some think, to a vision which is said to have appeared to Honorius shortly before this event; Buti gives the following account of it:—

'Questo papa Onorio fu spirato da Dio in una visione ch' elli ebbe, cioè ch' elli vedeva cadere la chiesa di santo Joanni Laterano, se non che due poverelli frati la sostenevano, e quando santo Francesco gli andò innanzi per confermazione della sua regola e per potere amministrare li sacramenti della Chiesa ai suoi frati, papa Onorio ispirato da Dio che questo era l'uno di quelli poveretti frati che aveva veduto sostener la chiesa, e ch' elli doveva essere aiutatore a mantenere la Chiesa d'Iddio, feceli privilegi grandissimi, confermando la sua regola e dando licenzia piena d'amministrare li sacramenti della Chiesa ai suoi frati e di potere ricevere ogni dignità ecclesiastica.'

This story, which is also told of Honorius by Pietro di Dante and others, is referred by Landino and Vellutello to Innocent III, of whom Buti himself also tells it in almost identical terms.

Operanti, Spiriti. [**Spiriti Operanti.**]

Opizzo. [**Obizzo.**]

Orazii. [**Horatii.**]

Orazio, the poet Horace (Quintus Horatius Flaccus), born B.C. 65, died B.C. 8; his works consist of four books of Odes, one book of Epodes, two books of Satires, two of Epistles, and the 'Carmen Seculare' and 'Ars Poëtica.'

D. places Horace, together with Homer, Ovid, and Lucan, in Limbo, *Orazio satiro*, Inf. iv. 89; these four poets, with Virgil, make up 'la bella scuola Di quei signor dell' altissimo canto,' *vv.* 94–5 [**Limbo**]; he is mentioned, in connexion with the 'Ars Poëtica,' *Orazio*, V. N. § 25^{90}; Conv. ii. 14^{87}; *magister noster Horatius*, V. E. ii. 4^{33-4}; *Horatius*, Epist. x. 10; and coupled with Seneca and Juvenal as having inveighed against riches, Conv. iv. 12^{82-4}.

D.'s description of Horace as 'Orazio satiro' (Inf. iv. 89) has given rise to some discussion, it being supposed to refer to him especially as the author of the Satires, of which, as a matter of fact, D. betrays no knowledge whatever. The real explanation is doubtless, as Moore suggests, that the word 'satiro' in this case means 'moralist' rather than 'satirist' in our sense of the term, and has no exclusive or special reference to the Satires.

D. shows little or no acquaintance with any of the works of Horace, except the 'Ars Poëtica,' with which he was familiar, it being referred to four or five times [***Ars Poëtica***]. One or two reminiscences of the Epistles have been traced; thus the list of Roman poets, Purg. xxii. 97–8, appears to have been suggested by 2 *Epist.* i. 58–9 (where Plautus, Caecilius, and Terence are mentioned together), perhaps in combination with *Ars Poët.* 54–5 (where Caecilius, Plautus, and Varius are mentioned); also the expression 'bovem ephippiatum,' V. E. ii. 1^{80-1}, is clearly borrowed directly or indirectly from 1 *Epist.* xiv. 43 ('Optat ephippia bos piger'). Of the Odes D., like his contemporaries, shows no direct knowledge (the quotations from the Odes in the *Trésor* of Brunetto Latino are 'conveyed' piecemeal from the *Moralium Dogma* of Guillaume de Conches); a few vague resemblances which have been traced are in all probability purely accidental. (See Moore, *Studies in Dante*, i. 197–206.)

Orbicciani. [**Urbiciani.**]

Orbis, De Substantia. [***Substantia Orbis, De.***]

Ordelaffi], family alluded to by D. in conversation with Guido da Montefeltro (in Bolgia 8 of Circle VIII of Hell) as being (in the year 1300) rulers of Forlì, which he says was under the dominion of 'the green claws,' *le branche verdi*, Inf. xxvii. 43–5 [**Forlì**]; the member of the family who was ruler at the time was, according to Benvenuto, Sinibaldo degli Ordelaffi, who bore on the upper half of his escutcheon on a field or a lion rampant vert, or as the Anonimo Fiorentino describes it:—

'Uno scudo dal mezzo in giù addogato, da indi in su uno mezzo leone verde nel campo giallo.'

Philalethes mentions a tradition that D. acted for a time during his exile as secretary to Scarpetta degli Ordelaffi, one of the most powerful members of the house, who was in command of the combined Ghibelline and Bianchi forces against Florence in 1302.

Oreste, Orestes, son of Agamemnon and Clytaemnestra; when his father was murdered by Clytaemnestra and Aegisthus he was saved from a similar fate by his sister Electra, who had him secretly conveyed to the court of the Phocian king Strophius, who had married the sister of Agamemnon. Here Orestes formed a close friendship with Pylades, the king's son, with whom subsequently he repaired in secret to Argos and avenged his father's murder by slaying both Clytaemnestra and Aegisthus. Being pursued by the Furies in consequence of this deed, and seized with madness, he was told by Apollo that he could only recover after fetching the statue of Artemis from the Tauric Chersonese. On his arrival in that country he was in danger of being slain by the inhabitants, but Pylades, who had accompanied him, in order to save his friend's life, pretended that he was Orestes; the latter, however, would not allow Pylades to risk his life for him, and persisted in declaring who he was; ultimately they were both saved through the instrumentality of Iphigenia, the sister of Orestes, who was priestess of Artemis. [**Pilade.**]

The love of Pylades and Orestes is introduced as an example to the Envious in Circle II of Purgatory, where a voice is heard proclaiming, *Io sono Oreste* (representing probably the assertion of Pylades that he was Orestes, and the counter-assertion of the latter as to his own identity), Purg. xiii. 32 [**Invidiosi**]. D. perhaps derived his knowledge of the incident from the allusion of Cicero in the *De Amicitia* (§ 7) to a scene from the play of Pacuvius on the subject:—

'Qui clamores tota cavea nuper in hospitis et amici mei M. Pacuvi nova fabula! cum ignorante rege, uter Orestes esset, Pylades Orestem se esse diceret, ut pro illo necaretur, Orestes autem, ita ut erat, Orestem se esse perseveraret.'

Orfeo, Orpheus, mythical Greek poet, who, according to the legend, played so divinely on the lyre given him by Apollo that he charmed not only wild beasts, but even the trees and rocks upon Olympus, so that they moved from their places and followed him.

D. mentions Orpheus, together with Linus, Cicero, and Seneca, among those whom he saw in Limbo, Inf. iv. 140 [**Limbo: Lino** [2]]; and refers to Ovid's account (*Metam.* xi. 1 ff.) of the magic influence of his music, Conv. ii. 1^{25-7}.

Oria, Branca d'. [**Branca d'Oria.**]

Oriaco, village in Venetia, between Padua and Venice, about nine miles from the latter, close to the lagoons; mentioned by Jacopo del Cassero (in Antepurgatory) as the place where he was overtaken by the assassins sent in pursuit of him by Azzo of Este, Purg. v. 80. [**Cassero, Jacopo del.**]

Barozzi (in *Dante e il suo Secolo*, p. 795) gives the following account of the marshy nature of the land near Oriaco, to which allusion is made by D.:—

'Fino a questi ultimi anni la strada principale che conduceva a Venezia passava per la Mira vicino ad Oriago, posto fra settentrione ed occidente della laguna. Jacopo fuggendo dagli assalitori non tenne la via che doveva, ed impigliatosi nelle canne e nel limo fu sopraggiunto ed ucciso. Che tale fosse la condizione di quei luoghi ce lo descrivono gli antichi documenti, e fra gli altri in un decreto (*Archiv. Gen. dei Frari, Cod. Venet.*, p. 67) del Maggior Consiglio della Repubblica Veneta, in data 9 di maggio 1282, si legge che veniva accordato al patrizio Pietro Minotto di erigere un molino ad Oriago concedendogli *libertatem laborandi super terram infra canetum*. Non potevano certo esser più precise anche le parole usate da Dante.'

Oriago. [**Oriaco.**]

Oriente, the East, Purg. i. 20; viii. 11; ix. 2; xix. 5; xxvii. 94; Par. xi. 54 (where D. makes a play upon the word Assisi) [**Ascesi**]; of the movement of the Heavens from E. to W., Conv. ii. 3^{39-45}, 6^{145-7}; of the dual movement of the Heaven of the Fixed Stars, viz. the diurnal one from E. to W., and the almost insensible one of one degree in 100 years from W. to E., Conv. ii. 6^{141-7}, 15^{12-13} [**Cielo Stellato**]; of the oblique movement of the Heaven of the Sun from W. to E., Conv. iii. 5^{126-30} [**Sole, Cielo del**]; *Oriens*, of the E. limits of the *langue d'*oïl, V. E. i. 8^{59} [***Lingua Oil***]; *Levante*, Inf. xvi. 95; Purg. iv. 53; xxix. 12; referred to, according to some, as *quella parte, ove il mondo è più vivo*, Par. v. 87, but more probably the Heaven of Mercury is meant [**Mercurio, Cielo di**].

Oringa, Guglielmo di. [**Guglielmo** [1].]

Orlando, Roland, nephew of Charlemagne, one of the twelve peers, who, according to the poetical account, was slain at Roncesvalles by the Saracens in league with the traitor Ganelon. [**Ganellone.**]

D. mentions him in connexion with his famous horn, on which during his last fight he blew a blast loud enough to be heard by Charlemagne eight miles away,—the

'blast of that dread horn,
On Fontarabian echoes borne,
That to King Charles did come,
When Rowland brave and Olivier
And every Paladin and Peer
On Roncesvalles died'—

and which D. compares to the horn sounded in Hell by the giant Nimrod, Inf. xxxi. 18 [**Nembrotto**]; Roland is placed, together with Charlemagne, among the spirits of those who fought for the faith (*Spiriti Militanti*), in the Heaven of Mars, Par. xviii. 43 [**Marte, Cielo di**].

In the *Chanson de Roland*, whence D. doubtless derived his knowledge of the incident, Roland is related to have sounded such a blast upon his ivory horn that he burst the veins of his temples:—

'Rollanz ad mis l'olifan à sa buche,
Empeint le bien, par gran vertut le sunet.
Halt sunt li pui e la voiz est mult lunge,
Granz .xxx. liwes l'oïrent il respundre.
Carles l'oït e ses cumpaignes tutes;
Ço dit li reis: Bataille funt nostre hume.
E Guenelun li respundit encuntre:
Se l' desist altre, ja semblast grant mençunge.

Li cuens Rollanz par peine e par ahans,
Par grant dulur, sunet sun olifan;
Parmi la buche en salt fors li clers sancs,
De sun cervel la temple en est rumpant.
Del corn qu'il tient l'oïe en est mult grant;
Carles l'entent, qui est as porz passant,
Naimes l'oïd, si l'escultent li Franc.'
(*vv.* 1753–67, ed. Müller.)

A similar account is given in the *Historia Karoli Magni*, attributed to Archbishop Turpin:—

'Tunc tanta virtute tuba sua eburnea insonuit, quod flatu oris ejus tuba per medium scissa et venae colli ejus et nervi fuisse feruntur: cujus vox usque ad aures Karoli, qui in valle quae Karli dicitur, cum exercitu suo tentoria fixerat, loco scilicet qui distabat a Rotholando octo milliariis versus Gasconiam, angelico ductu pervenit.' (*Turpini Hist.*, § 23, ed. Castets.)

The traditional account of the destruction by the Saracens of Charlemagne's rear-guard under Roland, as embodied in the *Chanson de Roland*, is based upon an historical incident, viz. the slaughter of a portion of Charlemagne's host by the Gascons as the former was withdrawing from Spain in 778. Roland himself is an historical personage, and is spoken of by the historian Eginhard as 'Britannici limitis praefectus.' [**Roncisvalle.**]

Ormanni, ancient noble family of Florence, mentioned by Cacciaguida (in the Heaven of Mars) as having been already in their decline in his time, Par. xvi. 89. Villani says of them:—

'Nel quartiere della porta santa Maria, ch'è oggi nel sesto di san Piero Scheraggio e quello di Borgo, avea molti possenti e antichi legnaggi . . . Ormanni che abitavano ov'è oggi il palagio del Popolo, e chiamansi oggi Foraboschi.' (iv. 13.)

They are said to have been Guelfs and subsequently, as Foraboschi, to have thrown in their lot with the Bianchi.

The Ottimo Comento speaks of the Foraboschi as an influential family:—

'Ormanni, sì come dicono, sono oggi appellati Foraboschi, e sono nel numero dei grandi della cittade.'

Orosio, Paolo, Paulus Orosius, the historian, a Spanish presbyter, born (as is supposed from his reference to 'Tarraco nostra,' *Hist.* vii. 22, § 8) at Tarragona towards the end of Cent. iv; he visited St. Augustine at Hippo in 413 or 414, and, after staying for a time in Africa as his disciple, was sent by him in 415 to St. Jerome in Palestine; after attending a synod at Jerusalem at which he arraigned Pelagius for heresy, he returned to N. Africa, where he is believed to have died—the date of his death is unknown. His best known work is the *Historiae adversum Paganos* (in seven books), written at the suggestion of St. Augustine (to whom it was dedicated, and to whose *De Civitate Dei* it was intended to be subsidiary) to prove by the evidence of history that the condition of the world had not grown worse since the introduction of Christianity, as the pagans asserted. This work, which attained a wide popularity under the title *Ormista* (supposed to represent *Or*[*osii*] *M*[*undi*] *ist*[*ori*]*a*), was translated into Anglo-Saxon (in a free and abridged version) by Alfred the Great, and into Italian (towards the beginning of Cent. xiv) by Bono Giamboni (the translator of Brunetto Latino's *Trésor*, as well as of the *De Re Militari* of Vegetius, and the *Formula Honestae Vitae* of Martinus Dumiensis).

Orosius, to whom D. was largely indebted, not only for his knowledge of ancient history, but also for many of his favourite theories and arguments as to the divine institution of the Roman Empire, is mentioned by name seven times in D.'s works, *Paolo Orosio*, Conv. iii. 11^{27}; *Paulus Orosius*, V. E. ii. 6^{84}; *Orosius*, Mon. ii. 3^{87}, $9^{26, 38}$, 11^{37}; A. T. § 19^{43}. He is referred to (as there can hardly be a doubt, notwithstanding the divergence of opinion among the commentators) in the passage, Par. x. 118–20:—

'Nell' altra piccioletta luce ride
Quell' avvocato dei tempi cristiani,
Del cui latino Augustin si provvide,'

where he is included among the great doctors of the Church (*Spiriti Sapienti*) who are placed in the Heaven of the Sun [**Sole, Cielo del**]; the title 'avvocato dei tempi cristiani' points almost unquestionably to the author of the *Historiae adversum Paganos*, in which, written as it was to vindicate Christianity, the phrase 'Christiana tempora' occurs so frequently as to make the point of D.'s allusion sufficiently obvious. Benvenuto, however, although in his commentary on this passage he speaks of Orosius as 'defensor temporum Christianorum,' and refers to his book, yet inclines to think that the allusion is to St. Ambrose; he says:—

'Ad evidentiam istius literae est notandum quod

litera ista potest verificari tam de Ambrosio quam de Orosio. De Ambrosio quidem, quia fuit magnus advocatus temporum Christianorum, quia tempore suo pullulaverunt multi et magni haeretici; contra quos Ambrosius defensavit ecclesiam Dei, immo et contra Theodosium imperatorem fuit audacissimus; et ad ejus praedicationem Augustinus conversus fuit ad fidem, qui fuit validissimus malleus haereticorum. Potest etiam intelligi de Paulo Orosio, qui fuit defensor temporum Christianorum reprobando tempora pagana, sicut evidenter apparet ex ejus opere quod intitulatur *Ormesta mundi*, quem librum fecit ad petitionem beati Augustini, sicut ipse Orosius testatur in prohemio dicti libri. . . . Et hic nota quod quamvis istud possit intelligi tam de Orosio quam de Ambrosio, et licet forte autor intellexerit de Orosio, cui fuit satis familiaris, ut perpendi ex multis dictis ejus, tamen melius est quod intelligatur de Ambrosio, quia licet Orosius fuerit vir valens et utilis, non tamen bene cadit in ista corona inter tam egregios doctores.'

D. mentions Orosius, together with Frontinus, Pliny, and Livy, as a 'master of lofty prose,' V. E. ii. 6^{82-4}; his authority is quoted for the computation of the period between the reign of Numa Pompilius and the birth of Christ at about 650 years, Conv. iii. 11^{22-8} (ref. to *Hist.* iv. 12, § 9); his statement that Mt. Atlas is in Africa, Mon. ii. 3^{85-91} (*Hist.* i. 2, § 11); his account of the reigns of Ninus and Semiramis in Assyria, Mon. ii. 9^{22-9} (*Hist.* i. 4, §§ 1–8; ii. 3, § 1); and of the conquests of Vesoges, King of Egypt, and of his repulse by the Scythians, Mon. ii. 9^{35-42} (*Hist.* i. 14, §§ 1–4); Livy's account of the combat between the Roman Horatii and the Alban Curiatii, confirmed by that of Orosius, Mon. ii. 11^{36-8} (*Hist.* ii. 4, § 9); O.'s description of the boundaries of the habitable world, A. T. § 19^{38-43} (*Hist.* i. 2, §§ 7, 13).

Besides the above passages, in which D. expressly names Orosius as his authority, there are many others in which he was indebted to him; in several instances he wrongly quotes Livy as his authority instead of O. [**Livio**]. There is little doubt that Orosius was the chief source of D.'s information about the following:—Ninus and Semiramis, Inf. v. 54–60 (*Hist.* i. 4, § 4; ii. 3, § 1) [**Nino**[1]: **Semiramis**]; Alexander the Great, Inf. xii. 107 (*Hist.* iii. 7, § 5; 18, § 10; 20, §§ 4, 5 ff.; 23, § 6) [**Alessandro**[2]]; Cyrus and Tomyris, Purg. xii. 55–7; Mon. ii. 9 (*Hist.* ii. 6, § 12; 7, § 6) [**Ciro**: **Tamiri**]; the persecution of the Christians by Domitian, Purg. xxii. 83–4 (*Hist.* vii. 10, § 1) [**Domiziano**]; the victories of Julius Caesar in the civil war, Par. vi. 61–72 (*Hist.* vi. 15, §§ 2, 3, 6, 18, 22, 25, 28, 29; 16, §§ 3, 6, 7) [**Aquila**[1]: **Cesare**[1]]; Sardanapalus, Par. xv. 107–8 (*Hist.* i. 19, § 1) [**Sardanapalo**]; the defeat of the Romans at Cannae and the production of the heap of gold rings (taken from the bodies of the slain) by Hannibal's envoy in the senate-house at Carthage, Conv. iv. 5^{104-8}; Inf. xxviii. 10–11 (*Hist.* iv. 16, §§ 5, 6) [**Annibale**: **Canne**: **Scipione**[1]].

D. was also evidently indebted to Orosius for his theories and arguments as to Titus, who destroyed Jerusalem, being the avenger of the crucifixion of Christ by the Jews, Purg. xxi. 82–4; Par. vi. 92–3 (*Hist.* vii. 3, § 8; 9, § 9) [**Tito**]; the universal peace under Augustus at the time of the birth of Christ, Par. vi. 80–1; Conv. iv. 5^{60-7}; Mon. i. 16^{10-19} (*Hist.* i. 1, § 6; iii. 8, §§ 3, 5, 7, 8; vi. 17, § 10; 20, §§ 1, 2; 22, §§ 1, 5; vii. 1, § 11; 2, §§ 15, 16; 3, § 4) [**Augusto**[1]: **Jano**]; Christ's assertion of His human nature by being included in the census under Augustus, whereby He became a Roman citizen, Mon. ii. 9^{99-105}, 12^{41-7}; Epist. vii. 3; viii. 2 (*Hist.* vi. 22, §§ 6, 7, 8; vii. 3, § 4) [**Augusto**[1]: **Cristo**]. (See Paget Toynbee, *Dante's obligations to Orosius*, in *Romania*, xxiv. 385–98.)

Orsa, 'the She-Bear,' term employed by D. indifferently of the constellations of the Great and Little Bear; thus he speaks of the two together (to indicate the Pole of the N. hemisphere) as *l'Orse*, Purg. iv. 65; Par. ii. 9. [**Boote**: **Carro, Il**[1]: **Corno**: **Elice.**]

Orsini], illustrious family of Rome, to which Pope Nicholas III (Inf. xix. 31–105) and the Cardinal Napoleone Orsini (Epist. viii. 10) belonged; Nicholas (in Bolgia 3 of Circle VIII of Hell), in conversation with D., speaks of himself, in allusion to his family name, as *figliuol dell' orsa*, Inf. xix. 70, and of his family as *gli orsatti*, *v.* 71. [**Niccolò**[2].]

Orsini, Napoleone], Napoleone degli Orsini del Monte, member of the illustrious Roman house of that name; created cardinal by Nicholas IV in 1288; died in 1342. On the death of Boniface VIII Napoleone, together with the Cardinal Niccolò da Prato, took an active part, as Villani records (viii. 80), in securing the election of the French Pope, Clement V, in opposition to the Gaetani faction [**Clemente**[5]]. After the death of Clement V in 1314, D. wrote a letter to the Italian Cardinals (who were then only six in number, viz. Napoleone Orsini, Jacopo Colonna, Pietro Colonna, Niccolò da Prato, Francesco Gaetani, and Guglielmo dei Longhi) urging them to elect an Italian Pope in succession to the Gascon Clement, and he addressed himself in particular to Napoleone ('tu prae omnibus, Urse') reproaching him with his share in Clement's election, and with his lukewarmness in the matter of the restoration of his colleagues, the Colonna cardinals, Jacopo and Pietro, who had been deprived by Boniface VIII, Epist. viii. 10 [**Bonifacio**[1]: **Colonnesi**]. In the event, in spite of the efforts of the Italian cardinals, and of Napoleone in particular, whom Villani in his account of the

election (ix. 81) speaks of as 'capo di quella setta contro a' Guasconi,' another French Pope was chosen in the person of the cobbler's son (as Villani calls him) of Cahors, who took the title of John XXII [**Giovanni XXII**].

Orso, Cont', Orso degli Alberti della Cerbaia, son of Count Napoleone degli Alberti (Inf. xxxii. 55), and grandson of Count Alberto da Mangona (Inf. xxxii. 57); according to Benvenuto he was killed by his cousin Alberto, son of Count Alessandro degli Alberti (Inf. xxxii. 55):—

'Iste comes Ursus fuit filius comitis Napoleonis de Acerbaia, qui acerbe fuit interfectus velut ursus tractatu comitis Alberti de Mangona consobrini.'

Pietro di Dante gives a similar account, but without specifying the name of the murderer:—

'Comes Ursus, occisus proditorie a suis consortibus et propinquis, fuit de Comitibus Albertis.'

D. places Count Orso in Antepurgatory among those who put off their repentance, Purg. vi. 19. [**Antipurgatorio.**]

The murder of Count Orso by his cousin Alberto was doubtless, as Casini suggests, a continuance of the blood-feud which had existed between the fathers of the two cousins, Napoleone and Alessandro, who killed each other (Inf. xxxii. 55). Villani records (ix. 313) that Alberto, the murderer of Count Orso, was himself murdered in 1325 by a bastard nephew Spinello, and that eventually the possessions of the Alberti family in the Val di Bisenzio came into the hands of the Florentines. [**Alberto**[3].]

Ortensio, Quintus Hortensius Hortalus, the orator, born B.C. 114, died B.C. 50; mentioned in connexion with Marcia, the wife of Cato of Utica, who ceded her to Hortensius and, after his death, at her own request took her back as his wife, Conv. iv. 28^{110-15}. [**Marzia.**]

Ortolano, Gardener; term applied by D. to God, Par. xxvi. 65. [**Dio.**]

Orvieto. [**Urbs Vetus.**]

Osteric, -icch, -icchi. [**Austericch.**]

Ostiense, belonging to Ostia, town in Latium, about 20 miles S.W. of Rome, and about four from the mouth of the Tiber; of Henry of Susa (Enrico Bartolomei), the author of a famous commentary upon the Decretals, who was Archbishop of Embrun, and Cardinal of Ostia (1261), and died in 1271, Par. xii. 83; *Ostiensis*, Epist. viii. 7 [**Decretalistae**]; of Niccolò da Prato, Cardinal-Bishop of Ostia (1303), Epist. i. *tit.* [**Nicholaus**].

Ostiensis. [**Ostiense.**]

Ottachero, Premsyl Ottocar II, King of Bohemia, 1253–1278; he refused to recognize Rudolf as Emperor, and the latter in consequence made war upon him, and defeated him near Vienna, Ottocar being slain in the battle, Aug. 1278; he was succeeded by his son Wenceslas IV [**Buemme: Ridolfo**[1]: **Table ii**]. Villani gives the following account of his defeat by Rudolf, and of the humiliation of his son:—

'Negli anni di Cristo 1277, essendo grande guerra tra 'l re Ridolfo della Magna e lo re di Boemia per cagione che nol volea ubbidire nè fare omaggio, per la qual cosa il re Ridolfo eletto imperadore con grandissima oste andò sopra il detto re di Boemia, il quale si fece incontro con grandissima cavalleria, e dopo la dura e aspra battaglia che fu tra così aspre genti d'arme, come piacque a Dio, il detto re di Boemia nella detta battaglia fu morto, e la sua gente sconfitta, nella quale innumerabile cavalleria furono morti e presi, e quasi tutto il reame di Boemia Ridolfo ebbe a sua signoria. E ciò fatto, col figliuolo del detto re di Boemia fece pace, faccendolsi prima venire a misericordia: e stando il re Ridolfo in sedia in uno grande fango, e quello di Boemia stava dinanzi a lui ginocchione innanzi a tutti i suoi baroni; ma poi lui riconciliato, il re Ridolfo gli diede la figliuola per moglie, e rendégli il reame.' (vii. 55.)

D. places Ottocar among the Negligent Princes in the valley of flowers in Antepurgatory, where he is pointed out by Sordello, seated amicably in company with his former foe the Emperor Rudolf, Purg. vii. 97–100 [**Antipurgatorio**]; Sordello compares him with his son, Wenceslas, to the disparagement of the latter, saying that O. in his swaddling-clothes was better than W. when he was a bearded man (*vv.* 100–2) [**Vincislao**].

Ottaviano, Octavian, i.e. the Emperor Augustus, Purg. vii. 6. [**Octavianus.**]

Ottaviano degli Ubaldini. [**Cardinale, Il.**]

Ottavo Cielo. [**Cielo Stellato.**]

Otto, Otho or Otto I, Duke of Saxony and King of Germany, 936; Emperor of the West, 962–973. On the deposition of Pope John XII in 963 the Roman synod elected the Emperor's nominee, Leo VIII, who in the next year, during Otto's absence from Rome, was deposed in his turn, Benedict V being elected as his successor; the Emperor, however, on his return to Rome, deposed Benedict, and compelled the Romans to accept Leo as Pope.

D. says that these acts of the Emperor Otto might be cited as arguments in support of the contention that the Church was dependent upon the Empire, Mon. iii. 11^{16-21}. [**Benedetto**[3]: **Leo.**]

Ottobre, the month of October; D. refers to the unstableness of the government of Florence, which was such that laws framed in October did not last till the middle of the next month, Purg. vi. 142–4 [**Novembre**]; the month of October corresponds with Tisrin, the first month according to the Syrian

reckoning, hence the month of June would, according to the Syrian usage, be the ninth, V. N. § 30[6] [**Arabia**: **Siria**: **Tisrin**]; the name pronounced *Ochiover* in the Milanese dialect, V. E. i. 11[35].

Ovidio, the poet Ovid (Publius Ovidius Naso), born B.C. 43, died A.D. 18; of his extant works the chief are the *Amores* (in three books), the *Heroides* and *Epistolae*, the *Ars Amatoria* (in three books), the *Remedia Amoris*, the *Metamorphoses* (in fifteen books), the *Tristia* (in five books), the *Epistolae ex Ponto* (in four books), and the *Fasti* (in six books, incomplete); these are all written in elegiacs with the exception of the *Metamorphoses*, which is in hexameters.

D. places Ovid, together with Homer, Horace, and Lucan, in Limbo, Inf. iv. 90; these four poets, with Virgil, made up 'la bella scuola Di quei signor dell' altissimo canto,' *vv.* 94–5 [**Limbo**]; he is mentioned, as *Ovidio*, in connexion with his account of Arethusa (*Metam.* v. 572 ff.) and Cadmus (*Metam.* iv. 570 ff.), Inf. xxv. 97 [**Aretusa**: **Cadmo**]; as the author of the *Remedia Amoris*, of which the second line is quoted, V. N. § 25[94–7] [***Remedia Amoris***]; in connexion with his account of Orpheus (*Metam.* xi. 1 ff.), Conv. ii. 1[25] [**Orfeo**]; of Cupid and Venus (*Metam.* v. 365), Conv. ii. 6[123] [**Cupido**: **Venere**[1]]; of Prometheus, son of Iapetus (*Metam.* i. 78–83), Conv. iv. 15[72] [**Giapeto**: **Prometeo**]; of the Horses of the Sun (*Metam.* ii. 153 ff.), Conv. iv. 23[138] [**Eoo**]; of Aeacus and Cephalus (*Metam.* vii. 474 ff.), Conv. iv. 27[156] [**Cefalo**: **Eaco**]; as *Ovidius*, in connexion with his account of the Pierides (*Metam.* v. 298 ff.), V. E. i. 2[53] [**Pierides**]; as one of the 'regulati poetae' (as far as the *Metamorphoses* are concerned), together with Virgil, Statius, and Lucan, V. E. ii. 6[79–81]; in connexion with his account of Hercules and Antaeus (*Metam.* ix. 183), and of Atalanta and Hippomenes (*Metam.* x. 560 ff.), Mon. ii. 8[82] [**Anteo**: **Ercole**: **Atalanta**: **Hippomenes**]; of Ninus and Semiramis (*Metam.* iv. 58, 88), Mon. ii. 9[30] [**Nino**[1]: **Semiramis**]; as *Naso*, in connexion with his account of Hyperion (*Metam.* iv. 192, 241), Epist. iv. 4 [**Iperione**].

D.'s acquaintance with Ovid's works was apparently limited to the *Metamorphoses*, with which he was evidently familiar and which was his chief authority for classical mythology [***Metamorphoseos***]; the *Remedia Amoris*, which he quotes once by name (V. N. § 25[96]), and which perhaps furnishes the explanation of his statement as to the spear of Peleus and Achilles, Inf. xxxi. 5 [**Peleus**]; the *Heroides*, from which he may have derived details about Phyllis and Demophoön (*Heroid.* ii), Par. ix. 100–1 [**Demofoonte**: **Filli**]; Hercules and Iolë (*Heroid.* ix. 1–6), Par. ix. 101–2 [**Alcide**: **Iole**]; Hero and Leander (*Heroid.* xviii–xix), Purg. xxviii. 73–5 [**Leandro**]; Jason and Hypsipylë (*Heroid.* vi), Inf. xviii. 91–4 [**Isifile**: **Jason**[1]]; and the *Ars Amatoria*, to which he may have been indebted for details about Myrrha (*Ars Amat.* i. 285), Inf. xxx. 38 [**Mirra**]; and Pasiphaë (*Ars Amat.* i. 289 ff.), Purg. xxvi. 41 [**Pasife**]. (See Moore, *Studies in Dante*, i. 206–28.)

Ovidio Maggiore, 'the Greater Ovid,' one of the names by which D. refers to the *Metamorphoses* of Ovid, as being his longest work, Conv. iii. 3[51].

This title for the *Metamorphoses* was common enough in the Middle Ages; it is used by Brunetto Latino in his *Tesoretto* (*v.* 2355), and occurs several times in the *Ottimo Comento*, and it is often employed by Benvenuto (e.g. in his comment on Inf. xxv. 97), who in like manner speaks of the *Thebaid*, the principal work of Statius, as *Statius Major* (on Inf. xx. 52). [***Metamorphoseos.***]

Ovidius, the poet Ovid, V. E. i. 2[53]; ii. 6[80]; Mon. ii. 8[82], 9[30]. [**Ovidio.**]

Oza, Uzzah, one of the sons of Abinadab, in whose house at Kirjath-jearim the ark rested for twenty years. Uzzah and his brother Ahio accompanied the ark when David undertook its removal to Jerusalem; on the way the oxen of the cart in which it was being borne stumbled, and Uzzah, who was walking by the side, put out his hand and steadied the ark to prevent its falling, whereupon for his presumption and profanation he was struck dead (2 *Sam.* xi. 3–7; 1 *Chron.* xiii. 6–10).

D. in his letter to the Italian Cardinals deprecates the comparison of himself with Uzzah, for his interference in the affairs of the Church, on the ground that the latter laid his hand upon the ark itself, while he only desires to admonish the oxen who are straying from the right path, Epist. viii. 5; Uzzah's presumption is referred to, Purg. x. 57.

P

P, first letter of the word *peccato*, 'sin'; at the entrance into Purgatory the guardian Angel inscribes upon D.'s brow with the point of his sword seven P's (Purg. ix. 112; xii. 121; *piaghe*, ix. 114; xv. 80; xxv. 139; *colpo*, xxii. 3) and bids him cleanse them away when he is within, Purg. ix. 112–14.

These seven P's are the symbols of the seven deadly sins, viz. Pride, Envy, Anger, Sloth, Avarice, Gluttony, and Lust, and are removed one by one as D. passes through the Circles where the traces of these sins are purged away. The first six are removed by the passage over D.'s face of the wings of the several Angels who are present in the several Circles; thus the first P (that of Pride) is removed by the Angel of Humility (Purg. xii. 98), and at the same time all the others are lightened (*vv.* 118–26); the second (that of Envy) is removed by the Angel of Charity (Purg. xv. 34–9, 80); the third (that of Anger) is removed by the Angel of Peace (Purg. xvii. 67–9); the fourth (that of Sloth) is removed by the Angel of the Love of God (Purg. xix. 49–51); the fifth (that of Avarice) is removed by the Angel of Justice (Purg. xxii. 2–6); the sixth (that of Gluttony) is removed by the Angel of Abstinence (Purg. xxiv. 148–54); the seventh and last P (that of Lust) is only removed by D.'s passing through the fire (Purg. xxv. 139), as he learns from the Angel of Purity (Purg. xxvii. 6–11). [**Purgatorio.**]

Pachino, Pachynum, the promontory at the S.E. extremity of Sicily, now called Cape Passaro; mentioned by Charles Martel (in the Heaven of Venus) together with Pelorus, the N.E. extremity, to indicate the extent of the E. coast of Sicily, Par. viii. 68 (cf. Ovid, *Metam.* v. 350–1) [**Peloro : Tifeo**]; *Pachinus*, Ecl. ii. 59.

Pachinus. [**Pachino.**]

Pactolis, belonging to Pactolus, river of Lydia, which rises on Mt. Tmolus, and flows past Sardis into the Hermus; its golden sands, according to the story, were the consequence of King Midas bathing in the stream, at the bidding of Bacchus, in order to rid himself of his fatal gift of turning everything he touched into gold.

Midas is referred to in allusion to this incident as the king, *Qui jussu Bromii Pactolida tinxit arenam*, Ecl. ii. 53. [**Mida.**]

Pado, river Po; Cacciaguida (in the Heaven of Mars) says that his wife came to him *di val di Pado* (i.e. probably from Ferrara), Par. xv. 137. [**Cacciaguida.**]

D. here uses the form *Pado* (from Lat. *Padus*) in rime (: *Currado* : *grado*) instead of *Po*, which is the form he usually employs. [**Po.**]

Padova, Padua, city of N. Italy, on the Bacchiglione (which joins the Brenta a few miles below), about 25 miles W. of Venice and 18 S.E. of Vicenza. It claims to be the oldest city in Italy, and to have been founded by the Trojan Antenor [**Antenori**]. The University of Padua, which was one of the most celebrated in Europe during the Middle Ages, was founded by the Emperor Frederick II in 1238. In 1237 Ezzelino da Romano, with the help of Frederick II and the Ghibellines, obtained possession of the city, but on the proclamation of the crusade against him by Pope Alexander IV in 1255 he was expelled by the Paduan Guelfs and the Venetians [**Azzolino**]. After the death of Ezzelino in 1259 the Guelfs of Padua asserted their independence and conquered Vicenza (1265), whence, however, they were driven out in 1314 by the Vicentines under Can Grande della Scala, who was at that time Imperial Vicar in Vicenza.

Padua is mentioned by Cunizza (in the Heaven of Venus), who, prophesying the defeat of the Paduans by Can Grande in 1314, says (according to one interpretation) that ere long they will stain with their blood the swamp formed by the waters of the Bacchiglione, *tosto fia che Padova al palude Cangerà l'acqua che Vicenza bagna*, Par. ix. 46–7 [**Bacchiglione : Vicenza**]. The victory of Can Grande over the Paduans at Vicenza is recorded by Villani:—

'Nel detto anno 1314 a dì 18 di Settembre, essendo i Padovani con tutto loro isforzo, andarono a Vicenza, e presono i borghi, e assediarono la terra: messer Cane signore di Verona subitamente venne in Vicenza, e con poca gente assalì i Padovani; e eglino male ordinati, confidandosi della presa de' borghi, si furono sconfitti, e molti di loro presi e morti.' (ix. 63.)

Padovani, inhabitants of Padua, Inf. xv. 7; *Paduani*, V. E. i. 9^{35}, 14^{28}; referred to by Jacopo del Cassero (in Antepurgatory), in allusion to the tradition that Padua was founded by the Trojan Antenor, as *Antenori*, Purg. v. 75 [**Antenori**]; their embankments along the Brenta to prevent its overflowing when in flood, Inf. xv. 7 [**Brenta**]; their speech quite distinct from that of the Pisans, who live on the opposite side of Italy, V. E. i. 9^{35-6}; their dialect, together with those of the Brescians, Veronese, Vicentines, and Trevisans, condemned as harsh, especially in a woman's mouth, one of its peculiarities being a fondness for consonantal endings in *f*, V. E. i. 14^{20-35}.

Padovano, Paduan, inhabitant of Padua, Inf. xvii. 70; *Paduanus*, V. E. i. 14[43]; of a certain usurer of Padua, commonly supposed to be Rinaldo degli Scrovigni, Inf. xvii. 70 [**Scrovigni, Rinaldo degli**]; of the Paduan poet, Brandino or Ildebrandino, V. E. i. 14[43] [**Ildebrandinus**].

Paduani. [**Padovani.**]

Paduanus. [**Padovano.**]

Padus, river Po, Epist. vii. 7; Ecl. ii. 67. [**Po.**]

Pagani, noble Ghibelline family of Faenza (or, according to some, of Imola), who at the end of Cent. xiii were lords of Faenza, Forlì, and Imola.

Guido del Duca (in Circle II of Purgatory) mentions them in connexion with the famous Mainardo Pagano da Susinana, and says that after his death (which took place in 1302) they will do well, but not so well as to leave an unstained reputation, Purg. xiv. 118–20. [**Mainardo Pagano.**]

Benvenuto describes the Pagani as:—

'Nobilem stirpem de Romandiola, qui habuerunt dominium in montibus supra Imolam et Faventiam, quorum territorium vocabatur *Podere Paganorum*.'

Pagano, Mainardo. [**Mainardo Pagano.**]

Paladino, Paladin, term originally applied to the Count Palatine (Comes Palatii), the official who superintended the household of the Carlovingian sovereigns, and then to the companions in arms of Charlemagne, who belonged to his court; hence, in general sense, champion.

D. uses the term of St. Francis, Par. xii. 142 (though the reference is by some understood to be to St. Dominic, and, by others, to St. Thomas Aquinas). [**Francesco** [2].]

Palazzo, Currado da. [**Currado da Palazzo.**]

Palermo, capital of Sicily, situated on the Gulf of the same name in N.W. of the island; mentioned by Charles Martel (in the Heaven of Venus) in connexion with the 'Sicilian Vespers,' but for which, he says, his descendants would have succeeded to the throne of Sicily, Par. viii. 75. [**Carlo** [3]: **Vespro Siciliano.**]

Palestina], Palestine; alluded to by the mention of the river Jordan, the reference being to God's punishment of the rebellious Israelites in the desert by depriving them of entering into the promised land (*Numb.* xiv. 26–35), Purg. xviii. 135 [**Jordan**]; referred to as *la terra santa*, in connexion with Rahab and Joshua, Par. ix. 125 [**Josuè: Raab**].

Pallade, Pallas, surname of the Greek goddess Athenë, whom the Romans identified with Minerva, Purg. xii. 31; *Pallade ovvero Minerva*, Conv. ii. 5[42]; *Pallas*, Epist. x. 1. [**Minerva.**]

Palladio, the Palladium, an ancient image of Pallas Athenë at Troy, on the preservation of which the safety of the city depended; it was stolen by Ulysses and Diomed and carried off to Greece.

The theft of the Palladium is mentioned as one of the crimes which Ulysses and Diomed are expiating in Hell, Inf. xxvi. 62. [**Diomede.**]

Pallante, Pallas, son of the Trojan Evander, King of Pallanteum; he was slain by Turnus while fighting for Aeneas. His death led to that of Turnus, who appeared in battle wearing the belt of Pallas, and thus provoked Aeneas to slay him, whereby the latter became possessed of Lavinia and the kingdom of Latium. [**Evander.**]

Pallas is mentioned by the Emperor Justinian (in the Heaven of Mercury), who says that he died to give a kingdom to the Roman Eagle (*Aen.* x. 479 ff.), Par. vi. 36 [**Aquila** [1]]; the combat of Aeneas with Turnus, whom he would have spared but for the belt of Pallas, is mentioned, with a reference to Virgil's account of the incident (*Aen.* xii. 887–952), Mon. ii. 11[8–21] [**Enea: Turno**].

Pallas [1], Pallas Athenë, Epist. x. 1. [**Pallade.**]

Pallas [2], Pallas, son of Evander, Mon. ii. 11[17]. [**Pallante.**]

Palmieri, Palmers, i. e. pilgrims who went overseas to the East and returned with a palm-branch.

D. mentions them in his explanation of the distinction between the several kinds of pilgrims, viz. 'Palmers,' 'Romers,' and 'Pilgrims' proper, V. N. § 41[34–52] [**Peregrini**]; they are referred to, Purg. xxxiii. 78.

Palude, Il, i.e. the Marsh, at the junction of the Brentella with the Bacchiglione near Padua, Par. ix. 46. [**Bacchiglione.**]

Pannocchieschi, Nello de'. [**Nello.**]

Paolo, St. Paul the Apostle, born at Tarsus in Cilicia probably circ. A.D. 3, beheaded at Rome (according to the tradition) circ. A.D. 68; mentioned, Inf. ii. 32; Par. xviii. 131; Conv. iv. 5[144], 13[81]; *san Paolo*, Conv. iv. 28[75]; *Polo* (in rime), Par. xviii. 136; *Paulus*, Mon. i. 4[30], 16[17]; iii. 1[22], 4[86], 13[42–8]; Epist. viii. 2; *Apostolo*, Conv. ii. 6[7]; iv. 21[56], 22[56], 24[172]; *Apostolus*, Mon. ii. 11[68], 13[7, 15]; iii. 10[50]; Epist. x. 27, 28; A. T. § 22[15]; spoken of as *Vas d'elezione*, Inf. ii. 28; *gran Vasello dello Spirito Santo*, Par. xxi. 127; *il caro frate* of St. Peter, Par. xxiv. 62; *gentium praedicator*, Epist. viii. 2.

D. refers to the account given by St. Paul of his being 'caught up to the third heaven,' Inf. ii. 28; Par. xxviii. 139 (ref. to 2 *Cor.* xii. 2–4); his calling to be 'a chosen vessel' and the

Apostle to the Gentiles, Inf. ii. 28; Par. xxi. 127; Epist. viii. 2 (ref. to *Acts* ix. 15); his martyrdom for the Church of Christ, Par. xviii. 131; Epist. viii. 2; his teaching and example abandoned by the Church in its greed for wealth, Par. xviii. 133–6; St. Peter's reference to him as his beloved brother, Par. xxiv. 62 (ref. to 2 *Pet.* iii. 15); his supposed initiation of Dionysius the Areopagite into the mysteries of the celestial hierarchies, Par. xxviii. 138 [**Dionisio** [2]]; St. Jerome's mention of him in his Preface to the Bible, Conv. iv. 5^{144} [**Jeronimo**]; his brotherly salutation of peace, Mon. i. 4^{30} (ref. to *Rom.* i. 7; 1 *Cor.* i. 3; 2 *Cor.* i. 2; *Gal.* i. 3; *Ephes.* i. 2; *Coloss.* i. 2; &c.); his writings inspired by the Holy Spirit, of which he was the mouthpiece, Mon. iii. 4^{86}; his appeal to Caesar, Mon. iii. 13^{42-59} (ref. to *Acts* xxv. 10; xxvii. 24; xxviii. 19).

D. quotes St. Paul some thirty times, either from his Epistles, or from his sayings as recorded in the Acts of the Apostles, viz. Conv. ii. 6^{6-7} (*Heb.* i. 1); Conv. iv. 13^{81-2} (*Rom.* xii. 3); Conv. iv. 21^{56-8} (*Rom.* xi. 33); Conv. iv. 22^{56-8} (1 *Cor.* ix. 24); Conv. iv. 24^{172-4} (*Coloss.* iii. 20); Conv. iv. 28^{75-81} (*Rom.* ii. 28–9); Mon. i. 16^{17-18} (*Gal.* iv. 4); Mon. ii. 11^{68-70} (2 *Tim.* iv. 8); Mon. ii. 13^{7-11} (*Rom.* v. 12); Mon. ii. 13^{15-25} (*Ephes.* i. 5–8); Mon. iii. 1^{22} (1 *Thess.* v. 8); Mon. iii. 10^{50-3} (1 *Cor.* iii. 11); Mon. iii. 13^{42-53} (*Acts* xxv. 10; xxvii. 24; xxviii. 19); Mon. iii. 13^{56-7} (*Phil.* i. 23); Epist. x. 27 (*Ephes.* iv. 10); Epist. x. 28 (2 *Cor.* xii. 3–4); A. T. § 22^{15-18} (*Rom.* xi. 33); also (without mention of St. Paul), Par. xxiv. 64–5 (*Heb.* xi. 1); Mon. ii. 2^{72-3} (*Rom.* i. 20); Mon. ii. 8^{36-7} (*Heb.* xi. 6); Mon. ii. 9^{75-6} (*Rom.* xi. 33); Mon. iii. 1^{26-7} (*Coloss.* i. 13–14); Epist. v. 4 (*Rom.* xiii. 2); Epist. v. 8 (*Rom.* i. 20); Epist. v. 10 (*Ephes.* iv. 17); Epist. vi. 5 (*Rom.* vii. 23); Epist. viii. 5 (1 *Cor.* xv. 10).

The Pauline Epistles are supposed to be symbolized by the elder with a sword in the mystical Procession in the Terrestrial Paradise, Purg. xxix. 134, 139–41, 145–8. [**Processione.**]

Paolo Malatesta. [**Malatesta, Paolo.**]

Paolo Orosio. [**Orosio, Paolo.**]

Papa, the Pope, Inf. vii. 47; xi. 8; Par. ix. 126, 136; Mon. iii. $11^{2, 19}$, 12^{12-101}; *Antistes*, Epist. viii. 10; *Ecclesiae universalis Antistes*, Mon. iii. 6^{11}; *summus Antistes*, Mon. iii. 12^{9}; *Archimandrita*, Epist. viii. 6; *Claviger Regni Caelorum*, Mon. iii. 1^{43-4} (cf. Inf. xix. 92, 101; xxvii. 104; Purg. ix. 117, 121; Par. xxiii. 139; xxiv. 35; xxvii. 49; xxxii. 125; Mon. iii. 8^{56-8}); *Culmen apostolicum*, Epist. viii. 10; *Marito* (*della Chiesa*), Inf. xix. 111 (cf. Purg. xxiv. 22); *Nauclerus naviculae Petri*, Epist. vi. 1; *Ostiarius Regni Caelorum*, Mon. iii. 8^{57-8}; *Pastore*, Inf. xix. 83; Purg. xvi. 98; Par. xx. 57; *Pastor*, Mon. iii. 3^{131}; *Pastore della Chiesa*, Par. v. 77; *sommo Pastore*, Par. vi. 17; *Romano Pastore*, Purg. xix. 107; Conv. iv. 29^{23}; *Patre*, Inf. xix. 117; *Pater patrum*, Epist. vii. 7; *Petrus*, Mon. ii. 9^{9}; iii. 16^{135}; Epist. v. 5; *Pontifex Romanus*, Mon. iii. 1^{36}, 13^{4}, 16^{131}; *summus Pontifex*, Mon. iii. 3^{36}, 4^{152}, 7^{13}, 10^{3}, 16^{4}; Epist. vii. 7; *Prefetto nel foro divino*, Par. xxx. 142; *gran Prete*, Inf. xxvii. 70; *Servo de' servi*, Inf. xv. 112; *Successor del maggior Piero*, Inf. ii. 24; *Successor Petri*, Purg. xix. 99; Mon. iii. 1^{42}, 3^{37}, 6^{42}, 7^{28}, $8^{9, 18, 67}$, 9^{3}; Epist. v. 10; *Vestito del gran manto*, Inf. xix. 69 (cf. Inf. ii. 27); *Vicario di Cristo*, Purg. xx. 87; Par. xxv. 15; *Christi Vicarius*, Mon. iii. 7^{6}; *Domini Nostri Jesu Vicarius*, Mon. iii. 3^{36-7}; *Dei Vicarius*, Mon. i. 2^{14-15}; iii. 1^{42}, $6^{10, 39, 42}$, $7^{14, 22}$, 10^{128}; *Vicario di Pietro*, Purg. xxi. 54.

***Pape Satan* ...** [**Pluto.**]

Papi, Popes; the following are mentioned or alluded to in D.'s works [**Table xvii**]:—Linus (64 or 67—76 or 78) [**Lino** [1]]; Cletus or Anacletus (76 or 78—88 or 90) [**Cleto**]; Sixtus I (120–127) [**Sisto**]; Pius I (139 or 143—154 or 157) [**Pio**]; Calixtus I (217–222) [**Calisto**]; Urban I (223–230) [**Urbano** [1]]; Sylvester I (314–335) [**Silvestro**]; Anastasius II (496–498) [**Anastasio**]; Agapetus I (535–536) [**Agabito**]; Gregory I (590–604) [**Gregorio**]; Adrian I (772–795) [**Adrianus**]; Leo VIII (963–965) [**Leo**]; Benedict V (964) [**Benedetto** [3]]; Innocent III (1198–1216) [**Innocenzio** [1]]; Honorius III (1216–1227) [**Onorio**]; Innocent IV (1243–1254) [**Innocenzio** [2]]; Alexander IV (1254–1261) [**Alessandro IV**]; Urban IV (1261–1264) [**Urbano** [2]]; Clement IV (1264–1268) [**Clemente** [1]]; Adrian V (1276) [**Adriano** [2]]; John XXI (1276–1277) [**Ispano, Pietro**]; Nicholas III (1277–1280) [**Niccolò** [2]]; Martin IV (1281–1285) [**Martino** [2]]; Celestine V (1294) [**Celestino**]; Boniface VIII (1294–1303) [**Bonifazio** [1]]; Benedict XI (1303–1304) [**Benedetto** [2]]; Clement V (1305–1314) [**Clemente** [2]]; John XXII (1316–1334) [**Giovanni XXII**].

Papia, Pavia, Epist. vii. 6. [**Pavia.**]

Papienses, inhabitants of Pavia; if the Pavians of former times could hold converse with their descendants in Pavia they would find them speaking quite a different tongue, V. E. i. 9^{67-70}. [**Pavia.**]

Paradiso [1], Paradise, heaven, the abode of the blessed, Purg. i. 99; Par. iii. 89; x. 105; xiv. 38; xv. 36; xviii. 21; xxi. 59; xxiii. 61; xxvii. 2; xxx. 44; xxxi. 52; Canz. vii. 56; Conv. iii. $8^{37, 45}$, $15^{11, 20}$; *Paradisus*, Mon. iii. 16^{51}; Epist. x. 19, 24, 26, 27, 28; alluded to as *basilica* (*celeste*), Par. xxv. 30; *chiostro* (*celeste*), Purg. xv. 57; *chiostro nel quale è Cristo abate del collegio*, Purg. xxvi. 128–9;

beato chiostro, Par. xxv. 127; *beato concilio*, Purg. xxi. 16; *corte* (*celeste*), Purg. xvi. 41; xxxi. 41; Par. xxi. 74; xxv. 43; xxvi. 16; *corte del ciel*, Inf. ii. 125; Par. x. 70; *beata corte*, Par. xxxii. 98; *corte santa*, Par. xxiv. 112; *verace corte*, Purg. xxi. 17; *giardino* (*celeste*), Par. xxxi. 97; xxxii. 39; *bel giardino*, Par. xxiii. 71; *orto dell' ortolano eterno*, Par. xxvi. 64; *imperio giustissimo e pio*, Par. xxxii. 117; *imperium caeleste*, V. E. i. 7^{34}; *mondo felice*, Par. xxv. 139; *mondo pulcro*, Inf. vii. 58; *secol* (*celeste*), Son. xvii. 36; *grande secol*, V. N. § 3^{12}; *eterno palazzo*, Par. xxi. 8; *miro ed angelico templo*, Par. xxviii. 53; *regia sempiterna*, Epist. ii. 2; *reame* (*celeste*), Par. xix. 28; xxxii. 52; *reame ove gli angeli hanno pace*, Canz. iv. 56; *region degli angeli*, Par. xx. 102; *dia region*, Par. xxvi. 11; *regno* (*celeste*), Purg. xi. 7; xxxii. 22; Par. iii. 83; viii. 97; xix. 103; xxiv. 43; xxxi. 117; xxxii. 61; *regnum caeleste*, Epist. x. 10; *alto regno*, Canz. ii. 209; *beato regno*, Par. i. 23; *regno de' beati*, Conv. ii. 8^{41}; *deiforme regno*, Par. ii. 20; *eterno regno*, Purg. xxii. 78; *regno santo*, Par. i. 10; *sicuro e gaudioso regno*, Par. xxxi. 25; *regno verace*, Par. xxx. 98; *Atene celestiale*, Conv. iii. 14^{138}; *Jerusalemme* (*celeste*), Par. xxv. 56; *superna Jerusalem*, Epist. ii. 2; *Roma onde Cristo è Romano*, Purg. xxxii. 102; *eterno dì*, Purg. xxx. 103; *esser giocondo*, Par. xxxi. 112; *primavera sempiterna*, Par. xxviii. 116; *dolce vita*, Par. xx. 48; *viver lieto*, Par. xxvii. 43.

According to D.'s conception, which is based upon the Ptolemaic system, the Universe consists of nine spheres or Heavens concentric with the Earth, round which they revolve, it being fixed at the centre (Conv. iii. 5^{57-8}; A. T. § 3^{6-7}). The Earth is surrounded by the spheres of air and fire, the latter being in immediate contact with that of the Moon (Purg. xviii. 28; Par. i. 115; Conv. iii. 3^{11-13}), which is the lowest of the nine Heavens [**Luna, Cielo della**]. Beyond the Heaven of the Moon come in order those of Mercury [**Mercurio, Cielo di**], Venus [**Venere, Cielo di**], the Sun [**Sole, Cielo del**], Mars [**Marte, Cielo di**], Jupiter [**Giove, Cielo di**], Saturn [**Saturno, Cielo di**], the Fixed Stars [**Cielo Stellato**], and last of all that of the *Primum Mobile* or First Movement. Each of these Heavens revolves with a velocity which increases in proportion to its distance from the Earth. Each of the planets revolves in the epicycle of its own Heaven, except the Sun, which revolves round the Earth. The *Primum Mobile* (or Crystalline Heaven) governs the general motion of the Heavens from E. to W., and by it all place and time are ultimately measured (Par. xxvii. 115–20; xxviii. 70–1; Conv. ii. 6^{145-7}, 15^{12-13}) [**Cielo Cristallino**]. Each of the Heavens is presided over by one of the Angelic Orders, and exercises its special influence on earthly affairs (Par. ii. 127–9; Conv. ii. 2^{62-3}, 5^{21-4}, 6^{105-16}; Mon. i. 9^{10-14}).

The three lowest Heavens are allotted to the souls of those whose life on Earth was rendered imperfect through their having yielded to the temptations of the world; the next four are tenanted by those whose actions were wholly directed by virtuous motives. The last two Heavens have no special occupants assigned to them, but serve apparently as common places of meeting, the one to the blessed spirits, the other to Angels. Finally, beyond and outside of all the other Heavens lies the Empyrean, an incorporeal and motionless Heaven, where there is neither time nor place, but light only (Par. xxvii. 106–20; xxx. 39); this is the special abode of the Deity and the resting-place of the Saints (Conv. ii. 4^{28-30}) [**Cielo Empireo**]. The latter, arranged in the form of the petals of a white Rose, gaze upon the beatific vision of the Deity, who is surrounded by the nine orders of the three Angelic Hierarchies [**Gerarchia: Rosa**].

Each of the first seven spheres or Heavens is representative of, and corresponds to, one of the seven Liberal Arts, the other three corresponding to Natural, Moral, and Divine Science (or Theology) respectively:—

'È mestiere fare considerazione sovra una comparazione ch' è nell' ordine de' Cieli, a quello delle Scienze. . . . Li sette Cieli, primi a noi, sono quelli delli pianeti; poi sono due Cieli, sopra questi, mobile, e uno, sopra tutti, quieto. Alli sette primi rispondono le sette Scienze del Trivio e del Quadrivio, cioè *Grammatica*, *Dialettica*, *Rettorica*, *Arismetica*, *Musica*, *Geometria*, e *Astrologia*. All' ottava Spera, cioè alla Stellata, risponde la *Scienza naturale*, che *Fisica* si chiama, e la *prima Scienza*, che si chiama *Metafisica*; alla nona Spera risponde la *Scienza morale*; e al Cielo quieto risponde la *Scienza divina*, che è *Teologia* appellata.' (Conv. ii. 14^{46-61}.)

The following passages from the *Convivio* illustrate D.'s theory as to the form and order of the Heavens:—

'Secondo Tolommeo e secondo quello che si tiene in Astrologia e in Filosofia . . . sono nove li Cieli mobili: lo sito de' quali è manifesto e determinato, secondo che per arte Prospettiva, Arismetrica e Geometrica sensibilmente e ragionevolmente è veduto, e per altre sperienze sensibili. . . . Ed è l'ordine del sito questo, che 'l primo ch' è numerato è quello dov' è la Luna; lo secondo è quello dov' è Mercurio; lo terzo è quello dov' è Venere; lo quarto è quello dov' è il Sole; lo quinto è quello dov' è Marte; lo sesto è quello dov' è Giove; lo settimo è quello dov' è Saturno; l'ottavo è quello delle Stelle Fisse; lo nono è quello che non è sensibile, . . . lo quale chiamano molti Cielo Cristallino, cioè diafano, ovvero tutto trasparente. Veramente, fuori di tutti questi, li Cattolici pongono lo Cielo Empireo, che tanto vuole dire, quanto cielo di fiamma ovvero luminoso; e pongono esso essere immobile, per avere in sè, secondo ciascuna

parte, ciò che la sua materia vuole. E questo è cagione al Primo Mobile per avere velocissimo movimento; chè per lo ferventissimo appetito che ha ciascuna parte di quello nono Cielo, ch' è immediato a quello, d'esser congiunta con ciascuna parte di quello decimo Cielo divinissimo e quieto, in quello si rivolve con tanto desiderio, che la sua velocità è quasi incomprensibile. E quieto e pacifico è lo luogo di quella somma Deità che Sè sola compiutamente vede. Questo è lo luogo degli spiriti beati, secondo che la santa Chiesa vuole, che non può dire menzogna. . . . E così ricogliendo ciò che ragionato è, pare che dieci Cieli siano.' (ii. 3^{49-56}, 4^{1-14}.)—'Per Aristotile è provato, questo mondo, cioè la terra, stare in sè stabile e fissa in sempiterno . . . basta per la sua grande autorità sapere, che questa terra è fissa e non si gira, e che essa col mare è centro del cielo. Questo cielo si gira intorno a questo centro continuamente.' (iii. 5^{56-67}.)

The general scheme of D.'s Paradise is as follows:—

First Heaven, that of the Moon, presided over by Angels (*Angeli*), representative of Grammar (*Grammatica*), tenanted by Spirits of those who failed to keep their holy vows (*Spiriti Votivi Mancanti*). [**Luna, Cielo della.**]

Second Heaven, that of Mercury, presided over by Archangels (*Arcangeli*), representative of Logic (*Dialettica*), tenanted by Spirits of those who for love of fame wrought great deeds upon earth (*Spiriti Operanti*). [**Mercurio, Cielo di.**]

Third Heaven, that of Venus, presided over by Principalities (*Principati*), representative of Rhetoric (*Rettorica*), tenanted by Spirits of those who upon earth were lovers (*Spiriti Amanti*). [**Venere, Cielo di.**]

Fourth Heaven, that of the Sun, presided over by Powers (*Potestati*), representative of Arithmetic (*Arismetica*), tenanted by Spirits of those who loved wisdom (*Spiriti Sapienti*). [**Sole, Cielo del.**]

Fifth Heaven, that of Mars, presided over by Virtues (*Virtuti*), representative of Music (*Musica*), tenanted by Spirits of those who fought for the faith (*Spiriti Militanti*). [**Marte, Cielo di.**]

Sixth Heaven, that of Jupiter, presided over by Dominions (*Dominazioni*), representative of Geometry (*Geometria*), tenanted by Spirits of those who loved justice (*Spiriti Giudicanti*). [**Giove, Cielo di.**]

Seventh Heaven, that of Saturn, presided over by Thrones (*Troni*), representative of Astrology (*Astrologia*), tenanted by Spirits of those who lived in contemplation of holy things (*Spiriti Contemplanti*). [**Saturno, Cielo di.**]

Eighth Heaven, that of the Fixed Stars, presided over by Cherubim (*Cherubini*), representative of Natural Science (*Scienza naturale*). [**Cielo Stellato.**]

Paradiso

Ninth Heaven, that of the *Primum Mobile*, or Crystalline Heaven, presided over by Seraphim (*Serafini*), representative of Moral Science (*Scienza morale*). [**Cielo Cristallino.**]

Tenth Heaven, that of the Empyrean, representative of Divine Science (*Scienza divina*), the abode of the Deity, and of the Spirits of the blessed. [**Cielo Empireo.**]

Paradiso[2], the Terrestrial Paradise, formerly the Garden of Eden, Par. vii. 38, 87; *Paradisus*, V. E. i. 4^{14}, 5^{32}; *terrestris Paradisus*, Mon. iii. 16^{47}; *delitiarum patria*, V. E. i. 7^{10-11}; referred to by Virgil, as the place where his knowledge can no longer avail, *parte Ov' io per me più oltre non discerno*, Purg. xxvii. 128–9; by Matilda, as *questo loco*, Purg. xxviii. 92; *la campagna santa*, *v.* 118; *esto loco*, *v.* 141; by Beatrice, as *qui*, Purg. xxx. 75; xxxii. 100; *quassù*, *v.* 140; by D., as *il loco Fatto per proprio dell' umana spece*, Par. i. 56–7; *lo bel cacume del monte*, Par. xvii. 113; by Adam, as *l'eccelso giardino*, Par. xxvi. 110; *il monte che si leva più dall'onda*, *v.* 139.

D. represents the Terrestrial Paradise as situated at the summit of the Mt. of Purgatory (Purg. xxvii. 125; xxviii. 101; Par. xxvi. 110, 139); in it is a dense forest ('divina foresta spessa e viva,' Purg. xxviii. 2; 'antica selva,' *v.* 23; 'foresta,' *v.* 85; 'selva folta,' *v.* 108; 'gran foresta,' Purg. xxix. 17; 'alta selva,' Purg. xxxii. 31; 'selva,' *v.* 158), traversed by a stream of pure water (Purg. xxviii. 25–30, 35, 47, 62, 70, 85, 121; xxix. 7, 67, 71; &c.); it abounds with grass (Purg. xxvii. 134; xxviii. 27, 61; xxix. 88; xxx. 77), flowers (Purg. xxvii. 134; xxviii. 36, 41–2, 55–6, 68; xxix. 88; xxx. 28; xxxii. 58, 114), trees and shrubs (Purg. xxvii. 134; xxviii. 10; xxix. 35; xxxii. 58–60, 86–7, 113), all of which spring up spontaneously (Purg. xxviii. 69, 116–17); sweet odours (Purg. xxviii. 6) are wafted by a gentle breeze, which stirs the leaves and sways the branches of the trees (*vv.* 7–15), among which birds are carolling to the accompaniment of the rustling foliage (*vv.* 16–18); it is thus a land of eternal spring and plenty, such as was figured of the Golden Age by the poets of old (Purg. xxviii. 139–44).

This place, where Adam remained but for six hours (Par. xxvi. 139–42), and which was lost to mankind through the sin of Eve (Purg. xxviii. 94; xxxii. 32; Par. vii. 37–8, 86–7), is the symbol of the blessedness of man's life upon earth (Mon. iii. 16^{45-7}), and was given to man by God 'for an earnest to him of eternal peace' (Purg. xxviii. 91–3).

At the threshold of the Terrestrial Paradise Virgil tells D. that his power to guide him is now at an end, and that henceforth he must act according to his own judgement (Purg.

xxvii. 127–42) [**Virgilio**]; then D. and V., together with Statius, pass in, and meet Matilda, who explains the nature of the vegetation and climate of the place, and of the stream which flows through it (Purg. xxviii. 1–148) [**Matelda**]; they all proceed along the banks of the stream, and suddenly perceive a wondrous pageant in the form of a Procession (Purg. xxix. 1–154) [**Processione**]; on a car in the midst of it Beatrice appears, and at the same time D. finds that V. has disappeared (Purg. xxx. 1–54); after addressing D. by name, B. relates to those around her how he had fallen away from the promise of his early life, and how she for his salvation caused him to make this journey (*vv.* 55–145); she then rebukes D., who confesses his fault to her (Purg. xxxi. 1–90), after which Matilda draws him through the stream of Lethë, and he is led to the place where B. is standing (*vv.* 91–114) [**Letè**]; she unveils herself and displays to D. her full beauty, the radiance of which dazes him (*vv.* 115–45; Purg. xxxii. 1–15) [**Beatrice**[1]]; the mystical Procession then returns through the forest, D. and Statius, with Matilda, following (*vv.* 16–30); they behold a wonderful transformation, after which D. falls asleep (*vv.* 31–72); when he wakes he finds that the personages of the Procession have disappeared, and that he and Statius are alone with Beatrice, Matilda, and seven ladies (*vv.* 72–99); he then sees a new transformation, symbolizing the history of the Church and Empire, and foreshadowing what is to come to pass (*vv.* 100–60); they again proceed, while B. tells D. that the vision he has just seen will shortly be fulfilled, and that a certain one will come to restore the Empire (Purg. xxxiii. 1–102) [**DXV**]; then Matilda leads D. and Statius to drink of the water of Eunoë, and thus renders them fit to ascend to Heaven (*vv.* 103–45) [**Eunoè**].

Paradiso[3], the third Cantica of the *D. C.*, Epist. x. 3, 10, 13, 17.

The *Paradiso* consists of thirty-three Cantos, comprising 4,758 lines, three more than the *Purgatorio*, thirty-eight more than the *Inferno*. [***Commedia***.]

Paradiso Terrestre. [**Paradiso**[2].]

Paradisus. [**Paradiso.**]

Paradosso, Di. [***Paradoxa.***]

Paradoxa, the *Paradoxes* of Cicero, quoted by D. as *Di Paradosso*; Cicero's declamation against wealth and avarice, translated, Conv. iv. 12[55–70]:—

Parad. § 1: 'Numquam mehercule ego neque pecunias istorum, neque tecta magnifica, neque opes, neque imperia, neque eas, quibus maxime adstricti sunt, voluptates in bonis rebus aut expetendis esse duxi: quippe cum viderem, rebus his circumfluentibus, ea tamen desiderare maxime, quibus abundarent; neque enim expletur umquam, nec satiatur cupiditatis sitis: neque solum, ea qui habent, libidine augendi cruciantur, sed etiam amittendi metu.'

Paralipomenon (***Libri***), the Books of Chronicles, so called in the Vulgate after the Septuagint, in which the title is Παραλειπόμενα, 'things omitted,' meaning, as is supposed, that they are supplementary to the Books of Kings; quoted, Mon. ii. 8[61–4] (2 *Chron.* xx. 12).—The Books of Chronicles are supposed to be symbolized by one of the four-and-twenty elders (representing the twenty-four books of the O. T. according to the reckoning of St. Jerome) in the mystical Procession in the Terrestrial Paradise, Purg. xxix. 83–4. [***Bibbia:*** **Processione.**]

Parcitati, Montagna de'. [**Montagna.**]

Parigi, Paris, capital of France, on the Seine; (in rime), Purg. xx. 52 (: *Luigi* : *bigi*) [**Ciapetta, Ugo**]; *Parisi* (in rime), Purg. xi. 81 (: *fisi* : *Oderisi*) [**Oderisi**]; referred to, in connexion with Sigier, by the mention of the Rue du Fouarre, *il vico degli strami*, Par. x. 137 [**Sigieri**]; in connexion with Philip IV's debasement of the coinage, by the mention of the Seine, Par. xix. 118 (just as London is indicated by the mention of the Thames, Inf. xii. 120) [**Filippo**[2]: **Senna**].

D., in connexion with Oderisi, refers to the art of illuminating as 'Quell' arte Che alluminare è chiamata in Parisi' (Purg. xi. 80–1), the word *alluminare* being used, instead of the usual Italian *miniare*, in order to represent the French *alluminer*, *enluminer*, or *illuminer* (all three were employed). There is a special significance in D.'s mention of Paris in connexion with this art, Paris in his time having been the great centre for the production of illuminated MSS. of all kinds, so that in using the French term he naturally speaks of the art as Parisian (see *Academy*, March 26, 1892).

Of the two forms, *Parigi* and *Parisi*, employed by D. (both in rime) the former is the more usual, and is that used by Villani (ii. 14; ix. 136), Boccaccio, &c. The latter is used (in rime) by Folgore da San Gimignano and Jacopone da Todi; instances of its use in prose also are given by Nannucci. (*Teorica dei Nomi*, p. 193.)

Paris, the 'most noted worthy of the world, sir Paris' of Troy, son of Priam and Hecuba; being appointed umpire to decide as to who was the fairest of the three goddesses, Juno, Minerva, or Venus, he gave his judgement in favour of Venus; she as a reward promised him the most beautiful woman in the world for his wife, and helped him to carry off Helen, the wife of Menelaus, King of Sparta, who, with the other Greek chiefs, sailed against Troy to recover her; hence arose the Trojan war, in which Paris received a wound from which he ultimately died, and in the course of which he killed the Greek hero Achilles by treachery. [**Achille.**]

D. places Paris, together with Tristan, in Circle II of Hell, among those who met their death through love, Inf. v. 67. [**Lussuriosi.**]

Some modern commentators hold that the Paris here coupled by D. with the mediaeval Tristan is not Paris of Troy, but the hero of the mediaeval romance of 'Le chevalier Paris et la belle Vienne.' This theory, however, is untenable, for the Paris of the romance, far from being 'parted from his life through love,' died happily at the ripe age of 105, as appears from the conclusion of the story:—

'Paris eult de Madame Vienne sept enfans, quatre filz et trois filles. . . . Et sachiez que quant Paris mourut il avoit de aage cent et cinq ans, et Madame Vienne mourut cinq moys après lui de l'aage de iiii^{xx} xvii ans. Et ainsi Dieu les appella de cest monde à la gloire de Paradis, à laquelle puissions nous tous parvenir.'

The old commentators are unanimous in assuming D.'s reference to be to Paris of Troy. Benvenuto points out the special propriety of the position assigned to him in Hell:—

'Hic autor immediate post Achillem locat Paridem occisorem ejus. Hic certe potest dici miles Veneris, potius quam Martis . . . adjudicavit pomum Veneri, spreta Pallade et Junone; sic juvenis amorosus, neglecta sapientia et opulentia, ponit pomum, idest summum bonum, in venerea voluptate.'

The coupling together of Paris and Tristan, and of Helen and Iseult, as typical instances of lovers whose woes were wrought by love, was a poetical commonplace in the Middle Ages. Chaucer, for instance, in the *Parlement of Foules*, couples

'Tristram, Isoude, Paris, and Achilles,
Eleyne, Cleopatre, and Troilus' (*vv.* 290–1);

and in the Prologue to the *Legend of Good Women* he says:—

'Hyde ye your beautes, Isoude and Eleyne,
My lady cometh, that al this may disteyne.'
(*vv.* 254–5.)

Similarly in the *Roman de Renart* Paris and Tristan are coupled, as are Helen and Iseult by Eustache Deschamps, the contemporary and friend of Chaucer; and all four are introduced together in the following passage from a Cent. xiii MS. belonging to the Ashburnham collection:—

'Li corteis Tristam fu enginné
De l'amor et de l'amisté
Ke il out envers Ysolt la bloie.
Si fu li beau Paris de Troie
De Eleine e de Penelopé.'

Parisi, the city of Paris, Purg. xi. 81. [**Parigi.**]

Parma, town of N. Italy in the Emilia, on the river Parma, a small tributary of the Po, about 30 miles N.W. of Modena, formerly a duchy; mentioned in connexion with the soothsayer Asdente, 'the cobbler of Parma,' Conv. iv. 16$^{69-70}$.

Asdente is said to have foretold the defeat of Frederick II during his siege of Parma in 1247–8. [**Asdente: Parmenses.**]

Parmenide, Parmenides, distinguished Greek philosopher, born at Elea in Italy, circ. B.C. 513; he was founder of the Eleatic school of philosophy, in which he was succeeded by Zeno; he was in Athens in B.C. 448.

St. Thomas Aquinas (in the Heaven of the Sun) mentions him, together with Melissus and Bryson, as examples of bad reasoners, who attempt to find the truth without having first mastered the art of reasoning, Par. xiii. 125; he and Melissus are coupled together again, as having been condemned by Aristotle for the same reason, *Parmenides*, Mon. iii. 4$^{30-3}$. [**Melisso.**]

Parmenides. [**Parmenide.**]

Parmenses, inhabitants of Parma; roughness and ugliness of their dialect, in which *molto* is pronounced *monto*, V. E. i. 15$^{25-7}$; the Florentines warned not to be encouraged by the good fortune of the people of Parma, who, during the siege of their town by Frederick II, being rendered desperate by hunger, made a sally while the Emperor was absent, and captured and destroyed the fortress of Vittoria, which had been erected opposite their walls for the purposes of the siege, Epist. vi. 5 [**Victoria**]. The incident here referred to, which took place in 1248, is recorded by Villani as follows:—

'In questo tempo Federigo imperadore si puose ad assedio alla città di Parma in Lombardia, imperciocch' erano rubellati dalla sua signoria e teneano colla Chiesa, e dentro in Parma era il legato del papa con gente d'arme a cavallo per la Chiesa in loro aiuto. Federigo con tutte le sue forze e quelle de' Lombardi v'era intorno, e stettevi per più mesi, e giurato aveva di non partirsi mai, se prima non l'avesse; e però avea fatto incontro alla detta città di Parma una bastita a modo d'un' altra cittade con fossi e steccati, e torri, e case coperte e murate alla quale puoso nome Vittoria; e per lo detto assedio avea molto ristretta la città di Parma, e era sì assottigliata di fornimento di vittuaglia, che poco tempo si poteano più tenere, e ciò sapea bene lo 'mperadore per sue spie; e per la detta cagione, quasi gli tenea come gente vinta, e poco gli curava. Avvenne, come piacque a Dio, che uno giorno lo 'mperadore, per prendere suo diletto, stando in caccia con uccelli e con cani, con certi suoi baroni e famigliari fuori di Vittoria, i cittadini di Parma avendo ciò saputo per loro spie, come gente avvolontata, ma più come disperata, uscirono tutti fuori di Parma armati, popolo e cavalieri a una ora, e vigorosamente da più parti assaliro la detta bastita di Vittoria. La gente dello 'mperadore improvvisi, e non con ordine, e con poca guardia, come coloro che non curavano i nemici, veggendosi così subiti e aspramente assaliti, e non essendovi il loro signore, non ebbono nulla difesa, anzi si misono in fuga e in isconfitta, e sì erano tre cotanti cavalieri e gente a piè che quegli di Parma, nella quale sconfitta molti ne furono

presi e morti, e lo 'mperadore medesimo, sappiendo la novella, con grave vergogna si fuggío a Chermona; e' Parmigiani presono la detta bastita, ove trovarono molto guernimento e vittuaglia, e molte vasellamenta d'argento, e tutto il tesoro che lo 'mperadore aveva in Lombardia, e la corona del detto imperadore, la quale i Parmigiani hanno ancora nella sagrestia del loro vescovado, onde furono tutti ricchi; e spogliato il detto luogo della preda, vi misero fuoco, e tutto l'abbattero, acciocchè mai non v' avesse segno di cittade, nè di bastita. E ciò fu il primo martedì di Febbraio, gli anni di Cristo 1248.' (vi. 34.)

Parnaso, Parnassus, range of mountains in N. Greece, extending S.E. through Doris and Phocis, and terminating at the Gulf of Corinth between Cirrha and Anticyra. The name was more usually restricted to the loftiest part of the range, a few miles N. of Delphi, consisting of two peaks, whence Parnassus is frequently spoken of by classical authors as 'double-headed.' It is celebrated as one of the chief seats of Apollo and the Muses, and an inspiring source of poetry and song. Just above Delphi was the famous Castalian spring. The mountain was also sacred to Bacchus, whose feast was celebrated on one of its summits.

Statius (in Purgatory) tells Virgil that it was he who first directed him to Parnassus (i.e. inspired him to become a poet), Purg. xxii. 64–5 [**Stazio**]; V. refers to Parnassus as *il monte, Ch' ha le nutrici nostre semper seco* (i.e. the mountain which is the abode of the Muses), Purg. xxii. 104–5 [**Muse**]; the poets of old there dreamed of the Golden Age, Purg. xxviii. 141; the poet devoted to his art described as growing pale beneath the shadow of Parnassus, and drinking of its fountain (i.e. Castalia), Purg. xxxi. 141 [**Castalia**]; both peaks of Parnassus invoked by D. at the beginning of the *Paradiso*, one alone having sufficed for the other portions of the poem, Par. i. 16–18; *Parnassus*, Epist. x. 21. As Butler points out, there is some difficulty as to D.'s reference here to the two peaks of Parnassus. The mountain, as D. knew from Lucan, was sacred both to Apollo and to Bacchus:—

> 'Parnassus gemino petit aethera colle,
> Mons Phoebo Bromioque sacer; cui, numine mixto,
> Delphica Thebanae referunt trieterica Bacchae'
> (*Phars.* v. 72–4);

but an allusion to Bacchus, which many commentators see here, would be out of place, since it is evident that D. is referring to his previous invocations of the Muses (Inf. ii. 7; xxxii. 10–11; Purg. i. 8; xxix. 37). Some think he has confused the 'biceps Parnassus' with the mountains of Helicon and Cithaeron, which were also sacred to the Muses, as Servius has done in his commentary on *Aen.* vii. 641; x. 163. Benvenuto, who remarks, 'hic est opus magna speculatione,' tries to get over the difficulty with regard to Bacchus by the assumption that D. regarded him and Apollo as one and the same god, an identification which he justifies by a reference to Macrobius:—

> 'Dico ergo quod per Apollinem et Bacchum autor intelligit unum et eundem deum sub diversis nominibus, sicut curiose et copiose demonstrat Macrobius libro Saturnalium.'

Macrobius says:—

> 'Boeotii Parnassum montem Apollini sacratum esse memorantes, simul tamen in eodem et oraculum Delphicum et speluncas Bacchicas uni deo consecratas colunt, unde et Apollini et Libero patri in eodem monte res divina celebratur. . . . Et nequis opinetur diversis dis Parnassum montem dicatum, Euripides Apollinem Liberumque unum eundemque deum esse scribit.' (*Sat.* i. 18.)

Cary's opinion, that D. appears to mean nothing more than that this part of his poem will require a greater exertion of his powers than the former, is perhaps right; though D. seldom speaks so precisely without some special point in view.

Some think D. refers to one of the peaks of Parnassus by the mention of Cirrha, Par. i. 36. [**Cirra.**]

Parnassus. [**Parnaso.**]

Pasife, Pasiphaë, daughter of Helios (the Sun) and the nymph Perseis; she was the wife of Minos, King of Crete, and mother of Androgeos, Ariadne, and Phaedra; she was also the mother of the monstrous Minotaur by her intercourse with a bull, by means of a wooden cow made for her by Daedalus, into which she entered.

Pasiphaë is named among the instances of bestial lust proclaimed by the Lustful in Circle VII of Purgatory, Purg. xxvi. 41–2; she is referred to by Guido Guinicelli, in the same connexion, as *colei Che s'imbestiò nell' imbestiate schegge, vv.* 85–6 [**Lussuriosi**]; the wooden cow, *la falsa vacca*, is mentioned in connexion with the Minotaur, Inf. xii. 13 [**Minotauro**].

The story of Pasiphaë, which D. may have got from Virgil (*Ecl.* vi. 45–60; *Aen.* vi. 24–6, 447) or Ovid (*Metam.* viii. 131–7; *Ars Amat.* i. 289 ff.), is thus told by the Anonimo Fiorentino:—

> 'In questo mezzo che Minos stette a oste, la reina Pasife, moglie del re Minos, avea uno prato dirietro al suo palagio, nel quale fra gli altri armenti v' era uno bellissimo toro, del quale la reina s'accese di disusitata lussuria; et però che non sapea da sè trovare il modo, ebbe consiglio con uno ingegnoso maestro chiamato Dedalo, il quale fe una vacca di legno, et copersela d'uno cuoio di vacca, et missevi dentro la reina; onde il toro, credendo questa essere vacca, la montò; onde Pasife, ingravidata, partorì uno il quale era bue dalla cintola in giù, e da indi in su uomo ferocissimo, et fu chiamato Minutauro.'

Note.—D. uses *Pasife* in rime (: *Rife* : *schife*), with accent on penultimate.

Pastore, Shepherd; term applied by D. to the Pope, Inf. xix. 83; Purg. xvi. 98; xix. 107; Par. v. 77; vi. 17; xx. 57; Conv. iv. 29^{23}; Mon. iii. 3^{131}. [**Papa.**]

Paternostro, Paternoster, the Lord's prayer, so called from the first two words of the Latin version, 'Pater noster qui es in caelis,' Purg. xxvi. 130 (where, for *un dir di un p.*, some editors read *un dir di p.*); a paraphrase of the Lord's prayer is repeated by those who are expiating the sin of pride in Circle I of Purgatory, Purg. xi. 1–24 [**Superbi**].

Patriarca, Patriarch; title applied in N. T. to Abraham (*Heb.* vii. 4), to the sons of Jacob (*Acts* vii. 8–9), and to David (*Acts* ii. 29); and in common usage especially to those whose lives are recorded in O. T. previous to the time of Moses.

D. gives the title to Abraham, Inf. iv. 58 [**Abraam**]; St. Dominic, Par. xi. 121 [**Domenico**]; Jacob, Par. xxii. 70 [**Jacob**].

Paulinae, Epistolae. [***Epistolae Paulinae.***]

Paulus, St. Paul, Mon. i. 4^{30}, 16^{17}; iii. 1^{22}, 4^{86}, 13^{42-8}; Epist. viii. 2. [**Paolo.**]

Paulus Orosius. [**Orosio, Paolo.**]

Pavia, town in Lombardy on the Ticino, just above its confluence with the Po, about 20 miles S. of Milan; the San Nazzaro family of Pavia, Conv. iv. 29^{27} [**Nazzaro, San**]; one of the Guelfic cities which opposed the Emperor Henry VII, *Papia*, Epist. vii. 6.

Pazzi, noble family of Tuscany, whose possessions were in the upper Valdarno, between Florence and Arezzo; they appear to have been, some Guelfs, some Ghibellines, but subsequently attached themselves to the Bianchi.

D. mentions two members of the family, viz. Camicione, and his kinsman, the infamous Carlino, Inf. xxxii. 68–9 [**Camicion de' Pazzi: Carlino**]; some of the commentators state that the robber noble, Rinier Pazzo (Inf. xii. 137), also belonged to this family [**Pazzo, Rinier**].

The Pazzi of Valdarno are not to be confounded with the ancient Florentine family of the same name, who are mentioned by Villani (i. 60) as one of quite the earliest houses of note in Florence, and who were Guelfs (Vill. v. 39), and afterwards sided with the Neri (viii. 39).

Pazzo, Rinier, famous highway robber, shortly before D.'s day; said to have belonged to the noble family of the Pazzi of Valdarno [**Pazzi**]. D. places him, together with Rinieri da Corneto, among the violent Robbers in Round 1 of Circle VII of Hell, Inf. xii. 137 [**Predoni**].

Rinieri appears to have especially selected dignitaries of the Church as his victims; on account of his crimes he was excommunicated by Clement IV, and outlawed by the Florentines. The Ottimo Comento says of him:—

'Rinieri Pazzo fu uno cavaliere de' Pazzi di Valdarno, del contado tra Firenze e Arezzo, antichi uomini; questi fu a rubare li prelati della Chiesa di Roma per comandamento di Federigo II imperadore delli Romani, circa li anni del Signore mille dugento ventotto; per la qual cosa elli e li suoi discendenti furon sottoposti a perpetua scomunicazione, e contro a loro furon fatte leggi municipali in Firenze, le quali li privarono in perpetuo d'ogni beneficio.'

Peana, Paean, hymn in honour of Apollo, also used of the god himself; D. apparently uses it in the latter sense (which he may have got from Servius' commentary on *Aen.* x. 738), as he couples Paean and Bacchus, *non Bacco, non Peana*, Par. xiii. 25.

Peccatore, Pietro. [**Damiano, Pier.**]

Peculiano, Hamericus de. [**Hamericus** [2].]

Pegaseo, belonging to Pegasus, the horse of the Muses, who with the stroke of his hoof produced the celebrated fountain of Hippocrenë ('fountain of the horse'), sacred to the Muses, on Mt. Helicon in Boeotia.

D. invokes the Muse of song as 'goddess of the fountain,' *diva Pegasea*, Par. xviii. 82. Some think that either Calliopë or Urania is specially meant here, but more probably the invocation is to the Muse in general. [**Muse.**]

D. may have got the term (*Pegasaeus* or *Pegaseius*) either from Ovid (*Metam.* vii. 1) or Persius (*Prol.* 14). Some commentators take *Pegasea* as subs. and *diva* as adj.; e.g. Benvenuto says:—

'Invocat hic musam in genere, quam vocat Pegaseam ab equo Pegaso, cujus percussione pedis natus est fons in Parnaso. . . . *O Pegasea*, idest, musa, *diva*, idest, divina';

but in the only other passage in which *diva* occurs in the *D. C.* (Par. iv. 118) it is used as subs.

Pegulhan, Aimeric de. [**Hamericus** [2].]

Peleus, son of Aeacus, and King of the Myrmidons of Phthia in Thessaly; by the Nereid Thetis, whom he married, he became the father of Achilles.

D. mentions him as the son of Aeacus, brother of Telamon and Phocus, and father of Achilles, Conv. iv. 27^{193-4} [**Eaco**]; he is referred to, in connexion with the spear of Achilles, as the father of the latter, Inf. xxxi. 5 [**Achille**]. In this latter passage D. speaks of Achilles' spear as having formerly belonged to Peleus. This is the Homeric tradition (*Iliad* xvi. 143–4), but there does not appear to be any Latin authority from which D. could have derived his knowledge of it. There can be little doubt, however, that D.'s statement is

based upon a misunderstanding of Ovid's couplet in the *Remedia Amoris* (47–8):—

'Vulnus in Herculeo quae quondam fecerat hoste,
Vulneris auxilium Pelias hasta tulit.'

D. evidently took 'Pelias hasta' to mean the 'spear of Peleus,' instead of 'the spear from Mt. Pelion' (the abode of the Centaur Chiron, who gave the spear to Peleus). This association of Peleus with the spear of Achilles, which possessed the marvellous healing properties referred to by D., was a commonplace with mediaeval poets, as is evident from the following instances:—

Bernart de Ventadour (Cent. xii):—

'Ja sa bella boca rizens
No cugei baizan me trays,
Mas ab un dous baizar m'ancis;
E s'ab autre no m'es guirens,
Atressi m'es per semblansa
Cum fo de Peleus la lansa,
Que de son colp non podi' hom guerir,
Si per eys loc no s'en fezes ferir.'

['I ne'er thought her fair smiling mouth would betray me in a kiss, but with a sweet kiss she slew me; and, if with another (kiss) she be not my surety, it is with me after the likeness of the spear of Peleus; for of its stroke might no man recover, unless he caused himself to be struck by it in the self-same place.'] (Raynouard, *Choix des Poésies des Troubadours*, iii. 43.)

Chiaro Davanzati (Cent. xiii):—

'Così m'aven com Pallaus sua lanza,
Ca del suo colpo non potea om guerire,
Mentre ch' un altro a simile sembianza
Altra fiata none si faciea ferire.'
(D'Ancona and Comparetti, *Antiche rime volgari*, iv. 289.)

Tommaso da Faenza (Cent. xiii):—

'Penzo ch' ancor poria en zo' tornare,
Sol per una semblanza,
Che d'amoroso core,
Perseverando da lei mi venisse,
C'a Pelleus la posso asimilgliare;
Feruto di sua lanza,
Non gueria mai, s'altrove
Con ella forte no' lo riferisse.'
(D'Ancona and Comparetti, *op. cit.*, ii. 45-6.)

Giovanni dall' Orto (Cent. xiii):—

'Pelao con la lancia attossicata
Ferendo, l'uomo non potea guarire,
Se non l'onde ferisse altra fiata.'
(Nannucci, *Lett. Ital.*, i. 227.)

'Il Mare Amoroso' (Cent. xiii):—

'Quella mi fu la lancia di Pelus,
Ch' avea tal vertude nel suo ferire
Ch' al primo cholpo dava pene e morte,
E al sechondo vita et allegrezza.
Così mi diede quel bascio mal di morte,
Ma sse n'avesse un altro, ben guerira.'
(Monaci, *Crestomazia*, p. 321.)

(See Paget Toynbee, *Dante's Reference to the Spear of Peleus*, in *Mod. Lang. Quarterly*, i. 58–9.)

Pellestrino. [Penestrino.]

Pellicano, Pelican, term applied by Beatrice (in the Heaven of Fixed Stars) to Christ, of whom she speaks as *il nostro Pellicano*, Par. xxv. 113. [Cristo.]

The pelican, according to the popular belief, nourished its young with its own blood, and hence in the Middle Ages was a favourite symbol of parental love, and especially of Christ. Thus Thibaut of Navarre (with whose works D. was acquainted) says:—

'Diex est ensi comme le Pelicans,
Qui fait son nit el plus haut arbre sus,
Et li mauvais oiseau, qui vient de jus,
Ses oiseillons occist, tant est puans;
Li pere vient destrois et angoisseus;
Dou bec s'occist; de son sanc dolereus
Vivre refait tantost ses oiseillons.
Diex fist autel, quant vint sa passion;
De son dous sanc racheta ses enfans
Dou Deauble, qui trop estoit poissans.'
(*Chanson* lxxvii, ed. Tarbé.)

The whole allegory is recounted and explained in the following description of the vision of Bohors, son of Lancelot, in the O.F. *Queste del San Graal*:—

'Bohors regarda a mont en l'air, et vit un grant oisiel voler par desus lui, et par desus l'arbre viel et sech, et deserte, et sans fuelle, et sans fruit. Quant il ot volé entour lui, si s'asist sour l'arbre u il avoit oiseles siens propres, ne sai quans, mais tuit erent mort. Et quant il seoit sour aus, et il les trouvoit sans vie, il se feri de son bech en mi le pis si qu'il en fasoit le sanc saillir. Et tantot comme il sentent le sanc chaut, se remuent, et il mouroit entr' eus, et ensi prendent commenchement de vie par le sanc del grant oisel. . . . Lors regarde Bohors mult grant pièche se li grans oisiaus revivroit; mais che puet mauvaisement avenir, car il estoit ja mors.'

The Abbot expounds the vision:—

'Nostres Sires vint devant vous en guise d'oisiel, et vous moustra l'ardour et l'angoisse qu'il ot pour nous, et si vous dirai comment vous li veistes. Quant li oisiaus vit l'arbre sans fuelle et sans fruit, il commencha a regarder ses oisiaus, et vit qu'il estoient mort, maintenant se mist entr' aus et se feri de son bec en mi le pis. Et tant que li oisiaus saigna, et en sailli li sans fors, et morut illuec, et de chel sanc rechurent vie tout li pouchin, che veistes vous. Ore vous en dirai la senefianche. Li oisiaus si senefie nostre creatour, qui forma homme à sa semblanche. Et quant il fu boutés fors de paradys par son mesfait, il vint en terre u il trouva la mort, car de vie n'i avoit il point. Li arbres sans fuelle et sans fruit senefie apertement le monde u il n'avoit se malaventure non, et povreté et souffraite. Li pouchin senefient l'umain linaige qui aillors est si perdus qu'il aloient trestuit en enfer, aussi li boin comme li malvais, et estoient tuit paringal en merite. Quant li fix Dieu vit che, si monta en l'arbre, che fu en la sainte vraie crois, qu'il fu ferus de la glaive desous la poitrine et coste destre, tant que li sans en issi, et del sans rechurent vie tuit li pouchin, chil ki ses oeuvres avoient faites.'

Brunetto Latino mentions the popular superstition in his account of the pelican:—

'Pellicans est uns oisiaus en Egypte, de cui li ancien dient que li faon fierent des eles lor pere et lor mere emmi le visaige, por quoi il s'en corrocent en tel maniere que il les ocient. Et quant la mere les voit tuez, ele fait grandisme duel, et plore .iii. jors, tant que à la fin ele navre ses costés à son bec, et fait le sanc espendre sor ses filz, tant que par l'achoison dou sanc resordent et

tornent en vie; mais aucune gent dient que il naissent pasmés aussi comme sanz vie, et si pairon les garissent de lor sanc. Mais, comment que il soit, sainte Eglise le tesmoigne bien, là où Nostres Sires dit: Je sui venuz de pellican par semblance.' (*Trésor*, i. 168.)

The comparison of the pelican to Christ is as old as St. Augustine, who in his *Enarratio in Psalmum CI* says:—

'Dicuntur hae aves (pelicani) tanquam colaphis rostrorum occidere parvulos suos, eosdemque in nido occisos a se lugere per triduum: postremo dicunt matrem seipsam graviter vulnerare et sanguinem suum super filios fundere, quo illi superfuso reviviscunt. Fortasse hoc verum, fortasse falsum sit: tamen si verum est, quemadmodum illi congruat, qui nos vivificavit sanguine suo, videte. Congruit illi quod matris caro vivificat sanguine suo filios suos: satis congruit. . . . Habet ergo haec avis, si vere ita est, magnam similitudinem carnis Christi, cujus sanguine vivificati sumus.'

Butler points out that St. Thomas Aquinas uses the expression, 'Pie Pelicane, Jesu Domine,' in the Eucharistic hymn, 'Adoro te devote.'

Peloro, Pelorus, the promontory at the N.E. extremity of Sicily, now called Cape Faro. Benvenuto repeats the tradition as to the derivation of the classical name from Pelorus, the pilot of Hannibal's ship, but as a matter of fact the name is older than Hannibal's time, being mentioned by Thucydides (iv. 25).

Guido del Duca (in Circle II of Purgatory) refers to the Apennine range, from which Pelorus is divided by the Strait of Messina, as *l'alpestro monte, ond' è tronco Peloro*, Purg. xiv. 32 [**Apennino**[1]]; the commentators refer to Virgil:—

'Ast ubi digressum Siculae te admoverit orae
Ventus et angusti rarescent claustra Pelori,
Laeva tibi tellus et longo laeva petantur
Aequora circuitu; dextrum fuge litus et undas.
Haec loca vi quondam et vasta convulsa ruina—
Tantum aevi longinqua valet mutare vetustas—
Dissiluisse ferunt, cum protinus utraque tellus
Una foret; venit medio vi pontus et undis
Hesperium Siculo latus abscidit, arvaque et urbes
Litore diductas angusto interlait aestu'
(*Aen.* iii. 410–19);

and to Lucan:—

'At postquam gemino tellus elisa profundo est,
Extremi colles Siculo cessere Peloro.'
(*Phars.* ii. 437–8.)

Pelorus is mentioned by Charles Martel (in the Heaven of Venus), together with Pachynum, the S.E. extremity of the island, to indicate the extent of the E. coast of Sicily, Par. viii. 68 (cf. Ovid, *Metam.* v. 350–1) [**Pachino: Tifeo**]; *Pelorus*, Ecl. ii. 46, 73.

Pelorus. [**Peloro.**]

Peneio, belonging to Peneus, the Thessalian river-god, who was the son of Oceanus and Tethys, and father of Daphne; *fronda Peneia*, 'the leaf of Peneus' (i.e. the laurel, into which Daphne was metamorphosed when pursued by Apollo), Par. i. 32–3; spoken of also as *frondes versa Peneïde cretae*, 'the leaves which sprang from the transformed daughter of Peneus,' Ecl. i. 33. [**Dafne**[1].]

Peneis, the daughter of Peneus, i.e. Daphne, who was metamorphosed into a laurel; the bush is hence spoken of as *frondes versa Peneïde cretae*, Ecl. i. 33. [**Dafne**[1]: **Peneio.**]

Penelope, daughter of Icarius of Sparta, and wife of Ulysses, by whom she was the mother of Telemachus; the latter was still but an infant when his father sailed for Troy.

Ulysses (in Bolgia 8 of Circle VIII of Hell) relates how his desire to travel and see the world was stronger than his love for his son, or for his aged father, or for his wife Penelopë, Inf. xxvi. 94–6. [**Ulisse.**]

Peneo. [**Peneio.**]

Penestrino, the ancient Praeneste, now Palestrina, town in Latium situated on a steep and lofty hill about 25 miles E. of Rome. During the feud between Boniface VIII and the house of Colonna, the fortress of Palestrina, which was a stronghold of the latter, held out against the papal forces, and was only surrendered (Sep. 1298) on a promise from the Pope of complete amnesty, a promise which was made by the advice of Guido da Montefeltro, and which was never intended to be kept ('Lunga promessa con l'attender corto,' Inf. xxvii. 110); no sooner did Boniface get possession of Palestrina than he razed it to the ground. (Vill. viii. 23.)

Guido da Montefeltro (in Bolgia 8 of Circle VIII of Hell) gives an account of how Boniface sought his advice as to the reduction of Palestrina, and of how he advised the Pope to beguile the Colonnesi with a false promise, Inf. xxvii. 101–11. [**Colonnesi: Guido Montefeltrano.**]

Pennino, the Pennine Alps (so called from Mons Penninus, the classical name of the Great St. Bernard), the loftiest portion of the range of Alps, extending for 60 miles from Monte Rosa at the E. extremity to Mont Blanc at the W.

According to one reading, D. refers to the Pennine Alps as the range between the town of Garda and the Valcamonica (the upper valley of the Oglio), from which, 'per mille fonti e più,' the Lago di Garda is fed, Inf. xx. 64–6; this description, of course, cannot apply to the range known to us as the Pennine Alps, which is more than 100 miles distant from the Valcamonica, but it appears, as Philalethes points out, that Ptolemy (whose authority D. may have followed, even with regard to the geography of his own country, as Brunetto Latino did that of Solinus) located the Pennine Alps between the Rhaetian and the Noric Alps, which would very well fit the situation of the range referred to by D.; at

any rate it is evident that formerly the term was loosely used, as, according to an authority quoted by Butler, the name was applied in Cent. xvi to the mountains at the head of the valley of the Adige. Instead of *Pennino*, however, most editors read *Apennino*, which must either be taken in the general sense of 'mountain' (just as *Alpe* is used of the Apennines, Inf. xvi. 101), or as referring to a particular spur of that name (identified by Witte) in the Rhaetian Alps, above Gargnano, N.W. of the Lago di Garda. [**Apennino**[2].]

The district to which D. refers in this passage is that drained by the Sarca, the principal feeder of the Lago di Garda, which rises at the foot of Monte Tonale, and brings down into the lake the streams from the snows and glaciers of the Adamello group. Between Garda and Valcamonica, the two limits mentioned by D., lie the Val Sabbio, drained by the Chiese, and the Val Trompia, drained by the Mella, both tributaries of the Oglio; the latter, which rises above Edolo in Monte Tonale, in its upper course flows through the Valcamonica to Lovere, where it expands into the Lago d'Iseo, and, issuing from the lake at its S. extremity, eventually joins the Po close to Cesole, a few miles above Borgoforte. [**Valcamonica.**]

Pentesilea, Penthesilea, daughter of Mars and Otrera, famed for her beauty, youth, and valour; she was Queen of the Amazons, and after the death of Hector came to the assistance of the Trojans, but was slain by Achilles.

D. places her, together with Camilla, among the heroes of antiquity in Limbo, speaking of her as *la Pentesilea* (with art.), Inf. iv. 124 [**Limbo**]. She is mentioned by Virgil, *Aen.* i. 490–3, and (in connexion with Camilla), *Aen.* xi. 662 [**Cammilla**].

Pera, Della, ancient noble family of Florence, mentioned by Cacciaguida (in the Heaven of Mars) in his description of the Florence of his day, as having, incredible as it might appear, given their name to one of the city gates, Par. xvi. 124–6. The gate in question is said to have been the Porta Peruzza, one of the minor city gates. Villani says:—

'Dietro a san Piero Scheraggio ove sono oggi le case de' figliuoli Petri, furono quelli della Pera ovvero Peruzza, e per loro nome la postierla che ivi era si chiamava porta Peruzza; alcuno dice ch' e' Peruzzi che sono oggi furono stratti di quello legnaggio, ma non l'affermo.' (iv. 13.)

This statement of D.'s, which he qualifies as 'incredible but true' (*v.* 124), has been explained in various ways. Some think the incredible point was the smallness of the size of the city of Florence when this was one of the actual city-gates; e. g. Landino says:—

'In Firenze quando era di piccol cerchio, s'entrava per porta Peruzza, . . . cosa vera, ma è incredibile a chi vede al presente Firenze ampliata.'

Others think the point was the absence of jealousy among the old Florentines, which allowed one of the city gates to be named after a private family; thus Vellutello says:—

'Cosa vera, ma incredibile, e questo si è, che nel picciol cerchio de le mura di Firenze, prima che fosse accresciuta, s'entrava per porta detta porta Peruzza da quelli de la Pera, che sono spenti, volendo inferire che allora quel popolo era di tanta semplicità che non avea per inconveniente che una pubblica e mastra porta de la sua città fosse denominata da una delle sue private famiglie.'

Benvenuto denies that the reference is to the Peruzzi family, and asserts that the person in question was some obscure fruit-seller ('vendipira') whose name became accidentally associated with the gate; he adds that the gate itself was not one of the principal ones:—

'Hic Cacciaguida propalat unam domum antiquam ignotam valde, et quae ab ignorato casu accidentaliter nomen traxit. . . . Satis enim incredibile videtur, quod una porta nobilis civitatis sumeret denominationem ab uno vendipira, et tamen sic fuit. Et ex hoc satis apparet, quod male intelligunt qui exponunt quod autor loquitur hic de Perutiis de Florentia; tunc enim non videretur res ita incredibilis. . . . Et nota, quod haec porta non erat de principalibus. Habebat enim tunc Florentia quatuor portas magistras, scilicet, portam sancti Petri, portam juxta Duomum, portam sancti Pauli, portam sanctae Mariae. Aliae vero erant portae parvulae.'

The view taken by the Ottimo Comento seems the best on the whole:—

'Dice l'autore: chi crederebbe che quelli della Pera fossono antichi? Io dico ch' elli sono sì antichi che una porta del primo cerchio della cittade fu dinominata da loro; li quali vennero sì meno che di loro non fu memoria.'

Peregrini, Pilgrims, term applied, properly speaking, to those on a pilgrimage in a foreign land, Purg. ii. 63; viii. 4; xxiii. 16; xxvii. 110; Par. i. 51; xxxi. 43; V. N. § 41[35]; Son. xxiv. 1; *nuovo peregrino*, i. e. one who is on his first pilgrimage, Purg. viii. 4.

D. distinguishes three classes of pilgrims, as follows:—

'Peregrini si possono intendere in due modi, in uno largo ed in l'altro stretto. In largo, in quanto è peregrino chiunque è fuori della sua patria; in modo stretto non s'intende peregrino, se non chi va verso la casa di santo Jacopo, o riede: e però è da sapere che in tre modi si chiamano propriamente le genti che vanno al servigio dell' Altissimo. Chiamansi *Palmieri* in quanto vanno oltramare là onde molte volte recano la palma; chiamansi *Peregrini* in quanto vanno alla casa di Galizia, però che la sepoltura di santo Jacopo fu più lontana dalla sua patria che d'alcuno altro Apostolo; chiamansi *Romei* in quanto vanno a Roma.' (V. N. § 41[35–51].)

From this it appears that the term *peregrini* was used in a special and restricted sense of those who went on a pilgrimage to the shrine of St. James the Great at Santiago de Compostela in Galicia. [**Galizia.**]

Pergama, the citadel of Troy, hence used of Troy itself. D. reminds the rebellious Florentines that the walls of their city are not like those of Troy, which stood a ten years' siege; he uses the expression 'Pergama rediviva,' which is apparently a reminiscence of the Virgilian 'recidiva Pergama' (*Aen.* iv. 344; vii. 322; x. 58), Epist. vi. 4. [**Troia.**]

Pergamei, inhabitants of Bergamo; reading of the MSS. (and of Torri and Rajna), for which Fraticelli substituted *Bergomates*, V. E. i. 11^{30}. [**Bergomates.**]

Pergamum, Bergamo, town in Lombardy, about 30 miles N.E. of Milan; one of the Guelfic towns which opposed the Emperor Henry VII, Epist. vii. 6. [**Bergamaschi.**]

Periandro, Periander, son of Cypselus, tyrant of Corinth, whom he succeeded, B.C. 625-585; he was a patron of literature and philosophy, and was reckoned as one of the Seven Sages of Greece, Conv. iii. 11^{40}. [**Biante.**]

Perillo], Perillus, the inventor of the brazen bull in which Phalaris, tyrant of Agrigentum, is said to have roasted alive the victims of his cruelty, the contrivance being so fashioned as to cause the shrieks of those inside it to sound like the bellowing of a bull; according to the story Perillus was the first to perish by his own invention.

D. refers to the brazen bull as *il bue Cicilian*, Inf. xxvii. 7; and to Perillus as *colui che l'avea temperato con sua lima*, *vv.* 8-9 [**Ciciliano: Falaride**]. D. may have got the story from Orosius (i. 20), or from Ovid (*Ars Amat.* i. 653-6), or from Valerius Maximus (ix. 2), several details of whose account reappear in D.'s description:—

'Saevus ille aenei tauri inventor, quo inclusi, subditis ignibus, longo et abdito cruciatu, mugitus resonantem spiritum edere cogebantur, ne ejulatus eorum, humanae sono vocis expressi, Phalaridis tyranni misericordiam implorare possent. Quam, quia calamitosis deesse voluit, teterrimum artis suae opus primus artifex inclusus merito auspicatus est.'

Peripatetici, the Peripatetic or Aristotelian school of philosophers, so called from the circumstance that Aristotle delivered his lectures while walking up and down in the shady alleys of the Lyceum, and not sitting, according to the general practice of the philosophers; the opinion of Aristotle and the other Peripatetics as to the cause of material generation, Conv. ii. 14^{37}; iv. 21^{31}; the Stoics, the Peripatetics, and the Epicureans, the three great philosophical schools at Athens, Conv. iii. 14^{138-9}; these three schools, the three sects of the active life, symbolized by the three Maries at the sepulchre of our Lord, Conv. iv. 22^{159-62}; the origin of the Peripatetic school, which succeeded and supplanted that of the Academy, and explanation of the name, Conv. iv. 6^{131-47}. [***Academicae Quaestiones*: Accademia.**]

Persae. [**Persi.**]

Persi, Persians; in sense of pagans in general, Par. xix. 112; Cyrus and Xerxes, Kings of the Persians, their dreams of universal empire, *Persae*, Mon. ii. 9^{43-54}. [**Ciro: Xerse.**]

Persio, Persius (Aulus Persius Flaccus), Roman satirist, born A.D. 34, died at the age of twenty-eight, A.D. 62; his extant works consist of six short and somewhat obscure satires.

D., who apparently was not familiar with the writings of Persius, includes him among the Roman poets mentioned by Virgil as being with himself in Limbo, Purg. xxii. 100. [**Limbo.**]

Brunetto Latino twice quotes Persius in his *Trésor* (ii. 62; ii. 100), but both times at second-hand.

Perugia, town in N. of Umbria, about 15 miles E. of the Lago Trasimeno, and about the same distance N.W. of Assisi. The Roman name for it was Perusia; it was here that Lucius Antonius, brother of the triumvir, took refuge during the civil war, and was besieged by Octavianus (Augustus) from the end of B.C. 41 to the spring of B.C. 40, until forced to surrender through famine; on this occasion the whole city was burned to the ground, but it was afterwards rebuilt by Augustus.

The Emperor Justinian (in the Heaven of Mercury) mentions Perugia in connexion with the victories of the Roman Eagle, Par. vi. 74 [**Aquila[1]**]; St. Thomas Aquinas (in the Heaven of the Sun) mentions it in describing the situation of Assisi, and speaks of it as being made hot in summer and cold in winter, on the side towards Assisi (i.e. on the S.E.) where the Porta Sole is, by Monte Subasio, a spur of the Apennines, Par. xi. 45-7 [**Assisi: Monte Subasio: Porta Sole**]; its dialect, as well as those of Orvieto, Viterbo, and Città di Castello, not discussed by D., as being closely connected with the Roman and Spoletan dialects, V. E. i. 13^{29-32}. [**Perusium.**]

***Perusium,** Latin name for Perugia, V. E. i. 13^{29}. This form is employed by D. and other mediaeval writers (e.g. Benvenuto da Imola in his comment on Par. vi. 75) instead of the classical form *Perusia*. [**Perugia.**]

Peruzza, Porta. [**Porta Peruzza.**]

Pescatore, Il, the Fisherman, i. e. St. Peter (in allusion to *Matt.* iv. 18–19, *Mark* i. 16–17), Purg. xxii. 63; Par. xviii. 136 (where, being coupled with *Polo*, the popular form of *Paolo*, for St. Paul, it is perhaps meant to be contemptuous, the words being put by D. into the mouth of Pope Clement V). [**Pietro** [1].]

Peschiera, town and fortress at the S.E. extremity of the Lago di Garda, just at the outfall of the Mincio; it is in Venetian territory, close to the frontier of Lombardy, about 20 miles S.E. of Brescia and 50 S.E. of Bergamo.

Virgil describes its situation, in his account of the founding of Mantua, speaking of it as a strong fort well placed to hold the Brescians and Bergamasks in check, Inf. xx. 70–2.

Pesci, Pisces ('the Fishes'), constellation and the last of the twelve signs of the Zodiac, which the Sun enters about Feb. 19, Inf. xi. 113; Purg. i. 21; alluded to as *la celeste Lasca*, 'the celestial Carp,' Purg. xxxii. 54; Virgil tells D. as they leave Circle VI of Hell that 'the Fishes are quivering on the horizon,' the time indicated being (since the Sun was in Aries, the next sign to Pisces) between 4 and 5 a.m. in the upper world, i. e. close upon sunrise, Inf. xi. 113; D. indicates the hour before sunrise by saying that Venus, the morning star, was 'veiling the Fishes that were in her escort' (she being in or near the constellation Pisces, and the Sun in the next following sign of Aries), Purg. i. 19–21; the constellation Aries is referred to as 'the light which beams behind the celestial Carp' (since it comes next to Pisces in the zodiacal circle), Purg. xxxii. 53–4 [**Zodiaco**]. Some think Pisces is referred to as *il freddo animale*, Purg. ix. 5, but the reference is almost certainly to Scorpio [**Scorpio**].

Petramala, Pietramala, village at the foot of the N. slopes of the Etruscan Apennines, on the borders of Tuscany and the Emilia, about 20 miles due S. of Bologna; spoken of by D. ironically as a place of importance with an immense population, 'civitas amplissima, et patria majori parti filiorum Adam,' V. E. i. 6^{9-10}.

Fraticelli quotes a similar ironical expression about Peretola, another insignificant place, as being in current use: 'Costui ha viaggiato molto, ha visto anche Peretola.'

Petrapiana. [**Pietrapana.**]

Petri, Epistolae], the Epistles of St. Peter; referred to, Epist. v. 10 (ref. to 1 *Pet.* ii. 17); and also, perhaps, Purg. viii. 95 (ref. to 1 *Pet.* v. 8); Purg. xxxii. 74 (ref. to 1 *Pet.* i. 12); Par. xxiv. 49–51 (ref. to 1 *Pet.* iii. 15); Par. xxiv. 62 (ref. to 2 *Pet.* iii. 15); they are supposed to be symbolized by one of the four elders in humble guise, who form part of the mystical Procession in the Terrestrial Paradise, Purg. xxix. 142, 145–8. [***Epistolae Canonicae.***]

Petrus [1], St. Peter, Purg. xix. 99; Mon. ii. 9^{9}; iii. 1^{42}, 3^{37-9}, 6^{42}, 7^{28}, 8^{2-69}, 9^{2-141}, 15^{24-6}, 16^{135}; Epist. v. 5, 10; vi. 1; viii. 2. [**Pietro** [1].]

Petrus [2], St. Peter, used of the Pope in general (just as *Caesar* is used by D. to indicate the Emperor), Mon. ii. 9^{9}; iii. 16^{135}; Epist. v. 5. [**Papa.**]

Petrus [3], Peter, imaginary personage, V. E. ii. 8^{36}; coupled with *Berta*, V. E. ii. 6^{34}. [**Berta.**]

Petrus Comestor. [**Pietro Mangiadore.**]

Petrus Lombardus. [**Pietro** [2].]

Petrus de Alvernia, Peire d'Alvernha, Peter of Auvergne, troubadour of the latter half of Cent. xii (1155–1215), who was a contemporary of Bernart de Ventadour and Peire Rogier at the court of Ermengarde of Narbonne (1143–1192). According to the old Provençal biography he was of the middle class, but well versed in letters, of handsome person, and an accomplished singer and poet. He was regarded as the first and most excellent of the troubadours who preceded Giraut de Borneil. At the close of his life he entered a monastery, where he died:—

'Peire d'Alvernge si fo del evescat de Clarmon; savis hom fo e ben letratz, e fo fills d'un borzes. Bels et avinens fo de la persona e trobet ben e cantet ben. E fo lo primiers bons trobaire que fo el mon, et aquel qui fetz los meillors sons de vers que anc fosso faich. . . . Cansson non fez neguna, que non era adoncs neguns chantars apellatz canssons mas vers. Mout fo honratz e grazitz per totz los valens homes e per totz los valens barons e per totas las valens dompnas que adoncs eran. Et era tengutz per lo meillor trobador del mon entro que venc Girautz de Borneill. Mout se lauzava en sos chantars e blasmava los autres trobadors, si quel dis de si:—

Peire d'Arvernge a tal votz
Qel chanta de sobre e de sotz,
E il so sunt doutz e plazen,
E pois es maestre de totz
Ab qun pauc esclarzis sos motz
Qu'a penas nulls hom los enten.

Longamen estet e visquet el mon ab la bona gen segon quem dis lo dalfins d'Alvernge en cui terra el nasqet. E pois et el fetz penedenssa, donet se en orde et aqui mori.'

Several poems of Peire d'Alvernha have been preserved, among them one (quoted above) in which he criticized some of his contemporary poets severely.

D. mentions Peire as one of those who were the first to write poetry in the 'langue d'*oc*,' V. E. i. 10^{24}.

Petrarca, who speaks of him as 'old,' couples

him with Giraut de Borneil in the *Trionfo d'Amore* (iv. 48):—

'E 'l vecchio Pier d'Alvernia con Giraldo.'

(See Diez, *Leben und Werke der Troubadours*, pp. 60–6.)

Pettinagno, Pier, Peter the comb-maker (or comb-seller), a native of Campi in the Chianti district N.E. of Siena; according to the commentators he was a hermit of the Franciscan Order, and dwelt in Siena, where he was renowned for his piety and miracles. In his calling as comb-seller he was characterized by unusual honesty, refusing to sell any comb which had the smallest defect in it. He died on Dec. 5, 1289, and was buried at Siena, where he appears still to be venerated as a saint, in a handsome tomb erected at the public expense. In 1328 the Senate of Siena passed a resolution (the record of which is still extant) for the official commemoration of his annual festival.

Pier Pettinagno is mentioned by Sapia (in Circle II of Purgatory), who says that she owes it to his prayers that she was admitted into Purgatory, Purg. xiii. 127–9. Sapia is related to have been in the habit of giving Pier alms, which charity he repaid by praying for the repose of her soul. [**Sapia.**]

The following account of Pier is given by the Anonimo Fiorentino:—

'Piero Pettinagno fece in Camollia di Siena una bottega di pettini, et elli fu cittadino sanese, et dicesi ch' egli andava a Pisa a comperare pettini, et comperavagli a dozzina: poi che gli avea comperati, egli se ne venia con questi pettini in sul ponte vecchio di Pisa, et sceglieva i pettini, et se niuno ve n' avea che fosse fesso o non buono egli il gettava in Arno. Fugli detto più volte perchè il pettine sia fesso o non così buono, egli pur vale qualche denaro, vendilo per fesso; Piero rispondea: Io non voglio che niuna persona abbia da me mala mercatanzia. Quando vedea andare veruno colla famiglia de' Rettori alla giustizia s'inginocchiava et diceva: Iddio, laudato sia tu, che m'hai guardato da questo pericolo. Et per questi così fatti modi et simiglianti i Sanesi, che sono gente molto maravigliosa, diceano ch' egli fu santo, et per santo il riputarono et adorarono.'

Phaëton, Phaëthon, Epist. viii. 4. [**Fetonte.**]

Pharao, Pharaoh, Mon. ii. 4^{12}, 8^{57}. [**Faraone.**]

Pharisaei, Pharisees, Epist. viii. 1, 5. [**Farisei.**]

Pharsalia[1], Pharsalia in Thessaly; alluded to, Epist. v. 3. [**Farsaglia**[1].]

Pharsalia[2], the *Pharsalia* of Lucan, Mon. ii. 4^{35}, 8^{81}, 9^{55}. [***Farsaglia***[2]: **Lucano.**]

Philippenses, Epistola ad], St. Paul's Epistle to the Philippians; quoted, Mon. iii. 13^{57-8} (*Phil.* i. 23).

Philistei, Philistines, Epist. vii. 8 (where D. also uses the term *Philistini*). In the Vulgate the terms are 'Philisthini,' 'Philisthiim,' and 'Philisthaei,' which appear to be used indifferently (1 *Sam.* xiv. 11, 22). [**Filistei.**]

Philistini, Philistines, Epist. vii. 8. [**Filistei.**]

Philosophia, Prima, First Philosophy, one of the titles by which D. refers to the *Metaphysics* of Aristotle, Mon. iii. 12^{3}; *Prima Filosofia*, Conv. i. 1^{2}. [***Metaphysica.***]

Philosophus, the Philosopher, title by which Aristotle was commonly known *par excellence* in the Middle Ages [**Aristotile**]. Roger Bacon, speaking of Aristotle in the *Opus Majus*, says:—

'Hic omnium philosophorum magnorum testimonio praefertur philosophis, et philosophiae adscribendum est id quod ipse affirmavit; unde nunc temporis antonomatice Philosophus nominatur, in auctoritate philosophiae, sicut Paulus in doctrina sapientiae sacrae Apostoli nomine intelligitur.' (ii. 13.)

Phoebe, surname of Diana as goddess of the Moon, and sister of Phoebus (i.e. Apollo), the god of the Sun; used by D. to indicate the Moon, which, when low in the heavens at early dawn, he compares to Justice, Mon. i. 11^{35}. [**Diana**[1]: **Luna: Phoebus.**]

Phoebus, epithet of Apollo as god of the Sun; Boëthius' use of it to indicate the Sun quoted, Mon. ii. 9^{95}; referred to as *frater Phoebae*, Mon. i. 11^{35}. [**Apollo: Sole: Phoebe.**]

Phryges, Phrygians; term used by D., in imitation of Virgil (*Aen.* i. 472; ix. 134, 599, 617, 655; &c.), to indicate the Trojans, Epist. v. 8. [**Argi.**]

Phrygia, Phrygia, country in Asia Minor, which at one time included the Troad; hence used by D., in imitation of Virgil (*Aen.* x. 582; &c.), to indicate the kingdom of Troy, Mon. ii. 3^{63}.

Physica, the *Physics* or *Physical Discourse* (in eight books) of Aristotle; quoted as *Fisica*, Inf. xi. 101; Conv. ii. 1^{108}; iii. 11^{10}; iv. 2^{48}, 9^{26}, 10^{91}, 15^{162}, 16^{78}; *Physica*, V. E. ii. 10^{9}; Epist. x. 25; A. T. §§ 11^{11}, 20^{23}; *De Naturali Auditu*, Mon. i. 9^{7}; ii. 7^{41}; iii. 15^{14}.

D. quotes from the *Physics* upwards of a dozen times:—art follows nature, Inf. xi. 101 (*Phys.* ii. 2); natural progress of knowledge from the well known to the less well known, Conv. ii. 1^{107-12} (*Phys.* i. 1); A. T. § 20^{20-3}; three kinds of movements, of locality, of alteration, and of increase, Conv. ii. 15^{40-2} (*Phys.* v. 1); to know a thing is to know it in its beginnings and in its elements, Conv. iii. 11^{6-10} (*Phys.* i. 1); V. E. ii. 10^{6-9}; time a numeration of motion, Conv. iv. 2^{48-9} (*Phys.* iv. 11); the jurisdiction of universal nature not unlimited,

Conv. iv. 9^{25-6} (*Phys.* iii. 1); everything which suffers change is of necessity united with the changing principle, Conv. iv. 10^{88-91} (*Phys.* vii. 2); arguments out of place with those who deny first principles, Conv. iv. 15^{162-4} (*Phys.* i. 2); Mon. iii. 3^{122-4}; A. T. § 11^{8-11}; a thing perfect when united with its own special quality, as a circle is perfect when a true circle, Conv. iv. 16^{78-87} (*Phys.* vii. 3); the perfection of knowledge of a thing determined by its ultimate elements, V. E. ii. 10^{6-9} (*Phys.* i. 1); Conv. iii. 11^{6-10}; man and the Sun produce man, Mon. i. 9^{6-7} (*Phys.* ii. 2); nature always acts for the end, Mon. ii. 7^{40-2} (*Phys.* ii. 2); reasoning useless with those who deny first principles, Mon. iii. 3^{122-4} (*Phys.* i. 2); Conv. iv. 15^{162-4}; A. T. § 11^{8-11}; the arguments of Parmenides and Melissus incorrect since they accepted what was false, Mon. iii. 4^{30-3} (*Phys.* i. 3); the term 'nature' used more properly of the form of a thing than of its matter, Mon. iii. 15^{11-14} (*Phys.* ii. 1); the relation of form to matter similar to that of the mould to the plastic substance, Epist. x. 25 (*Phys.* iv. 4); argument impossible with him who denies first principles, A. T. § 11^{8-11} (*Phys.* i. 2); Mon. iii. 3^{122-4}; Conv. iv. 15^{162-4}; knowledge advances from the better known to the less well known, A. T. § 20^{20-3} (*Phys.* i. 1); Conv. ii. 1^{107-12}. [**Aristotile**: ***Fisica*** [2].]

Pia, La, lady of Siena, according to some accounts, daughter of Buonincontri Guastelloni, and wife, firstly of Baldo di Ildobrandino de' Tolomei (died in 1290, leaving two sons), secondly of Nello or Paganello de' Pannocchieschi of Castello della Pietra in the Sienese Maremma. The Anonimo Fiorentino and Benvenuto, on the other hand, state that she was herself a member of the Tolomei family, and married Nello, by whom she was put to death (in 1295); the mode of her death is disputed, some saying that she was killed so secretly that no one knew how it was done, while Benvenuto and others relate that she was by Nello's orders thrown out of a window of his castle in the Maremma:—

'Ista anima fuit quaedam nobilis domina senensis de stirpe Ptolomaeorum, quae fuit uxor cujusdam nobilis militis, qui vocatus est dominus Nellus de Panochischis de Petra, qui erat potens in maritima Senarum. Accidit ergo quod dum coenassent, et ista domina staret ad fenestram palatii in solatiis suis, quidam domicellus de mandato Nelli cepit istam dominam per pedes et praecipitavit eam per fenestram, quae continuo mortua est, nescio qua suspicione. Ex cujus morte crudeli natum est magnum odium inter dictum dominum Nellum et Ptolomaeos consortes ipsius dominae.'

According to Loria a tradition, said to be still current in the neighbourhood, identifies the scene of the murder with a spot known as the 'Salto della Contessa.' Nello's motive for the crime is supposed to have been his desire to marry his neighbour, the Countess Margherita degli Aldobrandeschi, widow of Guy of Montfort. Nello, who was captain of the Tuscan Guelfs in 1284, and Podestà of Volterra (1277) and Lucca (1313), was still living in 1322, in which year he made his will. (See Aquarone, *Dante in Siena*, pp. 79 ff.)

The identification of La Pia with Pia the wife of Baldo de' Tolomei has been recently disproved by Banchi, who shows from documents discovered in the Sienese archives that the latter was still alive, as the widow of Baldo, eighteen years after the assumed date of D.'s vision:—

'This Pia of the commentators was still alive in 1318, that is to say just three years before the death of Dante; . . . it is certain that in 1318 she continued widow of Baldo Tolomei. Without doubt she was then well advanced in years; and the veritable Nello della Pietra, who was believed till now to be her husband and murderer, was close upon seventy years old in the year 1318. They were both, therefore, past the age of love, jealousy, and romance. These and other facts will demonstrate that the widow of Baldo Tolomei was not the Pia whom Dante celebrated.' (See *Academy*, June 19, 1886.)

D. places La Pia in Antepurgatory among those who neglected to repent, Purg. v. 133; *terzo spirito*, *v.* 132. When Buonconte da Montefeltro has finished speaking, another spirit (that of Pia) addresses D. and begs him when he returns to the upper world to bear her in mind (Purg. v. 130–3); she then names herself, and states that she was born in Siena and died in the Maremma, the manner of her death being known to him who was her second husband (*vv.* 133–6). [**Antipurgatorio.**]

Piacentini. [**Placentini.**]

Piava, the Piave, river of N. Italy, which rises in the Carnic Alps, and flowing S. and S.E. through Venetia falls into the Gulf of Venice some 20 miles above Venice; it is mentioned by Cunizza (in the Heaven of Venus) as one of the boundaries of the March of Treviso, Par. ix. 27. [**Marca Trivisiana.**]

Picae, Magpies, V. E. i. 2^{54}. [**Piche, Le.**]

Piccarda, daughter of Simone Donati, of the celebrated Florentine family of that name, and sister of Corso and Forese Donati [**Donati: Corso: Forese**]. Piccarda was a connexion by marriage of D., he having married Gemma, daughter of Manetto Donati [**Gemma**].

At the close of his interview with Forese Donati (in Circle VI of Purgatory), D. asks for news of Piccarda, Purg. xxiv. 19; Forese, who says he knows not whether she were more beautiful or good, replies that she is already in Paradise (*vv.* 13–15). Subsequently D. sees her in the Heaven of the Moon among those who failed to keep their religious vows, Par. iii. 49; iv. 97, 112; *ombra*, Par. iii. 34; *ella*, *v.* 42; *lei*, *vv.* 58, 95; *la*, *vv.* 125, 126. Beatrice

having invited D. to converse with the spirits in the Heaven of the Moon, he addresses himself to a shade near him which seems desirous of speaking with him, and inquires as to its name and history (Par. iii. 31–41); the shade (that of Piccarda) in reply tells D. that in the world she was a nun, and naming herself says that he ought to recognize her in spite of her increased beauty (*vv.* 42–9); she explains that she and those with her are placed in the lowest Heaven as having failed to observe their holy vows (*vv.* 50–7); D. excuses himself for not having recognized her, and then inquires whether the spirits in the Heaven of the Moon have any longing for a higher place (*vv.* 58–66); she replies that they desire only that which they have and nought beyond (*vv.* 67–87); D., being satisfied on this head, next asks her what was the vow that she failed to keep (*vv.* 88–96); P. in reply relates how as a girl she entered the convent of St. Clara and took the vows of the order, and how she was dragged thence against her will by her brother Corso, and compelled to resume the secular life (*vv.* 97–108); she then points out to D. the shade of Constance, daughter of Roger of Sicily, wife of the Emperor Henry VI, and mother of the Emperor Frederick II, and describes how she too had been dragged from a convent against her will, but had nevertheless in her heart remained faithful to her vow (*vv.* 109–20) [**Costanza**[1]]; then, having finished speaking, Piccarda vanishes, singing *Ave Maria* as she goes, and D. sees her no more (*vv.* 121–5) [**Luna, Cielo della**].

Afterwards Beatrice, in replying to D.'s doubts as to how merit can be diminished by acts done under compulsion, refers to what Piccarda had told him, Par. iv. 97–9, 112–14.

The old commentators in their accounts of Piccarda state that being devoutly disposed in her girlhood she entered the convent of St. Clara at Florence, and was forced thence by her brother Corso in order that he might marry her to a Florentine named Rossellino della Tosa; they add that shortly after her marriage she fell ill and died, in answer, as is presumed, to her prayer that she might be saved from violating her vow of virginity. Thus the Ottimo Comento says:—

'È da sapere, che la detta Piccarda, . . . essendo bellissima fanciulla, dirizzò l'animo suo a Dio, e feceli professione della sua virginitade, e però entrò nel monisterio di S. Chiara dell' ordine de' Minori. Questa cosa fece per quello che s'avea proposto nell' animo; e perocchè li detti suoi fratelli l'aveano promessa di dare per moglie ad uno gentile uomo di Firenze, nome Rossellino della Tosa, la qual cosa pervenuta alla notizia di messer Corso (ch' era al reggimento della città di Bologna), ogni cosa abbandonata, ne venne al detto monisterio, e quindi per forza (contro al volere della Piccarda, e delle suore e badessa) del monisterio la trasse, e contra suo grado la diede al detto marito: la quale immantanente infermò, e finì li suoi dì, e passò allo sposo del Cielo, al quale spontaneamente s'era giurata. E dicesi, che la detta infermità e morte corporale le concedette Colui ch' è datore di tutte le grazie, in ciò esaudiendo li suoi devoti preghi.'

If the Ottimo Comento is correct in the assertion that Piccarda was forced into marriage with Rossellino della Tosa by Corso while the latter was Podestà of Bologna, the incident must have taken place either in 1283 or 1288, which were the years in which Corso held the office at Bologna.

Benvenuto points out that of the three, Corso, Forese, and Piccarda, D. places one in Hell, one in Purgatory, and one in Paradise:—

'Vide quod Dantes tribus fratribus dat tria regna, scilicet, Picardae paradisum, Foresio purgatorium, Accursio infernum.'

Piceno, Campo. [**Campo Piceno.**]

Piche, Le, the Magpies, i. e. the Pierides, the nine daughters of Pierus, King of Emathia in Macedonia, to whom he gave the names of the nine Muses; they presumptuously challenged the Muses to a singing contest, and being defeated were transformed into magpies. Their story is told by Ovid (*Metam.* v. 293 ff.).

D. mentions them, as magpies, in connexion with their defeat in their contest with the Muses, Purg. i. 11 [**Muse**]; and again, as being endowed with human speech, according to the account given by Ovid in the *Metamorphoses*, to which he refers, V. E. i. 2^{53-4}.

Pier[1], St. Peter, Inf. ii. 24; xix. 94; Purg. ix. 127; Par. xxii. 88. [**Pietro**[1].]

Pier[2], Peter III of Aragon, Purg. vii. 125. [**Pietro**[3].]

Pier Damiano. [**Damiano, Pier.**]

Pier Pettinagno. [**Pettinagno, Pier.**]

Pier Traversaro. [**Traversaro, Pier.**]

Pier d'Aragona. [**Pietro**[3].]

Pier da Medicina. [**Medicina, Pier da.**]

Pier dalla Broccia. [**Broccia, Pier dalla.**]

Pier delle Vigne], Petrus de Vineis (or de Vinea), minister of the Emperor Frederick II, born at Capua circ. 1190; he appears to have been of humble origin (his name perhaps implying that he was the son of a vine-dresser), and to have studied at Bologna, either at the expense of a patron or supported by charity. Having attracted the notice of the Archbishop of Palermo, he was by him recommended to Frederick II, and thenceforward he rapidly rose to distinction. In 1225 he was a judge, and in 1232 was at Rome on a mission to Gregory IX. In 1231, as Chancellor of the kingdom of the two Sicilies, he revised and rearranged the whole body of the statute-law of the realm. He was in Eng-

land in 1234–5, negotiating the marriage of Frederick with Isabella, sister of Henry III. He was at the height of his power as the Emperor's private secretary and most intimate adviser in 1247, but two years later suddenly fell into disgrace, and was thrown into prison and blinded. The cause of his fall is not accurately known; the most probable version is that he was suspected of having intrigued with the Pope, and of having attempted, at his instigation, to poison the Emperor. It was a general opinion, in which both D. and Villani believed, that he was the victim of calumnious accusations on the part of those who were jealous of his supreme influence with the Emperor. Soon after his disgrace and imprisonment he committed suicide (it is said by dashing his brains out against a wall), circ. April, 1249, either at Pisa or San Miniato. Like his Imperial master, Pier delle Vigne was a poet; he has been credited with the invention of the sonnet, or at least with the authorship of the first Italian sonnet. Some of his poems have been preserved, besides a number of Latin letters.

D. places Pier delle Vigne, whom he does not name, in Round 2 of Circle VII of Hell, among the Suicides, Inf. xiii. 31–108 [**Suicidi**]. As D. and Virgil pass through the wood in the second division of Circle VII, they hear voices issuing from among the trees (Inf. xiii. 16–24); V., supposing that D. believed the voices to be those of persons hidden in the wood, bids him pluck a twig from one of the trees (*vv.* 25–30); D. obeys and breaks a bough from a great thorn close at hand, whereupon the trunk runs with blood and cries out against D.'s cruelty, telling him that the trees were formerly human beings (*vv.* 31–9); D. in alarm lets the bough fall, while V., addressing the spirit in the tree, explains that he was to blame (*vv.* 40–51); he then asks the spirit to tell D. who he was, to which the spirit (that of Pier delle Vigne) replies by relating his history, how he had been the confidant of Frederick II, how through envy his disgrace had been compassed, and how, unable to bear the dishonour, he had put an end to his own life (*vv.* 52–72); he concludes with a solemn declaration that he had never been untrue to the Emperor, and begs D. and V., if either of them should return to the upper world, to re-establish his good name (*vv.* 73–8); after a pause, V., at D.'s request, asks Pier to explain how the souls are enclosed in the trunks of the trees, and whether any are ever released (*vv.* 79–90); Pier complies and tells them how the soul, having been condemned by Minos to the Seventh Circle, falls haphazard in the wood, and there springs up into a tree, upon the foliage of which the Harpies feed, thus 'causing woe and an outlet for the woe' (*vv.* 91–102), and how at the day of judgement the suicides will return for their earthly bodies, but will not resume them, 'it not being just that a man should have that of which he had deprived himself,' and will drag them to the wood, where they will be hanged, each on its own tree (*vv.* 103–8); at this point D. and V. are disturbed by a great uproar in the wood, and their attention is distracted from Pier to two other spirits (*vv.* 109–17).

Villani is of the same opinion as D. as to the cause of the fall of Pier delle Vigne; he says:—

'Poi alquanto tempo, lo 'mperadore fece abbacinare* il savio uomo maestro Piero dalle Vigne, il buono dittatore, opponendogli tradigione, ma ciò gli fu fatto per invidia di suo grande stato, per la qual cosa il detto per dolore si lasciò tosto morire in pregione, e chi disse ch' egli medesimo si tolse la vita.' (vi. 22.)

The following account of his career and of the manner of his downfall and death is given by Boccaccio:—

'È da sapere che costui fu maestro Piero dalle Vigne della città di Capova, uomo di nazione assai umile, ma d'alto sentimento e d'ingegno: e fu ne' suoi tempi reputato maraviglioso dettatore; e ancora stanno molte delle pistole sue, per le quali appare quanto in ciò artificioso fosse: e per questa sua scienza fu assunto in cancelliere dell' imperadore Federigo secondo, appo il quale con la sua astuzia in tanta grazia divenne che alcun segreto dell' imperadore celato non gli era, nè quasi alcuna cosa, quantunque ponderosa e grande fosse, senza il suo consiglio si diliberava; perchè del tutto assai poteva apparire costui tanto potere dell' imperadore che nel suo voler fosse il sì e il no di ciascuna cosa: per la qual cosa gli era da molti baroni e grandi uomini portata fiera invidia: e stando essi continuamente attenti e solleciti a poter far cosa per la quale di questo suo grande stato il gittassero, avvenne, secondochè alcuni dicono, che avendo Federigo guerra con la Chiesa essi con lettere false, e con testimonii subornati, diedero a vedere all' imperadore questo maestro Piero aver col papa certo occulto trattato contro allo stato dell' imperadore, e avergli ancora alcun segreto dell' imperadore rivelato; e fu questa cosa con tanto ordine e con tanta e sì efficace dimostrazione fatta dagl' invidi vedere all' imperadore che esso vi prestò fede, e fece prendere il detto maestro Piero e metterlo in prigione: e non valendogli alcuna scusa, fu alcuna volta nell' animo dell' imperadore di farlo morire: poi, o che egli non pienamente credesse quello che contro al detto maestro Piero detto gli era, o altra cagione che 'l movesse, diliberò di non farlo morire, ma fattolo abbacinare il mandò via. Maestro Piero, perduta la grazia del suo signore, e cieco, se ne fece menare a Pisa, credendo quivi men male che in altra parte menare il residuo della sua vita, sì perchè molto li conosceva divoti del suo signore, sì ancora perchè forse molto serviti gli avea,

* This word, which is used also by Boccaccio and Benvenuto, means to blind by holding before the eyes of the victim a red-hot metal basin until the sight was destroyed.

mentre fu nel suo grande stato: ed essendo in Pisa, o perchè non si trovasse i Pisani amici come credeva, o perchè dispettar si sentisse in parole, avvenne un giorno che egli in tanto furor s'accese, che desiderò di morire; e domandato un fanciullo il quale il guidava in qual parte di Pisa fosse, gli rispose il fanciullo: voi siete per me' la chiesa di san Paolo in riva d'Arno; il che poichè udito ebbe, disse al fanciullo: dirizzami il viso verso il muro della chiesa: il che come il fanciullo fatto ebbe, esso, sospinto da furioso impeto, messosi il capo innanzi a guisa d'un montone, con quel corso che più potè, corse a ferire col capo nel muro della chiesa, e in questo ferì di tanta forza, che la testa gli si spezzò, e sparsesegli il cerebro, uscito del luogo suo; e quivi cadde morto: per la quale disperazione l'autore, siccome contro a se medesimo violento, il dimostra in questo cerchio esser dannato.'

Benvenuto epitomizes the various traditions about him:—

'Iste ergo fuit Petrus de Vineis, famosus cancellarius Federici II, qui fuit magnus doctor utriusque juris, magnus dictator stili missorii, cursivi, curialis; et habuit naturalem prudentiam magnam, et laboriosam diligentiam in officio; propter quod mirabiliter meruit gratiam imperatoris, adeo quod sciebat omnia ejus secreta, et ejus consilia firmabat et mutabat pro libito voluntatis; et omnia poterat quae volebat. Sed nimia felicitas provocavit eum in invidiam et odium multorum; nam ceteri quasi curiales et consiliarii, videntes exaltationem istius vergere in depressionem ipsorum, coeperunt, conjuratione facta, certatim accusare ipsum fictis criminibus. Unus dicebat quod ipse erat factus ditior imperatore; alius quod ascribebat sibi quicquid imperator fecerat prudentia sua; alius dicebat quod ipse revelabat secreta romano pontifici, et sic de aliis. Imperator suspectus et credulus fecit eum exoculari, et bacinari et tradi carceri; in quo ipse non valens ferre tantam indignitatem . . . se ipsum interfecit. Et scribunt aliqui quod Petrus, dum portaretur cum Federico eunte in Tusciam super una mula ad civitatem Pisarum, depositus apud castellum sancti Miniati percussit caput ad murum, et mortuus est ibi. Alii tamen dicunt quod Petrus stans in palatio suo, quod habebat valde altum in Capua patria sua, praecipitavit se de alta fenestra dum imperator transiret per viam. Sed quidquid dicatur, credo, ut jam dixi, quod se interfecerit in carcere.'

The idea of the spirits concealed in the trees, which shed blood and cry out when their branches are torn, was of course borrowed by D. from Virgil (*Aen.* iii. 23 ff.).

Pieride], Pierides, the nine daughters of Pierus, King of Emathia in Macedonia, who challenged the Muses to a musical contest, and being defeated were transformed into magpies; alluded to as *le Piche*, Purg. i. 11; *Picae*, V. E. i. 2[54]. [**Piche, Le.**]

Pierius, Pierian, pertaining to the Muses, one of the earliest seats of their worship having been in Pieria, a country on the S.E. coast of Macedonia; *Pierius sinus*, i. e. the lap of the Muses, Ecl. i. 2.

Piero. [Pietro.]

Piero, Porta san. [Porta san Piero.]

Pietola, now Pietole, village about 3 miles S.E. of Mantua, commonly identified with the ancient Andes, the birthplace of Virgil.

D. says that on Virgil's account Pietola is more renowned than any other Mantuan village (or, according to some, than Mantua itself), Purg. xviii. 82–3. [**Mantovano.**]

Pietramala. [Petramala.]

Pietrapana, name of a mountain mentioned by D. in connexion with the ice of Cocytus, which he says was so thick that it would not even crack if the mountain were to fall upon it, Inf. xxxii. 28–30. [**Cocito.**]

Witte, Repetti, and others identify Pietrapana with one of the peaks (known as Pania) of the so-called Alpe Apuana (to which the Carrara mountains also belong), a group of lofty peaks in the N.W. corner of Tuscany, which lie between Fivizzano and the upper valley of the Serchio, and are loosely connected with the Apennine range. The old commentators speak of it by its ancient appellation *Petra Apuana*, a name probably due to the Ligurian tribe of the Apuani who formerly inhabited the neighbouring district. Benvenuto says:—

'Est montanea altissima omnium Tusciae, quae olim vocata est Petra Appuana, sicut saepe patet apud Titum Livium, et est prope Petram sanctam non longe a civitate lucana in confinibus Tusciae.'

Landino:—

'Pietrapana è in Toscana in Carfagnana sopra Lucca; da' Latini è detta Petra Apuana.'

Pietro[1], St. Peter the Apostle, son of the fisherman Jonas, and brother of St. Andrew the Apostle; according to tradition he was the first Bishop of Rome, where he suffered martyrdom by crucifixion in the Neronian persecution, probably at the same time as St. Paul, circ. A. D. 68.

Brunetto Latino's account of St. Peter doubtless represents the traditions current in D.'s day:—

'Sainz Pierres tint l'office d'apostole .vii. anz en Antioche et .xxv. anz en Rome; mais à la fin l'empereres Noirons le fist crucefier le chief desouz et les piez contremont; et ce fu .xxxvi. anz après la passion Jhesu Crist, .ii. jors à l'issue de juignet. Et fu enseveliz en Rome vers soleil levant. . . . Et l'empereres Nerons fist descoler saint Pol le jor que sainz Pierres fu crucefiez.' (*Trésor*, i. 71, 72.)—'Quant Nostre Sires s'en r'ala ès ciex il laissa saint Pierre son viguier en leu de lui, et li dona pooir de lier et de deslier en terre. Et ainsi tint sains Pierres la chaiere et la dignité apostolial ès parties d'Orient .iiii. anz, puis s'en vint en Antioche, où il fu evesques .vii. ans. Après

ce s'en vint il à Rome, où il preescha et monstra as gens la loi Jhesu Crist, et là fu il evesques et maistres de toute crestienté .xxv. anz et .vii. mois et .vii. jors, jusques au tens Neron, qui lors estoit empereres de Rome, qui, par sa grant cruauté, le fist crucefier, et fist descoler saint Pol tout en .i. jor.' (i. 86.)

St. Peter is mentioned, Purg. xiii. 51; xxi. 54; xxxii. 76; Par. ix. 141; xi. 120; xviii. 131; xxv. 12; xxxii. 133; Conv. iv. $22^{157, 181-3}$; *san Pietro*, Inf. i. 134; xix. 91; xxxi. 59; Conv. iv. 16^{68}; *santo Pietro*, Inf. xviii. 32; *Pier*, Inf. xix. 94; Purg. ix. 127; Par. xxii. 88; *il maggior Piero*, Inf. ii. 24; *Petrus*, Purg. xix. 99; Mon. ii. 9^{9}; iii. 1^{42}, 3^{37-9}, 6^{42}, 7^{28}, 8^{2-69}, 9^{2-141}, 15^{24-6}, 16^{135}; Epist. v. 5, 10; vi. 1; viii. 2; *Cephas*, Par. xxi. 127; he is alluded to as *il Pescatore*, Purg. xxii. 63; Par. xviii. 136; *Archimandrita*, Mon. iii. 9^{123}; *Barone*, Par. xxiv. 115; *santo Padre*, Par. xxiv. 124; *Padre vetusto di santa Chiesa*, Par. xxxii. 124; *alto primipilo*, Par. xxiv. 59; *primizia dei vicari di Cristo*, Par. xxv. 14; *Dei vicarius*, Epist. v. 10; *gran viro*, Par. xxiv. 34; *colui che tien le chiavi*, Par. xxiii. 139; in the Heaven of the Fixed Stars he appears as *un fuoco felice*, Par. xxiv. 20; *fuoco benedetto*, *v.* 31; *luce eterna*, *v.* 34; *luce*, *v.* 54; *amore acceso*, *v.* 82; *luce profonda*, *v.* 88; *apostolico lume*, *v.* 153; *quella* (*face*) *che pria venne*, Par. xxvii. 11; he was the representative of Faith, as St. James was of Hope, and St. John of Love, on the occasions when the three Apostles were present alone with Christ, i.e. at the raising of Jairus' daughter, at the Transfiguration, and in the Garden of Gethsemane, the three being referred to by Beatrice as *i tre* (*ai quali*) *Gesù fe' più chiarezza*, Par. xxv. 33.

D. refers to the following circumstances and incidents in the life of St. Peter:—his occupation as a fisherman (*Matt.* iv. 18–19; *Mark* i. 16–17), Purg. xxii. 63; Par. xviii. 136; called Cephas by Christ (*John* i. 42), Par. xxi. 127; his presence at the Transfiguration with St. John and St. James (*Matt.* xvii. 1; *Mark* ix. 2; *Luke* ix. 28), Purg. xxxii. 76; Par. xxv. 33; Conv. ii. 1^{47-8}; Mon. iii. 9^{81-6}; at the raising of Jairus' daughter (*Luke* viii. 51), Par. xxv. 33; in the garden of Gethsemane (*Matt.* xxvi. 37; *Mark* xiv. 33), Par. xxv. 33; his walking upon the water to meet Christ (*Matt.* xiv. 28–30), Mon. iii. 9^{87-91}; his recognition of Christ as the Son of the living God (*Matt.* xvi. 16), Mon. iii. 9^{72-3}; entrusted by Christ with the keys of the kingdom of heaven (*Matt.* xvi. 19), Inf. xix. 91–2, 101; xxvii. 104; Purg. ix. 117, 121, 127; Par. xxiv. 35; xxvii. 49; xxxii. 125; Mon. iii. 1^{42-4}, 8^{56-8}; and with the power of binding and loosing (*Matt.* xvi. 19), Mon. iii. 8^{2-5}; his rebuke of Christ when He foretold His death and resurrection, and Christ's rebuke of him for his presumption (*Matt.* xvi. 21–3), Mon. iii. 9^{73-80}; Christ washes his feet (*John* xiii. 6–9), Mon. iii. 9^{103-7}; his impulsive character, Mon. iii. 9^{63-119}; his declaration of his readiness to die with Christ (*Matt.* xxvi. 35; *Luke* xxii. 33), Mon. iii. 9^{99-102}; Christ foretells his denial of Himself (*Matt.* xxvi. 33–5; *Mark* xiv. 29), Mon. iii. 9^{92-7}; the saying (attributed by D. to St. Peter) recorded by St. Luke (xxii. 38), 'here are two swords,' Mon. iii. 9^{1-3}; his smiting of the high priest's servant with a sword (*John* xviii. 10), Mon. iii. 9^{108-9}; his visit with St. John to the tomb of Christ (*John* xx. 3–10), Par. xxiv. 126; Mon. iii. 9^{111-14}; the message of the angel to him and the disciples after the Resurrection that Christ would go before them into Galilee (*Mark* xvi. 7), Conv. iv. 22^{156-9}; Christ's appearance to him and the other disciples at the sea of Tiberias (*John* xxi. 1–7), Mon. iii. 7^{115-19}; Christ's charge to him to feed His sheep and to follow Him (*John* xxi. 15–19), Mon. iii. 15^{24-6}; his question concerning St. John, 'Lord, what shall this man do?' (*John* xxi. 21), Mon. iii. 9^{120-2}; his presence with the other Apostles at the election of Matthias to fill the place of Judas Iscariot (*Acts* i. 15–26), Inf. xix. 94; his saying, 'silver and gold have I none' (*Acts* iii. 6), Par. xxii. 18; his martyrdom for the Church of Christ, Par. ix. 141; xviii. 131.

D. speaks of the Pope as Peter, Mon. ii. 6^{9}; iii. 16^{135}; Epist. v. 5; and as his successor or vicar, Inf. ii. 24; Purg. xix. 99; xxi. 54; Mon. iii. 1^{42}, 3^{37}, 6^{42}, 7^{28}, $8^{9, 18, 67}$, 9^{8}; Epist. v. 10 [**Papa**]; the Church is represented as the ship of St. Peter, Purg. xxxii. 129; Par. xi. 119–20; Epist. vi. 1 [**Chiesa**]; the gate of St. Peter (i.e. the gate of Purgatory, or, perhaps, of Paradise), Inf. i. 134 [**Porta di san Pietro**]; the church of St. Peter at Rome, Inf. xviii. 32; xxxi. 59; Conv. iv. 16^{68} [**Pietro, San** 2].

St. Peter is invoked, together with St. Michael and all saints, by those who are purging the sin of Envy in Purgatory, Purg. xiii. 51 [**Invidiosi**]; his voice is heard during the progress of the pageant in the Terrestrial Paradise bewailing from heaven the acceptance by the Church of temporal power and possessions, Purg. xxxii. 128–9 [**Processione**]; his Epistle (1 *Pet.* ii. 17) referred to, Epist. v. 10 [***Petri, Epistolae***].

In the Heaven of the Fixed Stars St. Peter issues from the throng of saints and, at the request of Beatrice, proceeds to examine D. concerning the nature and matter of faith (Par. xxiv. 19–147); and finally commends him for his reply (*vv.* 148–54); D., having been approved by St. Peter as regards faith (Par. xxv. 10–12), is next examined by St. James concerning hope (*vv.* 25–99), and by St. John concerning love (Par. xxvi. 1–66), in the presence of Beatrice and St. Peter (Par. xxv. 13,

100–11, 130–2). Subsequently St. Peter, his light growing red with indignation the while, vehemently rebukes the wickedness of the Popes (Par. xxvii. 11–63), with especial reference to Boniface VIII (*vv.* 22–6), and Clement V and John XXII (*vv.* 55–60), contrasting their rapacity with the holy lives of his own immediate successors, the martyrs Linus, Cletus, Pius, Calixtus, and Urban (*vv.* 40–5); after charging D. to make known on his return to earth what he has seen and heard above (*vv.* 64–6), St. Peter with the other spirits ascends again on high and is lost to sight (*vv.* 67–75).

In the Celestial Rose D. assigns to St. Peter the seat on the right of the Virgin Mary, on his right being St. John the Evangelist, and opposite to him Anna, the mother of the Virgin, Par. xxxii. 124–33. [**Rosa.**]

Pietro [2], Peter Lombard, otherwise known as 'Magister Sententiarum' (from the title of his work *Sententiarum Libri Quatuor*), born near Novara, in what is now Piedmont but formerly was part of Lombardy, circ. 1100; he studied first at Bologna, and then at Paris, whither he was sent with letters from St. Bernard of Clairvaux. After holding a theological chair at Paris for many years, he was in 1159 appointed Bishop of Paris, but died shortly after, either in 1160 or 1164. He is said at one time to have been a pupil of Abelard; he was also, together with Richard of St. Victor, a pupil of the celebrated Hugh of St. Victor. Peter Lombard's best known work, the *Libri Sententiarum*, is, as its name implies, primarily a collection of the sentences of the Fathers. These are distributed into four books, of which the first treats of the Godhead, the second of creation and the creature, the third of the incarnation and redemption, the fourth of the seven sacraments and eschatology. It attained immense popularity and became the favourite text-book in the theological schools, and the subject of innumerable commentaries. Benvenuto describes it as:—

'Opus sententiarum in sacra theologia, quod ubique legitur publice in scholis a magnis magistris, super quod sunt facta multa et magna opera per multos excellentes doctores, sicut per Thomam de Aquino et alios multos.'

D. places him among the great doctors (*Spiriti Sapienti*), between Gratian and Solomon, in the Heaven of the Sun, where he is pointed out by St. Thomas Aquinas as *Quel Pietro, che con la poverella Offerse a santa Chiesa il suo tesoro*, Par. x. 107–8 [**Sole, Cielo del**]; the allusion is to a sentence in the preface of his book, which he presents, like the widow's mites, as an humble offering to God:—'Cupientes aliquid de tenuitate nostra cum paupercula in gazophylacium Domini mittere' [***Tesoro*** [2]]. He is referred to as *Magister* in connexion with his opinion, as expressed in the fourth book of the *Sententiae*, that God can delegate the power of baptism, Mon. iii. 7^{30-7} (the passage is as follows:—

'Ministerium baptizandi dedit Christus servis, sed potestatem sibi retinuit, quam, si vellet, poterat servis dare . . . sed noluit, ne servus in servo spem poneret. Quaeritur quae sit illa potestas baptismi, quam Christus sibi retinuit, et potuit dare servis. Haec est, ut plurimi volunt, potestas dimittendi peccata in baptismo; sed potestas dimittendi peccata, quae in Deo est, Deus est. Ideo alii dicunt, hanc potestatem non potuisse dare alicui servorum, quia nulli potuit dare ut esset quod Ipse est, vel ut haberet essentiam quam Ipse habet, cui hoc est esse quod posse. . . . Ad quod dici potest, quia potuit eis dare potentiam dimittendi peccata, non tamen ipsam eandem, qua Ipse potens est, sed potentiam creatam, qua servus posset dimittere peccata: non tamen ut auctor remissionis, sed ut minister, nec tamen sine Deo auctore, ut sicut in ministerio habet exterius sanctificare, ita in ministerio haberet interius mundare, et sicut illud facit Deo auctore, qui cum eo operatur illud exterius, ita interius mundaret Deo auctore. . . . Ita ergo potuit dare servo potestatem dimittendi peccata in baptismo.' *Lib.* iv, *dist.* 5, §§ 2, 3).

Milman says of Peter Lombard:—

'His famous book of the *Sentences* was intended to be, and became to a great extent, the Manual of the Schools. Peter knew not, or disdainfully threw aside, the philosophical cultivation of his day. He adhered rigidly to all which passed for Scripture, and was the authorized interpretation of the Scripture, to all which had become the creed in the traditions, and law in the decretals, of the Church. He seems to have no apprehension of doubt in his stern dogmatism; he will not recognize any of the difficulties suggested by philosophy; he cannot, or will not, perceive the weak points of his own system. He has the great merit that, opposed as he was to the prevailing Platonism, throughout the *Sentences* the ethical principle predominates; his excellence is perspicuity, simplicity, definiteness of moral purpose. His distinctions are endless, subtle, idle; but he wrote from conflicting authorities to reconcile writers at war with each other, at war with themselves. . . . On the sacramental system he is loftily, severely hierarchical. Yet he is moderate on the power of the keys: he holds only a declaratory power of binding and loosing—of showing how the souls of men were to be bound and loosed.'

Pietro [3], Peter III, King of Aragon, 1276–1285; he was the son of James I of Aragon (1213–1276), elder brother of James, King of Majorca (1276–1311) [**Jacomo** [2]], and father of Alphonso III (K. of Aragon, 1285–1291) [**Alfonso** [1]], James II (K. of Sicily, 1285–1296, K. of Aragon, 1291–1327) [**Jacomo** [1]], Frederick II (K. of Sicily, 1296–1337) [**Federico** [3]], and Isabella, wife of Dionysius, King of Portugal [**Dionisio** [3]]; he married (in 1262) Constance, daughter of King Manfred of Sicily, and thus had a claim

on the crown of Sicily, which he assumed after the massacre of the 'Sicilian Vespers' in 1282, and retained until his death in 1285, in spite of all the efforts of Charles of Anjou (including even a challenge of his rival to a duel), backed by Pope Martin IV (who excommunicated Peter in 1283), to regain his lost kingdom [**Carlo** [1]: **Costanza** [2]: **Table i**: **Table iv**]. Peter died, Nov. 8, 1285, at Villafranca near Barcelona (where he was buried) from the effects of a wound received in a skirmish with the French before Gerona, within a few months of his two foes, Charles of Anjou having died in the previous February, in the midst of his preparations for a fresh invasion of Sicily, and Philip III of France the month before (Oct. 6) at Perpignan, after an unsuccessful campaign in Catalonia for the conquest of Peter's Spanish dominions, on behalf of his brother Charles of Valois, on whom they had been conferred by Martin IV [**Carlo** [4]: **Filippo** [1]].

D. places Peter in the valley of flowers in Antepurgatory, among the princes who neglected to repent, *Pier*, Purg. vii. 125; *quel che par sì membruto*, *v.* 112; *lui*, *v.* 115; *l'altro*, *v.* 125; he is represented as seated beside his ancient foe, Charles of Anjou, and in front of his son and successor in Aragon, Alphonso III (*vv.* 112–13, 116, 125) [**Antipurgatorio**]. D., by the mouth of Sordello, speaks of Peter in highly laudatory terms, saying of him 'D'ogni valor portò cinta la corda' (*v.* 114); he laments the short reign of his eldest son, Alphonso, who would have been a worthy successor to him, and deplores the degeneracy of his two younger sons, James and Frederick, to whom the crowns of Aragon and Sicily descended (*vv.* 115–20); and implies, by the mention of their respective wives, that Peter was as superior to Charles of Anjou and his brother, Louis IX of France, as Charles was to his own son, Charles II (*vv.* 127–9) [**Beatrice** [2]: **Costanza** [2]: **Margherita**].

D.'s estimate of Peter of Aragon is borne out by Villani, who, after describing how he was wounded in the skirmish before Gerona and how he died soon after, says of him:—

'Il sopraddetto Piero re d'Araona fu valente signore e pro' in arme, e bene avventuroso e savio, e ridottato da' cristiani, e da' saracini altrettanto o più, come nullo re che regnasse al suo tempo.' (vii. 103.)

Benvenuto is equally laudatory:—

'Iste Petrus rex Aragonum fuit valorosissimus et famosissimus regum occidentalium suo tempore, strenuissimus in armis, formidatus plusquam aliquis regum a christianis et saracenis, considerato parvo et paupere regno suo . . . fuit cingulo militiae decoratus, armatus omni scientia belli et disciplina militari.'

Pietro Bernadone. [**Bernadone, Pietro.**]

Pietro Ispano. [**Ispano, Pietro.**]

Pietro Lombardo. [**Pietro** [2].]

Pietro Mangiadore, Petrus Comestor (i.e. 'Peter the Eater,' so called because he was an insatiable devourer of books), priest, and afterwards dean, of the cathedral of Troyes in France, where he was born in the first half of Cent. xii; he became canon of St. Victor in 1164, and chancellor of the University of Paris, and died at St. Victor in 1179, leaving all his possessions to the poor. His chief work was the *Historia Scholastica*, which professed to be a history of the Church from the beginning of the world down to the times of the Apostles; it consists mainly of a compilation of the historical portions of the Bible, accompanied by a commentary and parallels from profane history; it was the great authority on the subject in the Middle Ages, and was translated into several languages, the best known translation being the French version, with considerable amplifications, made in 1295, under the title of *Les Livres historiaux et escolastres de la Bible*, by Guiart des Moulins, dean of Aire in Artois (d. circ. 1320).

D. places Petrus Comestor, with Hugh of St. Victor and Petrus Hispanus, among the doctors of the Church (*Spiriti Sapienti*) in the Heaven of the Sun, where they are named by St. Bonaventura, Par. xii. 134. [**Sole, Cielo del.**]

The following epitaph is said to have been inscribed on his tomb:—

'*Petrus* eram, quem petra tegit, dictusque *Comestor*,
Nunc comedor. Vivus docui, nec cesso docere
Mortuus; ut dicat, qui me videt incineratum:
Quod sumus iste fuit, erimus quandoque quod hic est.'

['Peter I was, beneath a stone see now entombed I lie,
Devourer was I called in life, now here devoured am I;
In life I taught, and now in death this lesson learn from me:
What ye are now that once was I, what I am ye shall be.']

Pietro Peccatore. [**Damiano, Pier.**]

Pietro, San [1], St. Peter, Inf. i. 134; xix. 91. [**Pietro** [1].]

Pietro, San [2], the Church of St. Peter at Rome, Inf. xxxi. 59; Conv. iv. 16[68]; *santo Pietro*, Inf. xviii. 32; mentioned in connexion with the crowds of pilgrims who flocked thither in the Jubilee year, Inf. xviii. 32 [**Giubbileo**]; the face of the giant Nimrod compared for size to the huge bronze pine-cone, which used to stand in D.'s day in front of St. Peter's, Inf. xxxi. 59 [**Nembrotto**]; the stone needle or obelisk of St. Peter's (according to Giuliani, that which formerly surmounted the cupola of the ancient church, not the one now standing in the Piazza di san Pietro, which was brought to Rome from Heliopolis by Caligula to adorn his circus on the Vatican Hill, and placed in its present position by Pope Sixtus V in 1586—'the only obelisk in Rome which has not at

some time or other been levelled with the ground,' says Gregorovius), Conv. iv. 16[68].

The Church of St. Peter (S. Pietro in Vaticano), like S. Giovanni in Laterano, and half a dozen other churches in Rome, is said to have been founded early in Cent. iv by the Emperor Constantine at the request of Pope Sylvester I. It was erected in the form of a basilica, with nave, double aisles, and transept, on the site of the circus of Nero, where, according to tradition, St. Peter suffered martyrdom; and in it was preserved the bronze sarcophagus containing the body of the Apostle. It was in this church that on Christmas Day, 800, Charlemagne was crowned Emperor of the West by Leo III; and it was subsequently the scene of the coronation of numerous Emperors and Popes. It is, of course, to this ancient structure that D. refers, the present building dating only from the beginning of Cent. xvi. The original form of the old basilica was preserved for many centuries, and though additions were made to it from time to time its entire reconstruction was not attempted until the days of Nicholas V (1447–1455) and Julius II (1503–1513).

Pietro, Santo, the Church of St. Peter at Rome, Inf. xviii. 32. [**Pietro, San** [2].]

Pietro d'Aragona. [**Pietro** [3].]

Pietro degli Onesti], Petrus de Honestis, monk of Ravenna, where he founded (in 1096) the monastery of Santa Maria in Porto fuori, and reputed author of the rule of the order; died, 1119. Some think he is the 'Pietro peccator' mentioned by St. Peter Damian, Par. xxi. 122. The person intended, however, is more probably St. Peter Damian himself [**Damiano, Pier**]. It appears to be doubtful whether Pietro degli Onesti ever called himself, or was known during his lifetime as, 'Petrus Peccator,' the letter to Paschal II in which he is so described being of dubious authenticity, while the epitaph inscribed on his sarcophagus at Santa Maria in Porto fuori:—

'Hic situs est Petrus peccans cognomine dictus,
Cui dedit hanc aulam meritorum condere Christus'—

dates probably only from the middle of Cent. xv. (See G. Mercati, *Pietro Peccatore*, Roma, 1895.)

Pigli], ancient noble family of Florence, referred to by Cacciaguida (in the Heaven of Mars) by the mention of their arms, 'la colonna del Vaio,' as having been of importance in his day, Par. xvi. 103. Villani mentions them among the old Florentine families:—

'Nel quartiere della porta di san Brancazio erano . . . i Pigli gentili uomini e grandi in quelli tempi.' (iv. 12.)

He says that subsequently (in 1215) they became Ghibellines, though some of the family afterwards joined the Guelfs (v. 39); and eventually they identified themselves for the most part with the Bianchi (viii. 39). The Anonimo Fiorentino says:—

'Questi palesa l'auttore per la insegna; e sono i Pigli, ch'ànno per arma una lista di vaio nel campo vermiglio alla lunga dello scudo.'

Pigmalione, Pygmalion, son of Belus, King of Tyre, whom he succeeded, and brother of Dido, whose husband, Sychaeus, he murdered for the sake of his wealth. Dido, being made aware of the murder by the appearance of Sychaeus to her in a dream, secretly sailed from Tyre with the treasure, and landed in Africa, where she founded the city of Carthage. The story is told by Virgil:—

'Imperium Dido Tyria regit urbe profecta,
Germanum fugiens. . . .
Huic conjunx Sychaeus erat, ditissimus agri
Phoenicum, et magno miserae dilectus amore,
Cui pater intactam dederat, primisque jugarat
Ominibus. Sed regna Tyri germanus habebat
Pygmalion, scelere ante alios immanior omnes.
Quos inter medius venit furor. Ille Sychaeum
Impius ante aras atque auri caecus amore
Clam ferro incautum superat, securus amorum
Germanae; factumque diu celavit, et aegram,
Multa malus simulans, vana spe lusit amantem.
Ipsa sed in somnis inhumati venit imago
Conjugis, ora modis attollens pallida miris;
Crudelis aras trajectaque pectora ferro
Nudavit, caecumque domus scelus omne retexit.
Tum celerare fugam patriaque excedere suadet,
Auxiliumque viae veteres tellure recludit
Thesauros, ignotum argenti pondus et auri:
His commota fugam Dido sociosque parabat.
Conveniunt . . .
naves, quae forte paratae,
Corripiunt, onerantque auro; portantur avari
Pygmalionis opes pelago.' (*Aen.* i. 340 ff.)

D. includes Pygmalion among the instances of the lust of wealth proclaimed by those who are being purged of the sin of Avarice in Circle V of Purgatory, speaking of him as 'traditore e ladro e patricida,' inasmuch as he betrayed and robbed Sychaeus and Dido, and murdered the former, who was his uncle as well as his brother-in-law, Purg. xx. 103–5. [**Avari.**]

Pignatelli, Bartolommeo], Archbishop of Cosenza, 1254–1266, commonly supposed to be 'il pastor di Cosenza' mentioned by Manfred (in Antepurgatory) as having, at the bidding of Clement IV, disinterred his body from its resting-place by the bridge of Benevento, and cast it unburied on the banks of the river Verde, outside the boundaries of the kingdom of Naples, Purg. iii. 124–32. [**Cosenza.**]

Some think the archbishop in question is not Bartolommeo Pignatelli, but his successor, Tommaso d'Agni, inasmuch as the former was translated to the see of Messina on March 25, 1266. The battle of Benevento took place on Feb. 26, and Manfred's body was found and recognized two days later; on March 1 Charles of Anjou wrote to Clement IV, announcing that the body had been buried. The disinterment, therefore, supposing it to have been carried out by Pignatelli, and assuming that he vacated the see of Cosenza immediately on his appointment to that of Messina, must have taken place before the end of March.

According to some accounts the disinterment did not take place until September, 1267; but even in that case the 'pastor of Cosenza' could not have been Tommaso d'Agni, as he does not appear to have been appointed to the see until 1268.

Bartolommeo Pignatelli, who was a native of Naples, was appointed to the archbishopric of Amalfi by Innocent IV in May, 1254, and was transferred to that of Cosenza in November of the same year. Clement IV translated him to the see of Messina, and appointed him papal legate in Sicily (in 1267), where he died in 1272.

Pila, Ubaldin dalla, Ubaldino degli Ubaldini of La Pila (castle in the Mugello, or upper valley of the Sieve, a tributary of the Arno, N. of Florence), a member of the powerful Ghibelline family of that name [**Ubaldini**]. He was brother of the famous Cardinal Ottaviano degli Ubaldini (Inf. x. 120), uncle of Ugolino d'Azzo (Purg. xiv. 105), and father of the Archbishop Ruggieri of Pisa (Inf. xxxiii. 14) [**Azzo, Ugolino d': Cardinale, Il: Ruggieri, Arcivescovo: Table xxix**].

D. places Ubaldino among the Gluttonous in Circle VI of Purgatory, Purg. xxiv. 29 [**Golosi**]. Benvenuto, who says that Ubaldino's gluttony manifested itself in a constant craving for a variety of dishes, gives the following account of him:—

'Iste fuit quidam nobilis miles de clara familia Ubaldinorum, de qua fuerunt multi valentes viri; et ipse fuit liberalis et civilis, frater cardinalis Octaviani magnifici, qui semel duxit papam cum tota curia in montes Florentiae ad domum et castellum istius Ubaldini, et ibi stetit pluribus mensibus. Modo poeta posuit cardinalem in inferno, tamquam epicureum, et istum posuit in purgatorio pro guloso. . . . Ubaldini fuerunt florentini, quibus datae sunt Alpes Florentiae sub gubernatione et defensione, sed ipsi sciverunt continuare possessionem per longa tempora: et diebus istis sunt destructi per commune Florentiae. . . . Iste Ubaldinus fuit prodigi ingenii ad omnia irritamenta gulae. Ipse enim de more suo quotidie inquirebat ab expensore suo quid ordinasset pro prandio vel coena; et illo respondente hoc et illud respondebat: facias etiam sic; nec umquam ille poterat tam varia ordinare, quin iste semper adderet aliquid.'

Ubaldino forms the subject of one of Sacchetti's stories (*Nov.* ccv).

Pilade], Pylades, son of Strophius, King of Phocis, and Anaxibia, sister of Agamemnon. After the murder of Agamemnon by Clytaemnestra his son Orestes was placed under the protection of Strophius, and thus originated the famous friendship between Pylades and Orestes. Pylades, after helping Orestes to avenge the death of Agamemnon, married his friend's sister Electra, and finally was instrumental in saving his life by pretending that he was Orestes.

D. alludes to this incident, putting into the mouth of Pylades the words, *Io sono Oreste*, Purg. xiii. 32. [**Oreste.**]

Pilato, Pontius Pilate, sixth Roman procurator of Judaea, by whom Christ was tried and condemned to be crucified; he was appointed A.D. 26, in the twelfth year of Tiberius, and held his office until A.D. 37; he is said to have died by his own hand, A.D. 40.

D. speaks of him as the vicar of Tiberius Caesar, in connexion with his trial of Christ, Mon. ii. 13^{46-7} [**Cesare** [2]]; Christ sent by Herod to be judged before him, as recorded by St. Luke (xxiii. 11), Mon. ii. 13^{50-4} [**Tiberius**]; Christ's denial before him that His kingdom was of this world (*John* xviii. 36), Mon. iii. 15^{27-33}; Epist. v. 10 [**Cristo**]; Hugh Capet (in Circle V of Purgatory) refers to Philip IV of France, in allusion to his seizure and imprisonment of Boniface VIII, the 'vicar of Christ,' at Anagni, as *il nuovo Pilato*, Purg. xx. 91 [**Alagna: Bonifazio** [1]: **Filippo** [2]]. Plumptre remarks:—

'The mockery and scorn, the wormwood and the gall, of the crucifixion were reproduced by this new Pilate when he gave Boniface into the hands of his enemies of the house of Colonna.'

Some commentators, however, think this name is applied to Philip, not on account of his treatment of Boniface, but because of his cruel persecution of the Templars, whose grandmaster, Jacques du Molay, he put to the torture, and finally burned at the stake [**Templari**]. Thus Benvenuto says:—

'Hic nota quod poeta propriissime vocat Philippum novum Pilatum: sicut enim Pilatus, qui fuit de Lugduno, injuste condemnavit innocentem Christum; ita iste apud Lugdunum condemnavit injuste istum innocentem militem Christi et pugilem fidei (sc. Jacobum de Molai). Et sicut Pilatus fecit alligari Christum ad columnam, et crudeliter flagellari; ita Philippus fecit istum protectorem Christi alligari ad palum, et crudeliter concremari cum sociis, non contentus primo Bonifacium cepisse per Sciarram de Columna.'

Pilatus, Pontius Pilate, Mon. ii. $13^{47, 52}$; iii. 15^{28}; Epist. v. 10. [**Pilato.**]

Pinamonte, Pinamonte de' Buonaccorsi (or Bonacolsi), lord of Mantua (1272–1291), through whose agency Count Alberto da Casalodi was expelled from Mantua. The accounts of the incident given by the commentators differ in detail, but agree as to the main facts, which are as follows:—The Counts of Casalodi, a Brescian family, having made themselves masters of Mantua in 1272, incurred the hostility of the people, who threatened them with expulsion. In order to avert this catastrophe Count Alberto da Casalodi, by the advice of Pinamonte, one of the 'rettori del popolo,' who wished to get the government of Mantua into his own hands, expelled great numbers of the nobles, including his own

adherents, who were obnoxious to the people. But Pinamonte, seeing that Alberto had thus left himself defenceless, suddenly, with the aid of the populace, compelled him to leave the city, confiscated all his possessions, and put to the sword or drove out nearly every family of note in Mantua, the number of families thus exterminated being as many as fifty according to Benvenuto. His account is as follows:—

'Sciendum est quod Casalodi est castellum in territorio brixiensi, unde fuerunt nobiles comites, olim dominatores civitatis mantuanae, quos Pinamonte de Bonacosis, civis mantuanus, fallaciter et sagaciter seduxit. Erat siquidem Pinamonte magnus et audax, habens magnam sequelam in populo. Et cum Mantuae esset multa nobilitas odiosa et infesta populo, Pinamonte persuasit comiti Alberto tunc regenti, ut mitteret certos nobiles, praecipue suspectos, extra per castella ad certum tempus, et ipse interim placaret furiam plebeiorum iratorum. Quo facto cum magno tumultu et plausu populi, ipse invasit dominium Mantuae; et continue crudeliter exterminavit quasi omnes familias nobiles et famosas ferro et igne, domos evertens, viros mactans et relegans, . . . audio quod fere quinquaginta familiae fuerunt destructae per Pinamonte . . . et iste et illi de domo sua diu regnaverunt.'

To this incident, and the consequent depopulation of Mantua, Virgil refers in his account of the founding of Mantua by Manto, Inf. xx. 94-6. [**Casalodi.**]

Salimbene of Parma, who was a contemporary of Pinamonte, gives the following account of him in his Chronicle (printed by C. E. Norton in *Report XIV of American Dante Society*):—

'Erat dominus Pinamons quidam civis Mantuae, et usurpaverat sibi dominium civitatis suae, et expulerat concives suos, et occupaverat bona eorum, et domos et turres destruxerat illorum quos inimicos credebat. Et timebatur sicut diabolus; et erat homo senex et totus canus, et habebat filiorum maximam turbam.'

Pineta, the celebrated pine-forest of Ravenna; mentioned in connexion with the sough of the wind in the trees when the scirocco is blowing, Purg. xxviii. 20-1. [**Chiassi**[1].]

This pine forest, which is believed to be the most ancient and extensive in Italy, is said to have been planted by the Romans as a protection to Ravenna from the ravages of the scirocco. It was certainly in existence as early as Cent. v. It begins a short distance beyond the church of S. Apollinare in Classe (about 2½ miles from Ravenna), and extends for many miles along the Adriatic coast, stretching to the south as far as Cervia on the road to Rimini. Loria estimates its length at about 21 miles, and its breadth at about 2½. Boccaccio, who lays the scene of one of the tales of the *Decamerone* (v. 8) in the forest, describes it as being about three miles outside Ravenna. Byron's description of it as the

'immemorial wood
Rooted where once the Adrian wave flowed o'er,'

refers to the tradition that the forest occupies the site of the ancient Roman harbour of Classis, the name of which is preserved in the modern Chiassi.

Pino da Signa], one of the conspirators against Giano della Bella, thought by some to be referred to by Cacciaguida (in the Heaven of Mars) as *quel da Signa*, Par. xvi. 56.

Dino Compagni (i. 14) mentions Pino as one of the 'notai scrittori' or secretaries to the conspirators. The reference is more probably to Fazio or Bonifazio da Signa. [**Bonifazio**[3].]

Pio, Pius I, a native of Aquileia in Venetia, Bishop of Rome, 140 (or 142) to 155 (or 157); he was contemporary with the Emperor Antoninus Pius.

D. follows the tradition that he was martyred, and includes him, together with Sixtus I, Calixtus I, and Urban I, among those of his immediate successors mentioned by St. Peter (in the Heaven of Fixed Stars) as having, like himself, shed their blood for the Church, Par. xxvii. 44.

Piramo, Pyramus, the lover of Thisbe; the two dwelt in adjoining houses at Babylon, and used to converse together secretly through a hole in the wall, as their parents would not sanction their union. On one occasion they agreed to meet at the tomb of Ninus, and, while Thisbe, who arrived first, was waiting for Pyramus, she perceived a lioness which had just torn in pieces an ox; thereupon in terror she fled, dropping her garment in her flight, which the lioness soiled with blood. In the meantime Pyramus came to the tomb, and, finding Thisbe's garment covered with blood, supposed that she had been killed; in despair he stabbed himself at the foot of a mulberry tree, the fruit of which, from being white, thenceforth became crimson like blood. When Thisbe returned and discovered her lover, who was just able to recognize her before he died, she slew herself at his side. The story is told by Ovid (*Metam.* iv. 55-166).

D. mentions Pyramus in connexion with the incident of his opening his eyes when he heard Thisbe calling him as he was on the point of death, and refers to the change of colour in the mulberry, Purg. xxvii. 37-9; he is mentioned again in connexion with the latter incident, Purg. xxxiii. 69. In the former passage D. evidently had in mind Ovid's account of how Thisbe called upon her dying lover:—

'Pyrame, clamavit, quis te mihi casus ademit?
Pyrame, responde: tua te carissima Thisbe
Nominat. Exaudi, vultusque attolle iacentes!—
Ad nomen Thisbes oculos iam morte gravatos
Pyramus erexit, visaque recondidit illa.'
(*Metam.* iv. 142-6.)

D. refers to the story of Pyramus and Thisbe again, in connexion with Ninus and Semiramis, quoting the lines in Ovid's account (*vv.* 58, 88)

in which the latter are mentioned, Mon. ii. 9^{30-4}. [**Nino**[1]: **Semiramis.**]

Pireneo. [**Pirenes.**]

Pirenes, the Pyrenees, mountain-range forming the dividing line between France and the Spanish Peninsula; the Florentines threatened with the Imperial Eagle, which soars alike over the Pyrenees, Caucasus, and Atlas, Epist. vi. 3; *Pyreneus,* Ecl. ii. 66; referred to as *il monte che fascia Navarra,* Par. xix. 144 [**Navarra**]; and, as the S. limit of the *langue d'oïl, montes Aragoniae,* V. E. i. 8^{62} [***Lingua Oil***].

Piroi, Pyroeis, one of the four horses which drew the chariot of the Sun, Conv. iv. 23^{136}. [**Eoo.**]

Pirro[1], Pyrrhus or Neoptolemus, son of Achilles and Deidamia, the daughter of Lycomedes, King of Scyros. He was fetched from Scyros by Ulysses in order that he might take part in the Trojan war, it having been prophesied that Troy would not fall unless he were present. He was one of the Greeks who were concealed in the wooden horse, and after the capture of the city he killed the aged Priam before the altar of Jupiter, and his son Polites, and sacrificed his daughter Polyxena to the shade of Achilles. His violence and cruelty after the fall of Troy are recorded by Virgil (*Aen.* ii. 469 ff.).

Several of the old commentators think he is the Pyrrhus whom D. places among the Murderers in Round 1 of Circle VII of Hell, Inf. xii. 135 [**Omicide**]. Others are doubtful as to whether D. meant the son of Achilles, or his descendant the famous King of Epirus. Thus the Ottimo Comento says:—

'Due furono li Pirri, l'uno Pirro re delli Epiroti, il quale di Grecia con oste passò in Italia, e fece guerra al Romano Imperio; l'altro fu Pirro crudele, che uccise la bella Polissena figliuola di Priamo re di Troia, e uccise il detto Priamo, e crudeltadi da non dire usò nella presa di Troia in vendetta del suo padre Achille, siccome scrive Virgilio nell' Eneida.'

Boccaccio is also in doubt, but is inclined to decide in favour of the son of Achilles:—

'Leggesi nelle istorie antiche di due Pirri, de' quali l'uno fu figliuolo d'Achille, l'altro fu figliuolo di Eacida re degli Epiroti; e perocchè ciascuno fu violento uomo, e omicida e rubatore, pare a ciascuno questo tormento per le sue colpe convenirsi. . . . Ora di qual di questi due l'autor si voglia dire non appare: ma io crederei che egli volesse piuttosto dire del primo che di questo secondo: perciocchè il primo, come assai si può comprendere, per lo suo corseggiare e per l'altre sue opere fu e crudelissimo omicida e rapacissimo predone: questo secondo, quantunque occupatore di regni fosse, e ogni suo studio avesse alle guerre, fu nondimeno, secondochè Giustino e altri scrivono, giustissimo signore ne' suoi esercizii.'

Benvenuto, on the other hand, is decidedly in favour of the King of Epirus:—

'Multi exponunt hic de Pyrrho filio Achillis, qui fuit, ut dicunt, valde violentus, quia evertit Ilion, mactavit Priamum, imolavit Polissenam, rapuit uxorem Horesti. Sed certe quicquid dicatur non credo quod autor intelligat hic de praedicto Pyrrho, quia violentias praedictas fecit juste contra hostes suos; imo credo quod loquatur de Pyrrho rege Epiri in Graecia, qui fuit valentissimus et violentissimus.'

Modern commentators, for the most part, agree with Benvenuto, and take the reference to be to Pyrrhus, King of Epirus, whom D. several times mentions elsewhere. [**Pirro**[2].]

Pirro[2], Pyrrhus, King of Epirus, born B.C. 318, died B.C. 272; he claimed descent from Pyrrhus, the son of Achilles and great-grandson of Aeacus. In 280 Pyrrhus crossed over into Italy at the invitation of the Tarentines to help them in their war against the Romans. In his first campaign he defeated the Romans, and advanced to within 24 miles of Rome; but, being unable to compel them to accept terms of peace, he withdrew to Tarentum. In the next year (279) he gained another victory over the Romans under the consul P. Decius Mus, but suffered such heavy losses that he retired from the war and crossed over into Sicily. In 276 he once more landed in Italy, but in the following year was defeated near Beneventum by the consul Curius Dentatus, and was compelled to leave Italy and return to Epirus. He met his death a few years later during the siege of Argos, being killed by a tile hurled by a woman from a house-top (B.C. 272).

He is probably (though several of the old commentators hold that Pyrrhus, the son of Achilles, is the person intended) the Pyrrhus placed by D. among the Tyrants in Round I of Circle VII of Hell, Inf. xii. 135 [**Pirro**[1]: **Tiranni**]; Pyrrhus is mentioned by the Emperor Justinian (in the Heaven of Mercury) in connexion with the exploits of the Roman Eagle, Par. vi. 44 [**Aquila**[1]]; Cicero's mention of him in his account (*Fin.* ii. 19) of the patriotism of the Decii, the third of whom lost his life while fighting against Pyrrhus, Mon. ii. 5^{155} [**Deci**]; his descent from Aeacus, his speech to the Roman envoys as to the ransom of the Roman prisoners (quoted from Ennius by Cicero, *Off.* i. 12, and thence, without acknowledgement, by D.), and his contempt for gold, Mon. ii. 10^{57-83} [**Aeacidae**: **Ennius**]; his discomfiture by Fabricius, Mon. ii. 11^{52-8} [**Fabbrizzio**].

Pisa, city of Tuscany, on the Arno, some six or seven miles from its mouth; in the days of Strabo it was only two miles from the sea, and in mediaeval times it was an important

port navigable by ships of war and heavily laden galleys.

Pisa, which had been a place of importance under the Romans, at the beginning of Cent. xi became one of the chief commercial and seafaring towns on the Mediterranean, rivalling Venice and Genoa. The Pisans rose to power chiefly through the zeal with which they waged war against the Saracens. In 1050 with the aid of the Genoese they finally expelled them from Sardinia, and took possession of the island. In 1030 and again in 1089 they defeated the Saracens at Tunis, and in 1062 destroyed their fleet at Palermo, the Pisan ships returning home laden with spoil. In 1114 they conquered the Balearic Islands. The Pisans took a prominent part in the Crusades, and thereby greatly strengthened their commercial relations with the East. In Cent. xii and xiii their power was at its highest point, their trade extending over the whole of the Mediterranean, while their supremacy embraced the Italian islands and all the coast-line from Spezia to Cività Vecchia. In the intestine wars of Italy Pisa was the most staunch adherent of the Ghibelline cause, and was greatly shaken by the disasters of Benevento (126$\frac{6}{8}$) and Tagliacozzo (1268), which finally put an end to the Hohenstaufen power in Italy. Her bitter rivalry with Genoa, which kept the two states at war for fourteen years, culminated in the great sea-fight at Meloria near Leghorn in Aug. 1284, when the Pisans were totally defeated by the Genoese, and their supremacy destroyed. In 1300 they were compelled to evacuate Corsica, and in 1325 Sardinia was taken from them by the Aragonese.

The principal buildings of Pisa, the Cathedral, the Baptistery, the Campanile, and the Campo Santo, were all in existence in D.'s time. The Cathedral was begun in 1063 and consecrated in 1118; the Baptistery was begun in 1152, but not finished until 1278; the Campanile was founded in 1174; and the Campo Santo, the work of Giovanni Pisano, was built between 1278 and 1283.

D. mentions Pisa in connexion with the cruel fate of Count Ugolino, Inf. xxxiii. 79 [**Ugolino, Conte**]; he speaks of it as 'the reproach of Italy' (*vv.* 79–80), and 'a new Thebes' (*v.* 89) [**Tebe**], and calls upon the islands of Capraia and Gorgona to choke the Arno in order that all its inhabitants might be drowned (*vv.* 81–4) [**Capraia**: **Gorgona**]; *quel da Pisa*, i.e. Farinata degli Scornigiani, Purg. vi. 17 [**Farinata**^{2}: **Marzucco**]; it is mentioned in a quotation in the Pisan dialect, V. E. i. 13^{22} [**Pisani**].

Pisani, Pisans; prevented from seeing Lucca by the Monte San Giuliano, Inf. xxxiii. 30 [**Giuliano, Monte San**]; their dialect quite distinct from that of the Paduans, inasmuch as they live on opposite sides of Italy, V. E. i. 9$^{35-6}$; specimen of their dialect, which is condemned with the rest of the Tuscan dialects, V. E. i. 13$^{21-2}$; they are spoken of by Guido del Duca (in Circle II of Purgatory) in his description of the course of the Arno as *volpi sì piene di froda, Che non temono ingegno che le occupi* (i.e. foxes so false and cunning that they have no fear of being outwitted by any others), Purg. xiv. 53–4 [**Arno**].

Pisanus, Gallus. [**Gallus Pisanus.**]

Piscicelli, family of Naples, mentioned by D., in his discussion as to the nature of nobility, together with the San Nazzaro family of Pavia, as examples of Italian nobles, Conv. iv. 29$^{27-8}$.

Both these families appear to have been long extinct; no mention of them is made by Litta in his *Famiglie Celebri Italiane*.

Pisistrato, Pisistratus, tyrant of Athens, born circ. B.C. 605, died B.C. 527.

D. introduces him as an example of meekness in Circle III of Purgatory, where the sin of wrath is expiated, Purg. xv. 101 [**Iracondi**]; he represents the wife of Pisistratus urging him to take vengeance on a young man who had kissed their daughter publicly in the streets (*vv.* 97–101), while P. gently replies by asking what they should do to those that hated them, if they were to condemn those that loved them (*vv.* 102–5).

The incident alluded to is borrowed directly or indirectly from Valerius Maximus, who gives the following account of it:—

'Pisistratus Atheniensium tyrannus, cum adolescens quidam, amore filiae ejus virginis accensus, in publico obviam sibi factam osculatus esset, hortante uxore, ut ab eo capitale supplicium sumeret, respondit: Si eos, qui nos amant, interficimus, quid his faciemus, quibus odio sumus?' (V. i. *Ext.* 2.)

Note.—D. accents *Pisistráto* (: *temperato* : *condannato*), with accent on the penultimate.

Pistoia, town in Tuscany at the foot of the Etruscan Apennines, about 20 miles from Florence on the road to Lucca. It was near Pistoja (the ancient Pistorium) that Catiline was defeated by Petreius, B.C. 62, and there was a tradition that the town was founded by the survivors of Catiline's force; Villani says:—

'I tagliati e' feditì della gente di Catellina scampati di morte della battaglia, tutto fossono pochi, si ridussero ov' è oggi la città di Pistoia, e quivi con vili abitacoli ne furono i primi abitatori per guerire di loro piaghe. E poi per lo buono sito e grasso luogo multiplicando i detti abitanti, i quali poi edificaro la città di Pistoia, per la grande mortalità e pistolenza che fu presso a quello luogo e di loro gente e di Romani, le posero nome Pistoia; e però non è da maravigliare se i Pistolesi sono stati e sono gente di guerra fieri e crudeli intra

loro e con altrui, essendo stratti del sangue di Catellina e del rimaso di sua così fatta gente, sconfitta e tagliata in battaglia.' (i. 32.)

Pistoja is mentioned by Vanni Fucci (in Bolgia 7 of Circle VIII of Hell), who describes himself as a wild beast and Pistoja as his lair, Inf. xxiv. 126; he refers to it as the birthplace of the Bianchi and Neri factions, and prophesies the expulsion of the latter (which came to pass in May, 1301) (*v.* 143) [**Bianchi**: **Negri**]; D. apostrophizes Pistoja, with an allusion to the traditional descent of its inhabitants from Catiline's soldiers, Inf. xxv. 10–12; it is mentioned as the native place of the poet Cino, *Pistorium*, V. E. ii. 6^{70} [**Cino**].

Pistoia, Cino da. [**Cino.**]

Pistoriensis, Cinus, Cino da Pistoja, V. E. i. 10^{30}, 13^{37}, 17^{24-5}; ii. 2^{82}, 5^{47}; *exulans Pistoriensis*, Epist. iv. *tit.* [**Cino.**]

Pistorium, Pistoja; *Cinus de Pistorio*, Cino da Pistoja, V. E. ii. 6^{70}. [**Cino**: **Pistoia.**]

Pittaco, Pittacus, of Mitylene in Lesbos, celebrated as warrior, statesman, philosopher, and poet; born B.C. 651, died 569. He commanded the Mitylenaeans in their war with Athens for the possession of Sigeum, and killed the Athenian general, Phrynon, in single combat (B.C. 606). In 589 he was entrusted by his fellow-citizens with the government of Mitylene, which he held for ten years, till 579, when he resigned it; he died ten years later. He was reckoned as one of the Seven Sages of Greece, and as such is mentioned by D., Conv. iii. 11^{41}. [**Biante.**]

Pittagora, Pythagoras, celebrated Greek philosopher, native of Samos, born circ. B.C. 582, died at Metapontum in Lucania circ. B.C. 506. He is said to have studied under Pherecydes, Thales, and Anaximander, and then to have visited Phoenicia, Lyria, Egypt, Babylon, and India for the purpose of acquiring knowledge from the learned men of those countries. He eventually settled in the Greek city of Crotona, in S. of Italy (probably circ. B.C. 529), where he founded a school of philosophy, which in many respects resembled a religious brotherhood, its chief aim being the moral education and reformation of the community. His most famous doctrine was that of metempsychosis, or the transmigration of souls. The central thought of the Pythagorean philosophy is the idea of number, the recognition of the numerical and mathematical relations of things, number being regarded as the principle and essence of everything. Immediately connected with this theory is the Pythagorean theory of opposites; numbers are divided into odd and even, and from the combination of odd and even the numbers themselves (and therefore all things) seem to result. The odd number was identified with the limited, the even with the unlimited; and hence was developed a list of ten fundamental oppositions, known as the Pythagorean συστοιχία or parallel tables:—

1. Limited.	Unlimited.
2. Odd.	Even.
3. Unity.	Plurality.
4. Right.	Left.
5. Masculine.	Feminine.
6. Rest.	Motion.
7. Straight.	Crooked.
8. Light.	Darkness.
9. Good.	Evil.
10. Square.	Oblong.

The Pythagoreans conceived the universe as a sphere, in the heart of which they placed the central Fire; around this move the ten heavenly bodies—furthest off the Heaven of the Fixed Stars, then the five Planets known to antiquity, then the Sun, the Moon, and the Earth, and lastly the counter-Earth (ἀντίχθων), revolving between the Earth and the central Fire, from which it continually shields the Earth. Light and heat reach the Earth indirectly by way of reflection from the Sun. When the Earth is on the same side of the central Fire as the Sun, then it is day; when it is on the opposite side, then it is night.

Pythagoras abstained from all animal food, limiting himself strictly to a vegetable diet. His public instruction consisted of practical discourses in which he recommended virtue and dissuaded from vice, with especial reference to the domestic and social relations of mankind. He left no writings, such compositions as pass under his name being compilations by later hands.

D.'s knowledge of Pythagoras and his doctrines was derived mainly from Aristotle; but he was also indebted to Cicero, Albertus Magnus, and St. Thomas Aquinas, and perhaps to St. Augustine.

The doctrine of Pythagoras as to 'the odd and even,' and the numerical origin of all things (from Aristotle, *Metaphys.* i. 5; cf. Cicero, *Acad. Quaest.* iv. 37), Conv. ii. 14^{144-7}; Mon. i. 15^{16-19}; his invention of the term 'philosophy' (from Cicero, *Tusc. Quaest.* v. 3, or St. Augustine, *Civ. Dei*, viii. 2), Conv. ii. 16^{102-3}; iii. 11^{41-53}; his theory that the Earth was a star, and that there was a 'counter-Earth' (*Antictona*), and that both of them revolved, also that the central place in the universe was occupied by Fire (from Aristotle, *De Caelo*, ii. 13), Conv. iii. 5^{29-44} [**Terra**^{2}]; his residence in Italy at the time that Numa Pompilius was King of Rome (a misunderstanding of Livy, i. 18), and his claim to be reckoned, not a wise man, but a lover of wisdom or philosopher (from Cicero, *Tusc. Quaest.* v. 3, and St. Augustine, *Civ. Dei*, viii. 2), Conv. iii. 11^{22-53}; his saying that in friend-

ship many are made one (from Cicero, *Off.* i. 17), Conv. iv. 1^{5-6}; his theory as to the equal nobility of all souls, whether of men, animals, plants, or minerals (apparently a general statement of the Pythagorean doctrine on the subject), Conv. iv. 21^{20-5} (*see below*); his doctrine that number and the elements of number were the elements of all things, and his arrangement in his 'parallel-tables' of Unity and Good in one column, and of Plurality and Evil in the other (from Aristotle, *Metaphys.* i. 5), Mon. i. 15^{13-19}. (See Paget Toynbee, *Dante's references to Pythagoras*, in *Romania*, xxiv. 376–84.)

In illustration of Conv. iv. 21^{20-5} Mazzucchelli quotes the following passages from the *Vitae Philosophorum* of Diogenes Laertius:—

'Alii vero Pythagoram alium quendam aliptem athletas ita solitum enutrire (carnibus) dicunt, non hunc (Samium). Quo enim pacto cum hic et necare vetuerit, sustineat gustare animalia, quae commune nobiscum jus habeant animae (viii. § 13). Primum hunc (Pythagoram) sensisse aiunt, animam circulum necessitatis immutantem aliis alias illigari animantibus (§ 14). . . . Mitem stirpem non excidendam, nec laedendam: ne animal quidem laedendum quod hominibus non noceat (§ 23). . . . Porro fabarum interdicebat usum, quod cum spiritibus sint plenae, animati maxime sint participes (§ 24). Ex planis autem solidas figuras; ex quibus item solida consistere corpora, quorum et quatuor elementa esse, ignem, aquam, terram, aërem, quae per omnia transeant ac vertantur, ex quibus fieri mundum animatum, intelligibilem, rotundum, mediam terram continentem, etc. (§ 25). . . . Vivere item omnia, quae caloris participent, atque ideo et plantas esse animantes; animam tamen non habere omnes. Animam vero avulsionem aetheris esse, et calidi, et frigidi, eo quod sit particeps frigidi aetheris. Differre autem a vita animam, esseque illam immortalem, quandoquidem et id a quo avulsa est, immortale sit. Porro animalia ex se invicem nasci seminali ratione; eam vero quae e terra fiat generationem, non posse subsistere. Semen autem esse cerebri stillam, quae in se calidum contineat vaporem. Haec vero dum infunditur vulvae, ex cerebro saniem et humorem sanguinemque profluere. Ex quibus caro, nervi, ossa, pili, totumque consistat corpus: e vapore autem animam ac sensum constare (§ 28).'

Pittagorici, Pythagoreans, followers of Pythagoras; their theory as to the origin of the Galaxy or Milky Way (from Albertus Magnus, *Meteor.* i. 2), Conv. ii. 15^{47-53}. **[Galassia: Pittagora.]**

Placentini, inhabitants of Piacenza (the Roman Placentia), town of Old Lombardy, in N.W. corner of the Emilia, about half a mile from the S. bank of the Po; their dialect distinct from that of Ferrara, though both belong to Lombardy, V. E. i. 10^{76-7}. **[Lombardia.]**

Plato. **[Platone.]**

Platone, Plato, the Greek philosopher, born at Athens circ. B.C. 428, died at the age of over eighty, B.C. 347. His family on the father's side claimed descent from Codrus, last King of Athens. In his youth Plato became a follower of Socrates and one of his most ardent admirers. After the death of Socrates in B.C. 399 he retired to Megara, and subsequently visited Egypt, Sicily, and the Greek cities in S. Italy in quest of knowledge. After his return (circ. 389) he began to teach his philosophical system in the gymnasium of the Academy (the grove named after Academus on the Cephissus), whence his school was subsequently called the Academic **[Accademici]**. His extant writings consist of a large number of works on various philosophical subjects, in the form of dialogues. The most illustrious of Plato's pupils was Aristotle, the founder of the Peripatetic school **[Peripatetici]**.

D.'s knowledge of Plato's works was practically confined to the *Timaeus*, which is the only one he quotes or mentions by name (Par. iv. 49; Conv. iii. 5^{46}) **[*Timeo*]**; he would be more or less familiar also with the numerous references to Plato which occur in the works of Aristotle and Albertus Magnus, as well as in the philosophical treatises of Cicero, the *De Civitate Dei* of St. Augustine, and the *Summa* of St. Thomas Aquinas.

D. mentions Plato by name some eighteen times; he uses indifferently the forms *Platone* and *Plato*, both of which occur in rime as well as in prose:—*Platone*, Inf. iv. 134 (: *pone* : *Zenone*); Par. iv. 24 (: *ragione* : *cagione*); Conv. iii. 5^{45}, $14^{76, 82}$; iv. 6^{116-28}, 24^{57}; *Plato*, Purg. iii. 43 (: *quetato* : *turbato*); Conv. ii. $5^{21, 33, 38}$, $14^{32, 34}$; iii. 9^{100}; iv. 15^{55}, 21^{17}; Epist. x. 29.

Plato is placed with Socrates among the ancient philosophers who are grouped round Aristotle in Limbo, ranking next to the Master, Inf. iv. 134–5 **[Limbo]**; he is coupled with Aristotle as having failed to attain the ultimate *quia* or final cause, in spite of all their philosophical investigations, Purg. iii. 43; Plato's theory, as propounded in the *Timaeus* (41–2), that the souls of men abide in the stars, whence they descend to inhabit human bodies, and that after death they return again to their respective stars, Par. iv. 22–4, 49–50; Conv. ii. 14^{33}; iv. 21^{17-18} **[Timeo]**; his opinion that 'substantial generation' is effected by the motive powers of the Heavens, or by the stars, especially in the case of human souls, Conv. ii. 14^{28-35}; his theory as to the number of the celestial intelligences, and his use of the term 'idea' for them (cf. Cicero, *Orat.* 3; *Acad. Quaest.* i. 8; St. Augustine, *Civ. Dei*, vii. 28; St. Thomas Aquinas, S. T. i. Q. 79, A. 3), Conv. ii. 5^{21-34}, 14^{31-4}; iv. 15^{55-8}; cf. Par. xiii. 97–8; his theory, as propounded in the

Timaeus (40), as to the position of the Earth in the centre of the universe, and as to its motions, which are axial but not orbital (cf. Aristotle, *De Caelo*, ii. 4; Cicero, *Acad. Quaest.* iv. 39), Conv. iii. 5^{45-52} [**Terra** 2]; his theory that sight consists, not in the entering of the visible into the eye, but in the going forth of the visual power towards the visible object (*Tim.* 45; cf. Albertus Magnus, *De Sensu et Sensato*, i. 5), Conv. iii. 9^{99-103}; his contempt for worldly goods, and for regal dignity, though of royal descent, Conv. iii. 14^{76-9}; Aristotle, though his best friend, yet did not scruple to differ from him, Conv. iii. 14^{79-82}; the doctrine of the mean as applied to virtue held by him and his predecessor Socrates, Conv. iv. 6^{115-25}; the founder of the Academic school of philosophy, as the head of which he was succeeded by his nephew Speusippus, Conv. iv. 6^{125-30}; his theory that souls differ in nobility according to the various degrees of nobility in the stars to which they belong, Conv. iv. 21^{17-19}; Socrates' opinion of him, and Cicero's statement (*Senect.* § 5) that he died at the age of eighty-one, Conv. iv. 24^{57-63} (*see below*); his use of metaphors in order to convey to his readers what, for lack of suitable terms, could not otherwise be expressed, Epist. x. 29; the Platonic theory as to the complex nature of the soul (*Tim.* 69; cf. Cicero, *Acad. Quaest.* iv. 39) qualified as an error, Purg. iv. 5–6.

With regard to Plato's death at the age of eighty-one Vincent of Beauvais quotes (*Spec. Hist.* iv. 6) the following passage from Seneca :—

'Plato natali suo decessit, et annum unum atque octogesimum implevit, sine ulla deductione. Ideo Magi, qui forte Athenis erant, immolaverunt defuncto, amplioris fuisse sortis quam humanae rati, quia consummasset perfectissimum numerum, quem novem novies multiplicata componunt.' (*Epist.* lviii. *ad fin.*)

(On D.'s references to Plato see Moore, *Studies in Dante*, i. 156–64.)

Plauto, Plautus (Titus Maccius Plautus), celebrated Roman comic poet, born at Sarsina in Umbria B.C. 254, died B.C. 184; twenty-one of his comedies have been preserved, all of which are based upon Greek originals.

He is mentioned, together with Terence, Caecilius, and Varro (or Varius), by Statius (in Purgatory), who asks Virgil for news of them, and is told that they and Persius and many others are with Homer and V. himself in Limbo, Purg. xxii. 98. [**Limbo.**]

D. does not appear to have had any acquaintance with the writings of Plautus; his name he would be familiar with as occurring in the lists of Roman poets given by Horace (2 *Epist.* i. 56–9; *A. P.* 53–5), as well as in the *De Civitate Dei* (ii. 12) of St. Augustine. [**Cecilio.**]

Plinius, Pliny the Elder (Caius Plinius Secundus Major), Roman naturalist and historian, born at Comum in N. Italy A.D. 23, killed in the great eruption of Vesuvius (to which he had approached too near in his ship in his zeal for scientific investigation, while in command of the fleet at Misenum), A.D. 79. Besides works on grammar, rhetoric, military tactics, and other subjects, Pliny wrote two histories (one on the wars on the German frontier, the other a general history of Rome), both of which have been lost; his most important work, the *Historia Naturalis* in thirty-seven books, which is a storehouse of information on every branch of natural science as known to the ancient world, has been preserved nearly intact. Directly or indirectly it supplied the material of a number of mediaeval works of similar scope, especially those which are known as 'bestiaries' and 'lapidaries,' and the like.

D. mentions Pliny (of whose writings he does not appear to have made any use), together with Livy, Frontinus, and Orosius, as a 'master of lofty prose,' V. E. ii. 6^{83}.

Pluto, name given by D. to the guardian of Circle IV of Hell, where the Avaricious and Prodigal are punished, Inf. vi. 115; viii. 2; *il gran nemico*, Inf. vi. 115; *egli*, vii. 5; *enfiata labbia*, *v.* 7; *maledetto lupo*, *v.* 8; *fiera crudele*, *v.* 15. On leaving Circle III, D. and Virgil find P. placed on guard at the entrance to the next Circle (Inf. vi. 112–15); he cries out to them some unintelligible words, with the intention of frightening them back (Inf. vii. 1–2); but V., after encouraging D. not to fear, turns to P. and bids him be silent and consume his rage inwardly, as their journey is willed in heaven (*vv.* 3–12); thereupon P. falls to the ground, and they descend into Circle IV (*vv.* 13–16). [**Avari.**]

It is uncertain whether D. intended *Pluto* to represent Pluto, otherwise called Hades, the god of the nether world, son of Cronus (Saturn) and Rhea, and brother of Zeus (Jupiter) and Poseidon (Neptune); or Plutus, the god of wealth, son of Iasion and Demeter (Ceres). It is probable that he did not very clearly distinguish between the two, since even in classical times they were sometimes identified. The name Πλούτων (Pluto) is properly an epithet of Ἅιδης (Hades), from πλοῦτος (Plutus), 'wealth,' because corn, the chief wealth of early times, was regarded as sent from beneath from Hades, as husband of Persephonë, the daughter of Demeter; hence Pluto was identified with Plutus, and was also considered as the god of riches.

The old commentators mostly hold that Pluto is intended, at the same time connect-

ing him with the idea of wealth; thus Pietro di Dante says:—

'Sicut in aliis circulis finxit auctor adesse et praeesse unum daemonem repraesentantem motum diabolicum ipsius vitii, ita fingit nunc se pro eo invenire Plutonem, quem poetae dicunt fuisse filium Saturni et Cybelis, quae ponitur pro elemento terrae, et dicitur *Dis* seu *Dites*, eo quod divitiae in terra et ex terra nascuntur, et ab eis, seu propter eas, per consequens avaritia.'

Similarly Benvenuto:—

'Nota quod Pluto apud omnes poetas dicitur rex Inferni, et ponitur pro elemento terrae; et quia ex terra nascitur omnis opulentia divitiarum ex quibus nascitur avaricia, ideo autor per Plutonem regem terrenarum et mundanarum diviciarum repraesentat in generali universale vicium avaritiae.'

D. applies to 'Pluto' the term 'accursed wolf' (Inf. vii. 8), in order to denote his connexion with avarice; as Butler remarks, the wolf in the *D.C.* is the symbol of the sin of avarice, of the Guelf party, and of the Papal power and the clergy generally (cf. Inf. i. 49; Purg. xiv. 50, 59; xx. 10; Par. ix. 132; xxv. 6; xxvii. 55).

For the form *Pluto* (representing Lat. Pluto), compare *Juno*, Par. xxviii. 32; Conv. ii. 5^{39}; *Scipio*, Par. xxvii. 61; *Scorpio*, Purg. xxv. 3; *Plato*, Purg. iii. 43; Conv. ii. 5^{45}, $14^{76, 82}$, &c.

The meaning of the mysterious words put into the mouth of 'Pluto' by D. (Inf. vii. 1) has been discussed at great length, but with no really satisfactory result. The old commentators explain that 'Pape' is an exclamation of surprise, that 'Satan' is the name of the prince of the devils, that the repetition 'Pape Satan pape Satan' denotes the intensity of the surprise, and that 'aleppe' stands for *aleph*, the first letter of the Hebrew alphabet, used either in the sense of 'prince,' or as an expression of grief, the whole meaning that 'Pluto' is calling upon Satan for help in his perplexity; thus Benvenuto says:—

'Pluto videns hominem vivum in regno avariciae . . . non valens impedire ejus iter, miratur, dolet et implorat auxilium alterius. Quod miretur patet, quia dicit: *pape*, quod est adverbium mirantis. Quod doleat patet, cum dicit: *aleph*, quod est adverbium dolentis; cum vero dicit: *sathan*, implorat auxilium alterius, nam sathan interpretatur princeps daemoniorum. Dicit ergo: *Aleph, sathan sathan, pape pape*, idest, ah, ah, dyabole, dyabole! quale monstrum est istud quod vivus homo videatur in loco isto!'

Monti, Scherillo, and others, take the words to be addressed by 'Pluto' to D., and explain *Satan* in its Biblical sense of 'enemy.' (See *Giorn. Stor. Lett. Ital.*, xxix. 553.)

Benvenuto Cellini's fanciful rendering of the words into 'Paix, paix, Satan, allez, paix,' and his story of the judge in the Paris law-courts who thus addressed some disorderly persons, are well known; his suggestion is ingenious, but his confident claim to have solved the riddle can hardly be admitted.

Po, river Po (the Roman Padus), principal river of Italy, which rises in Monte Viso, a peak of the Cottian Alps in Piedmont, and flows E. through Piedmont and the S.W. extremity of Lombardy, after which it forms the N. boundary of the Emilia; about twenty miles from the sea it divides into two main branches, and enters the Adriatic by several mouths about midway between Venice and Ravenna, its total length being some 450 miles; its principal tributaries are the Ticino from the Lago Maggiore, the Adda from the Lago di Como, the Oglio from the Lago d'Iseo, and the Mincio from the Lago di Garda.

The Po is mentioned, *Po*, Inf. xx. 78; Purg. xvi. 115; Par. vi. 51; Conv. iv. 13^{129}; (with art.), *il Po*, Inf. v. 98; Purg. xiv. 92; *Pado* (in rime), Par. xv. 137; *Padus*, Epist. vii. 7; Ecl. ii. 67; *Eridanus*, Epist. vii. 3 [**Eridanus**]; Ravenna is described by Francesca (in Circle II of Hell) as being *Sulla marina dove il Po descende Per aver pace co' seguaci sui* (i. e. on the Adriatic coast near where the Po and its tributaries discharge into the sea), Inf. v. 98–9 [**Ravenna**]; the confluence of the Mincio and the Po near Governolo, Inf. xx. 77–8 [**Governo**: **Mincio**]; the plain of Old Lombardy (through which the Po flows) described by Pier da Medicina (in Bolgia 9 of Circle VIII of Hell) as *lo dolce piano Che da Vercelli a Marcabò dichina*, Inf. xxviii. 74–5 [**Marcabò**: **Vercelli**]; Romagna described by Guido del Duca (in Circle II of Purgatory) as being *tra il Po e il monte* (i. e. between the Po and the Apennines), Purg. xiv. 22 [**Romagna**]; the March of Treviso, together with Lombardy and Romagna, described by Marco Lombardo (in Circle III of Purgatory) as *il paese ch' Adice e Po riga*, Purg. xvi. 115 [**Marca Trivisiana**]; Monte Viso, in which the Po rises (or perhaps the Alps in general), referred to by the Emperor Justinian (in the Heaven of Mercury) as *L'alpestre rocce di che, Po, tu labi*, Par. vi. 51 [**Monte Veso**]; Ferrara (probably) referred to by Cacciaguida (in the Heaven of Mars) as being in the valley of the Po, Par. xv. 137 [**Pado**]; the inhabitants of Upper Italy described as *i Latini dalla parte di Po*, as distinguished from those of Lower Italy, *dalla parte di Tevere*, Conv. iv. 13^{129-30}; D. urges the Emperor Henry VII to leave the valley of the Po, and to come and make an end of the noxious beast (i. e. Florence), which drinks not of Po nor of Tiber, but of Arno, Epist. vii. 3, 7; Tityrus (i. e. D.) refers to Ravenna as being situated on the coast of the Emilia, between the right bank of the Po and the left of the Rubicon, Ecl. ii. 67–8 [**Ravenna**: **Rubicon**].

Podestadi, Powers, mentioned by Beatrice (in the Crystalline Heaven), in her exposition of the arrangement of the Angelic Hierarchies, as ranking last in the second Hierarchy, Dominions and Virtues ranking above them, Par. xxviii. 122–3; in the *Convivio* D. states that the second Hierarchy is composed of Principalities, Virtues, and Dominions, in that order, Powers (*Potestati*) coming last in the first Hierarchy, their function being to contemplate the third Person of the Trinity, the Holy Spirit, Conv. ii. $6^{53, 86-9}$ [**Gerarchia**]. They preside over the Heaven of the Sun [**Paradiso** 1].

Poeni, Carthaginians (so called because they were colonists from Phoenicia), Mon. ii. 4^{61}, 11^{53}. [**Cartaginesi.**]

Poëtica, the *Art of Poetry* of Horace, V. E. ii. 4^{35} (where Rajna reads *Poëtria*); Epist. x. 10. [***Ars Poëtica***.]

Poëtica, Ars. [***Ars Poëtica.***]

Poëtria, the *Art of Poetry* of Horace, V. N. §25^{92}; Conv. ii. 14^{88}; and (according to Rajna) V. E. ii. 4^{35}. [***Ars Poëtica***.]

Pola, sea-port near the S. extremity of the Istrian peninsula, on the Gulf of Quarnero [**Istria: Quarnaro**]; it is celebrated for its Roman remains, the most important of which is the unique amphitheatre, it being the only one now existing with the outer walls intact.

D. mentions Pola, together with Arles, in connexion with the remains of old sepulchres which abound in the neighbourhood of both these places, Inf. ix. 113. [**Arli.**]

Benvenuto speaks of those at Pola as being nearly seven hundred in number, and mentions a tradition that formerly bodies were brought down to this place from Slavonia in order to be buried near the shore:—

'Juxta Polam civitatem est etiam magna multitudo arcarum; audio quod sunt quasi septingentae numero, et fertur quod olim portabantur corpora de Sclavonia in Histria sepelienda ibi juxta maritimam.'

Polenta, castle near Bertinoro, in the Emilia, a few miles S. of Forlì, whence the Guelf Polenta family took their name.

In reply to an inquiry from Guido da Montefeltro (in Bolgia 8 of Circle VIII of Hell) as to the condition of affairs in Romagna, D. states that the 'eagle of Polenta' still broods over Ravenna, as it had done for many years past (they having been lords of Ravenna since 1270), and that it now (1300) also covers Cervia with its wings, Inf. xxvii. 40–2 [**Cervia: Ravenna**]. The head of the house at the time of which D. is speaking was Guido Vecchio da Polenta (d. 1310), father of Francesca da Rimini, and grandfather of D.'s future host at Ravenna. The arms of the Polenta family displayed an eagle, half argent on a field azure, half gules on a field or. Benvenuto says that D.'s metaphor implies, as was the fact, that the rule of the Polenta was beneficent:—

'Nunc autor, descripturus specialiter statum Romandiolae, incipit a Ravenna, et sententialiter vult dicere quod nobilis et antiqua prosapia istorum de Polenta dominatur Ravennae et Cerviae. Unde debes scire quod eo tempore regnabat Ravennae quidam dominus Guido Novellus de Polenta, vir quidem satis magnae intelligentiae et eloquentiae; qui multum honoravit Dantem in vita et in morte; ideo loquitur de eo valde honeste, describens ipsum ab insignio suae domus. . . . Illi de Polenta portant pro insignio aquilam, cujus medietas est alba in campo azurro, et alia medietas est rubea in campo aureo. . . . Vult dicere quod iste Guido Novellus fovet et protegit ravennates sub umbra alarum suarum, sicut aquila filios suos. Et de rei veritate Ravenna tunc erat in florenti statu, quae nunc est in languido.'

Policreto, Polycletus, celebrated Greek sculptor (circ. B.C. 452–412), a contemporary of Phidias, but somewhat younger; he was supposed to be unsurpassed in carving images of men, as Phidias was in making those of the gods.

D., whose knowledge of Polycletus was probably derived from Aristotle's references to him (e.g. *Ethics*, vi. 7), speaks of him in connexion with the sculptures in Circle I of Purgatory, which he says would have shamed not only the Greek sculptor, but even Nature herself, Purg. x. 31–3.

Polidoro, Polydorus, son of Priam, King of Troy, and of Hecuba. Just before Troy fell into the hands of the Greeks, Priam entrusted Polydorus, together with a large sum of money, to Polymestor, King of the Thracian Chersonese; but after the destruction of Troy the latter killed Polydorus for the sake of the treasure, and cast his body into the sea. Subsequently the body was washed up on to the shore, and was found and recognized by Hecuba, who avenged her son's murder by putting out Polymestor's eyes, and killing his two children.

Polydorus is mentioned in connexion with the finding of his corpse by Hecuba, Inf. xxx. 18 [**Ecuba**]; and again, in connexion with his murder by Polymestor, Purg. xx. 115 [**Polinestor**].

Polinestor, Polymestor, King of the Thracian Chersonese, to whose charge Priam committed his son Polydorus, with a large treasure, before the fall of Troy. In order to possess himself of the treasure, Polymestor betrayed his trust, and killed his ward, flinging his body into the sea [**Polidoro**]. The story is told by Ovid:—

'Est, ubi Troja fuit, Phrygiae contraria tellus
Bistoniis habitata viris. Polymestoris illic
Regia dives erat, cui te commisit alendum
Clam, Polydore, pater, Phrygiisque removit ab armis;

Consilium sapiens, sceleris nisi praemia magnas
Adjecisset opes, animi irritamen avari.
Ut cecidit fortuna Phrygum, capit impius ensem
Rex Thracum, jugulogue sui demisit alumni;
Et tanquam tolli cum corpore crimina possent,
Exanimem scopulo subjectas misit in undas.'
(*Metam.* xiii. 429–38.)

D. includes Polymestor among the instances of avarice proclaimed by the Avaricious in Circle V of Purgatory, Purg. xx. 115. [**Avari.**]

Polinice, Polynices, son of Oedipus, King of Thebes, and of Jocasta, and twin-brother of Eteocles. After the abdication of Oedipus, Polynices and Eteocles agreed to reign alternately in Thebes; but when E.'s term had expired he refused to admit P. to the throne, whereupon the latter appealed for aid to Adrastus, King of Argos. Out of this quarrel arose the celebrated war of the Seven against Thebes, in the course of which Polynices and Eteocles slew each other in single combat.

D. refers to Polynices as the brother of Eteocles, in connexion with the funeral pyre on which they were both laid, the hatred between them being perpetuated after death, as appeared from the fact that the flame from the pyre divided in two as it ascended, Inf. xxvi. 54 [**Eteocle**]; the two brothers are alluded to, in reference to their fratricidal strife, as *la doppia tristizia di Jocasta*, Purg. xxii. 56 [**Jocasta**].

Polynices is mentioned several times in connexion with the incidents related by Statius (in the *Thebaid*) as having occurred when he arrived at the court of Adrastus as a fugitive from Thebes, Conv. iv. $25^{60-4,\ 78-88,\ 107-16}$. [**Adrasto.**]

Polinnia, Polymnia or Polyhymnia, Muse of the sublime Hymn; she and her sister Muses are mentioned together as the inspirers of poetic song, Par. xxiii. 56. [**Muse.**]

Polissena, Polyxena, daughter of Priam, King of Troy, and of Hecuba. Achilles, having become enamoured of her, and being tempted by the promise that she should be given him to wife if he would join the Trojans, went unarmed into the temple of Apollo at Thymbra, where he was treacherously assassinated by Paris [**Achilles**]. Subsequently, when the Greeks were on their voyage home, bearing Hecuba and Polyxena with them as captives, the shade of Achilles appeared to them on the coast of Thrace and demanded the sacrifice of Polyxena, who was thereupon torn from her mother and slain by Neoptolemus on the tomb of his father.

D. mentions Polyxena in connexion with the grief and rage of Hecuba at the sight of her dead body, Inf. xxx. 17 [**Ecuba**]. The incident is related by Ovid:—

'Litore Threicio classem religarat Atrides,
Dum mare pacatum, dum ventus amicior esset.
Hic subito, quantus cum viveret esse solebat,
Exit humo late rupta, similisque minanti
Temporis illius vultum referebat Achilles,
Quo ferus injusto petiit Agamemnona ferro:
Inmemoresque mei disceditis, inquit, Achivi?
Obrutaque est mecum virtutis gratia nostrae?
Ne facite! utque meum non sit sine honore sepulchrum.
Placet Achilleos mactata Polyxena manes.
Dixit: et, inmiti sociis parentibus umbrae,
Rapta sinu matris, quam jam prope sola fovebat,
Fortis et infelix et plus quam femina virgo
Ducitur ad tumulum, diroque fit hostia busto . . .
Troades excipiunt, deploratosque recensent
Priamidas, et quod dederit domus una cruoris;
Teque gemunt, virgo, teque o modo regia conjunx,
Regia dicta parens, Asiae florentis imago,
Nunc etiam praedae mala sors. . . .
Quae corpus complexa animae tam fortis inane,
Quas totiens patriae dederat, natisque, viroque,
Huic quoque dat lacrimas, lacrimas in vulnera fundit,
Osculaque ore tegit, consuetaque pectora plangit,
Canitiemque suam concreto in sanguine verrens
Plura quidem, sed et haec laniato pectore dixit:
Nata, tuae (quid enim superest?) dolor ultime matri,
Nata jaces: videoque tuum, mea vulnera, vulnus.
En, ne perdiderim quemquam sine caede meorum,
Tu quoque vulnus habes; at te, quia femina, rebar
A ferro tutam, cecidisti et femina ferro:
Totque tuos idem fratres, te perdidit idem,
Exitium Trojae nostrique orbator, Achilles.'
(*Metam.* xiii. 439 ff.)

Politica, the *Politics* (in eight books) of Aristotle; quoted as *Politica*, Conv. iv. 4^{46}; Mon. i. 3^{91}, 5^{15}, 12^{68}; ii. 3^{17}, 7^{56}, 8^{14}. D. quotes from the *Politics* upwards of a dozen times:—nature does nothing in vain, Par. viii. 113–14 (*Pol.* i. 2); Conv. iii. $15^{81,\ 91}$; Mon. ii. 7^{1-13}; man cannot attain his end unless he lives in society, Par. viii. 115–17 (*Pol.* i. 2); if man lives in society there must be diversity of functions, Par. viii. 118–20 (*Pol.* ii. 2); nature does nothing in vain, Conv. iii. $15^{81,\ 91}$ (*Pol.* i. 2); Par. viii. 113–14; Mon. ii. 7^{1-13}; man is by nature a sociable animal, Conv. iv. 4^{9-10} (*Pol.* i. 2; iii. 6); Conv. iv. 27^{29}; where a number of things are ordained to one end, it behoves one of them to regulate or govern the others, and the others to submit, Conv. iv. 4^{46-50} (*Pol.* i. 5); Mon. i. 5^{15-19}; ii. 7^{51-9}; man by nature a sociable animal, Conv. iv. 27^{29} (*Pol.* i. 2; iii. 6); Conv. iv. 4^{9-10}; those who are strong in understanding the natural rulers of others, Mon. i. 3^{91-2} (*Pol.* i. 2); in order to attain a given end there must be authority on the part of one, and submission on the part of others, Mon. i. 5^{15-19} (*Pol.* i. 5); Conv. iv. 4^{46-50}; Mon. ii. 7^{51-9}; every house is ruled by the oldest, Mon. i. 5^{33-4} (*Pol.* i. 2); man enjoys true liberty only under the rule of a monarch, Mon. i. 12^{55-63} (*Pol.* iii. 7); in a bad state the good man is a bad citizen, but in a good state the good man and the good citizen are one, Mon. i. 12^{67-71} (*Pol.* iii. 4); laws made to suit the state, not the state to suit the laws, Mon. i. 12^{77-83} (*Pol.* iv. 1); nobility consists in virtue and ancestral wealth, Mon. ii. 3^{15-17} (*Pol.* iv. 8); nature does nothing in vain, Mon. ii. 7^{1-13} (*Pol.* i. 2); Par. viii. 113–14; Conv. iii. $15^{81,\ 91}$; some men and some races born to govern, others to be governed, Mon. ii. 7^{51-9} (*Pol.* i. 5); Conv. iv. 4^{46-50}; Mon. i. 5^{15-19}; a part should risk itself to save the whole, hence a man ought

to risk himself for his country, Mon. ii. 8[11–14] (*Pol.* i. 2). [**Aristotile.**]

Polluce, Pollux, son of Jupiter and Leda, and twin-brother of Castor. At their death Jupiter placed the twins among the stars as the constellation Gemini.

Castor and Pollux are mentioned together to indicate the sign Gemini, Purg. iv. 61. [**Castore: Gemelli.**]

Polo, popular form of *Paolo*; used (perhaps contemptuously) of St. Paul, who is coupled with *il Pescatore*, 'the Fisherman' (i. e. St. Peter), Par. xviii. 136 [**Pescatore, II**]. Some editors read *Polo* for *Paolo*, Par. xviii. 131 [**Paolo**].

Polyphemus, one of the Cyclopes in Sicily, a gigantic monster who had but one eye in the centre of his forehead, and lived upon human flesh; his dwelling was a cave near Mt. Aetna. Having become enamoured of the nymph Galatea he wooed her, but was rejected in favour of the youth Acis, whom she loved; the Cyclops thereupon in jealousy crushed the latter under a rock. When Ulysses was driven upon Sicily, Polyphemus devoured some of his companions, and Ulysses would have shared their fate had he not blinded the monster and escaped. One of them, Achaemenides, who was left behind, was found there by the Trojans when they landed in Sicily, and related to them the horrible tale of how all his companions had been devoured by the Cyclops.

D. mentions Polyphemus (whom the old commentator identifies with King Robert of Naples, his cave representing Bologna) in connexion with the story of Acis and Galatea, Ecl. ii. 75, 76 [**Acis: Galatea**]; he is spoken of as *Cyclops*, Ecl. ii. 47 [**Ciclope**]; the story of Achaemenides is referred to (D. probably being indebted for it to Ovid, *Metam.* xiv. 160–222, from whom the words 'humano sanguine rictus' appear to be borrowed), Ecl. ii. 76–83. [**Achaemenides**].

Pompeiano, Pompeian; the Emperor Justinian (in the Heaven of Mercury) speaks of *la Pompeiana tuba*, 'the Pompeian trumpet' (i. e. the trumpet of Pompey's sons, Sextus and Cneius, who were defeated by Julius Caesar at Munda, B.C. 45), Par. vi. 72. [**Munda.**]

Pompeio, Pompey the Great (Cneius Pompeius Magnus), the triumvir, born B.C. 106, died B.C. 48; in his youth he distinguished himself as one of Sulla's most successful generals in the war against Marius and his party, and earned from Sulla the surname of Magnus on account of his victories in the African campaign against them; he was consul with Crassus in B.C. 70, and in B.C. 59 joined Julius Caesar and Crassus in the first triumvirate; at this time he married Caesar's daughter Julia; in B.C. 55 he was consul a second time with Crassus; meanwhile Caesar's increasing power and influence made it inevitable that a struggle for supremacy should take place between them sooner or later, and in B.C. 49 the civil war broke out; in the next year Pompey was completely defeated by Caesar at the battle of Pharsalia, and fled to Egypt, where he was murdered by order of Ptolemy's ministers (Sep. 29, B.C. 48). [**Cesare.**]

The Emperor Justinian (in the Heaven of Mercury) mentions Pompey in connexion with his achievements in his youth under the Roman Eagle against Marius, Par. vi. 53. [**Aquila [1].**]

Pompeio, Sesto. [**Sesto [2].**]

Pompeo. [**Pompeio.**]

Pompilio, Numa. [**Numa Pompilio.**]

Ponente, the West, the quarter where the Sun sets, Inf. xix. 83; Purg. ii. 15 [**Occidente**]. Similarly *Levante* is used of the East, the quarter where the Sun rises, Inf. xvi. 95; Purg. iv. 53; xxix. 12 [**Oriente**].

The reference to the 'pastor who shall come from the westward' (Inf. xix. 82–3) is to the French Pope, Clement V. [**Clemente [2].**]

Ponte Rubaconte, the bridge over the Arno at Florence now known as the Ponte alle Grazie, Purg. xii. 102. [**Rubaconte.**]

Ponte Vecchio], bridge over the Arno at Florence; the ancient bridge which existed in D.'s time is said to have been of Roman origin; the present bridge was built by Taddeo Gaddi in 1362 to replace the one destroyed, together with the Ponte alla Carraja, by the great flood of 1333. [**Fiorenza.**]

D. alludes to the Ponte Vecchio, in connexion with the ancient statue of Mars which used to stand upon the bridge, as *il passo d'Arno*, Inf. xiii. 146; *Marte*, Par. xvi. 46; *il ponte*, Par. xvi. 146. [**Marte [1].**]

Ponte di Castel Sant' Angelo], bridge over the Tiber at Rome, commonly known as the Ponte S. Angelo; it originally consisted of seven arches, and was built (A.D. 136) by the Emperor Hadrian to connect his tomb (the present Castello Sant' Angelo) with the city, being named Pons Aelius from his family name.

D. refers to it as *lo ponte*, in connexion with the arrangements made to divide the streams of pilgrims going to and from St. Peter's during the Jubilee in 1300, Inf. xviii. 21–33. [**Giubbileo.**]

Ponti, Ponthieu, former district of France, consisting of a 'county,' and comprising part of the province of Picardy; it is included in the modern department of Somme, and was situated at the mouth of the river of that name, with Abbeville for its capital. It belonged to the English crown, having been ceded to

Edward I by Philip III in 1279; the succession to it was, however, disputed in 1290 between Prince Edward (afterwards Edward II) and the Comte d'Aumale, and it was held by the King of France until 1299, when Edward I recovered it as the dowry of his second wife, Margaret of France, daughter of Philip III. It was in respect of Ponthieu, Guyenne, and Gascony that Edward I was the vassal of the French King, and was summoned by Philip IV to appear before him after the piratical warfare between the English and French in 1292–3, in which the latter suffered a disastrous defeat. Edward refused to obey the summons, but eventually, in virtue of an agreement made (in 1294) with Philip by his brother Edmund, Earl of Lancaster, consented to allow the former to occupy the English provinces in France, on the secret understanding that they should be restored at the expiration of six weeks. When this period came to an end, however, Philip refused to carry out his engagement, and retained possession of the provinces, which were not restored until the treaty of Chartres in 1299.

Hugh Capet (in Circle V of Purgatory) mentions the seizure of Ponthieu, together with that of Normandy and Gascony, among the misdeeds of his descendants of the royal house of France, which he says began with the 'dowry of Provence' (i. e. the union of Provence to the French crown), Purg. xx. 61–6. [**Guascogna**: **Normandia**: **Provenza.**]

As Butler points out, there is some confusion of chronology in this passage, for Normandy had been taken from the English by Philip Augustus in 1203, long before the union of Provence with France, which was brought about in 1246 through the marriage of Charles of Anjou with Beatrice, heiress of Raymond Berenger IV, Count of Provence. The English, however, did not renounce their claim upon Normandy until some time after; and it is worthy of note that Villani represents Edward III as justifying himself to his barons for his projected invasion of France on the ground that the French King was in wrongful possession of the English provinces of Gascony, Ponthieu (which he says Edward II received as the dowry of his wife Isabella of France), and Normandy:—

'Nel detto anno 1346, avendo il re Adoardo raunato suo navilio . . . per passare nel reame di Francia, . . . e comunicatosi co' suoi baroni, e a loro fatta una bella diceria, com' egli con giusta causa andava sopra il re di Francia che gli occupava la Guascogna a torto, e la contea di Ponti per la dote della sua madre, e per frode gli tenea la Normandia . . .' (xii. 63.)

Cary proposes to get over the difficulty by reading *Pottì e Navarra* ('Poitou and Navarre') for *Pontì e Normandia*; he says:—

'Landino has *Potti*, and he is probably right: for Poitou was annexed to the French crown by Philip IV. Normandy had been united to it long before by Philip Augustus, a circumstance of which it is difficult to imagine that Dante should have been ignorant; but Philip IV took the title of King of Navarre: and the subjugation of Navarre is also alluded to elsewhere (Par. xix. 140).'

Unfortunately there does not appear to be any MS. support for this reading.

Pontifex, Pontiff; title by which D. refers to the Pope, Mon. iii. 1^{36}, 3^{36}, 4^{152}, 7^{13}, 10^{3}, 13^{4}, $16^{4, 131}$; Epist. vii. 7. [**Papa.**]

Porciano], stronghold of the Conti Guidi in the Casentino; there is an allusion to the name in Guido del Duca's description (in Circle II of Purgatory) of the course of the Arno, where he speaks of the inhabitants of the Casentino as *brutti porci*, Purg. xiv. 43. [**Arno**: **Casentino.**]

Porretanus, Gilbertus. [**Gilbertus Porretanus.**]

Porsena, Lars Porsena, King of the Etruscan town of Clusium, who marched against Rome at the head of a large army for the purpose of restoring Tarquinius Superbus to the throne. While he was besieging the city Mucius made an attempt to assassinate him, and, having failed, revealed to Porsena that the attempt would be renewed again and again until it succeeded, three hundred noble Roman youths having sworn to take his life. In consequence of this revelation Porsena made peace with the Romans and withdrew.

D. mentions Porsena in connexion with the exploit of Cloelia, one of the Roman hostages, who escaped from the Etruscan camp and swam across the Tiber to Rome, Mon. ii. 4^{65-8} [**Cloelia**]; and with the attempt made on his life by Mucius, and the admirable fortitude of the latter, when he thrust his right hand into the flame and held it there without flinching, Mon. ii. 5^{121-6} [**Muzio**].

Porta Peruzza], one of the minor gates of the city of Florence, said to be the gate referred to by Cacciaguida (in the Heaven of Mars) as having been named after the Della Pera family, Par. xvi. 125–6. [**Pera, Della.**]

Porta Sole, one of the gates of Perugia, on the S.E. side of the town, looking towards Assisi, Par. xi. 47. [**Perugia.**]

Porta dell' Inferno], the gate of Hell; described, Inf. iii. 1–11; referred to, in contradistinction to the gate of Dis, as *men secreta porta*, Inf. viii. 125; and again, *la porta, Lo cui sogliare a nessuno è negato*, Inf. xiv. 86–7. [**Porta di Dite.**]

Porta del Paradiso], the gate of Paradise; thought by some to be referred to as *la porta di san Pietro*, Inf. i. 134. [**Porta di san Pietro.**]

Porta del Purgatorio], the gate of Purgatory; referred to as *la porta*, Purg. iv. 129; ix. 76, 90, 120; *la porta sacrata*, Purg. ix. 130; *l'entrata*, Purg. ix. 51, 62; *regge sacra*, Purg. ix. 134; *ove si serra*, Purg. xxviii. 102; and, perhaps, as *la porta di san Pietro*, Inf. i. 134. [**Porta di san Pietro.**]

The approach to the gate of Purgatory is by three steps of diverse colours ('tre gradi, di color diversi,' Purg. ix. 76–7, 94–105; 'tre gradi,' Purg. ix. 76, 106; xxi. 48, 53; 'scaletta dei tre gradi breve,' Purg. xxi. 48); the first ('lo scaglion primaio') is of polished white marble (Purg. ix. 94–6); the second is of rock, almost black, rough and burnt as with fire, and cracked across its length and breadth, in the shape of a cross (*vv.* 97–9); the third and topmost is of porphyry of a bright blood-red colour (*vv.* 100–2); the threshold of the gate, upon which is seated the Angel of God, is of adamantine rock (*vv.* 103–5). These three steps are symbolical of the state of mind with which penance is to be approached, and denote respectively, as Maria Rossetti explains:—

'Candid Confession, mirroring the whole man; mournful Contrition, breaking the hard heart of the gazer on the Cross; Love, all aflame, offering up in satisfaction the life-blood of body, soul, and spirit.' (*Shadow of Dante*, p. 112.)

Scartazzini quotes Peter Lombard:—

'In perfectione poenitentiae tria observanda sunt, scilicet compunctio cordis, confessio oris, satisfactio operis. . . . Haec est fructifera poenitentia, ut, sicut tribus modis Deum offendimus, scilicet corde, ore, et opere, ita tribus modis satisfaciamus.'

Porta di Dite], the gate of the city of Dis; referred to as *l'entrata*, Inf. viii. 81; *la porta*, Inf. ix. 89; xiv. 45; *le porte*, Inf. viii. 82, 115 [**Dite**]; at the entrance is a lofty tower, which appears to be red-hot ('l'alta torre alla cima rovente,' Inf. ix. 36), upon which are stationed the three Furies as guardians of the approach, Inf. ix. 37–44 [**Erine**].

Porta di san Pietro, the gate of St. Peter, Inf. i. 134; thought by some to be the entrance into Paradise, of which St. Peter held the keys; so Benvenuto, followed by Blanc. It is usually understood, however, of the gate of Purgatory, the keys of which were entrusted to the Angel Warder, who says of them, Purg. ix. 127–9:—

'Da Pier le tengo; e dissemi ch'io erri
Anzi ad aprir, che a tenerla serrata,
Pur che la gente a' piedi mi s'atterri.'

Porta san Piero], one of the gates of the ancient city of Florence; referred to by Cacciaguida (in the Heaven of Mars) as *la porta*, with especial allusion to the Cerchi, who lived in the quarter of the city which took its name from the gate, Par. xvi. 94. [**Cerchi.**]

The Porta san Piero was on the E. side of the city, and was approached by what is now the Via del Corso, the ancient Corso.

Portinari, Beatrice. [**Beatrice** [1].]

Portinari, Folco], father of Beatrice Portinari; his death is recorded by D., who speaks of him as 'colui ch'era stato genitore di tanta meraviglia, quanta si vedeva ch'era questa nobilissima Beatrice,' and says that he was a man of great excellence and goodness, 'lo suo padre, siccome da molti si crede, e vero è, fosse buono in alto grado,' V. N. § 22^{3-16}. [**Beatrice** [1].]

Portogallo, Portugal; *quel di Portogallo* (i.e. Dionysius Agricola, King of Portugal, 1279–1325), Par. xix. 139. [**Dionisio** [3]: **Table vi.**]

Potestati. [**Podestadi.**]

Praedicamenta, the *Categories* of Aristotle; quoted as *Praedicamenta*, Mon. iii. 15^{58}; A. T. § 2^{5}; and *Antepraedicamenta* (this being the title given by D. to the first part, which is introductory), A. T. § 12^{56} [***Antepraedicamenta***]; Aristotle's saying that truth and falsehood in speech arise from the being or the not-being of the thing, Mon. iii. 15^{56-9} (*Categ.* xii); form or shape the fourth kind of quality, according to Aristotle, A. T. § 2^{3-6} (*Categ.* viii); his definition of what is equivocal, A. T. § 12^{54-7} (*Categ.* i. *init.*) [**Aristotile**].

Praga, Prague on the Moldau, the capital of Bohemia; the Eagle in the Heaven of Jupiter speaks of Bohemia as *il regno di Praga*, and prophesies that it will be laid waste by the Emperor Albert I, Par. xix. 115–17 [**Alberto Tedesco**]. The allusion is to the invasion of the dominions of Wenceslas IV, King of Bohemia, in 1304 by his brother-in-law, Albert I (the former having married, as his first wife, Albert's sister Judith), who was jealous of the growing power of Bohemia, and was desirous of forcing Wenceslas to renounce the claim of his eldest son Wenceslas (who had married Elizabeth, heiress of Andrew III of Hungary) to the throne of Hungary in favour of Charles Robert, eldest son of Charles Martel [**Buemme**: **Ungaria**: **Table ii**: **Table xii**].

Prata, now Prada, village in Romagna (of some importance in the Middle Ages, being mentioned in documents as early as 1001), about two miles S. of Russi, between Forlì, Faenza, and Ravenna, the birthplace or residence of Guido da Prata, Purg. xiv. 104. [**Guido da Prata.**]

Pratenses, inhabitants of Prato; their dialect, like that of the people of the Casentino, harsh and discordant owing to their exaggerated accentuation, V. E. i. 11^{40-2} [**Prato**]. There is another reading, *Fratenses*, 'the people of Fratta,' which Rajna is inclined to prefer; he thinks the Fratta in question to be

Fratta di Valle Tiberina, the modern Umbertide, celebrated on account of the neighbouring Camaldolese monastery of Monte Corona, of which St. Peter Damian was at one time abbot. It is probable, however, as Rajna himself admits, that *Pratenses* is the original and correct reading.

Prato, town in Tuscany, about ten miles N.W. of Florence on the road to Pistoja.

D. mentions Prato in his apostrophe to Florence, where he says, 'thou wilt be aware within a little while of that which Prato, as well as others, is wishing thee,' Inf. xxvi. 8–9. The allusion here is not altogether clear, as the people of Prato seem for the most part to have been on friendly terms with the Florentines. Some, however, think the reference is to the feelings of discontent and envy which a small state would naturally harbour against a powerful and overbearing neighbour; or the meaning may be, as Butler suggests, that even Prato, generally her friend, is now wishing evil to Florence. Others see an allusion to the Cardinal Niccolò da Prato, who, after the failure of his attempt to make peace between the rival factions in Florence in the spring of 1304, departed in anger, leaving the city under an interdict and excommunicating the inhabitants [**Nicholaus**]. To this malediction of the Cardinal were commonly attributed the terrible calamities which shortly after befell the city of Florence, to which D.'s prediction ('post eventum') doubtless refers. Thus Villani, in recording the Cardinal's departure from Florence, says:—

'Il legato cardinale . . . subitamente si partì di Firenze a dì 4 di Giugno 1304, dicendo a' Fiorentini: Dappoichè volete essere in guerra e in maladizione, e non volete udire nè ubbidire il messo del vicario di Dio, nè avere riposo nè pace tra voi, rimanete colla maladizione di Dio e con quella di santa Chiesa; scomunicando i cittadini, e lasciando interdetta la cittade; onde si tenne che per quella maladizione, o giusta o ingiusta, non fosse sentenzia e gran pericolo della nostra cittade, per le avversità e pericoli che le avvenero poco appresso, come innanzi faremo menzione.' (viii. 69.)

He then goes on to relate how in that same year the Ponte alla Carraja, which in those days was of wood, suddenly gave way under the weight of a great crowd who were watching a show on the river, whereby a large number of people were drowned; and how, not long after, a great fire broke out in the heart of the city, and burned down over seventeen-hundred palaces, towers, and houses, destroying an immense amount of treasure and merchandize. (viii. 70, 71.)

Prato, Niccolò da. [**Nicholaus.**]

Pratomagno, mountain-ridge in Tuscany (summit about 5,300 ft.), which forms the W. barrier of the Casentino, the upper valley of the Arno, the main ridge of the Apennines on the opposite side forming the E. barrier.

Buonconte da Montefeltro (in Antepurgatory), in his description of the great storm which flooded the Archiano and washed his body into the Arno, speaks of the Casentino, over which the clouds gathered, as *la valle Da Pratomagno al gran giogo*, 'the valley between Pratomagno and the great ridge (of the Apennine),' Purg. v. 115–16. [**Casentino.**]

Blanc, Loria, Scartazzini, and others, make the strange mistake of identifying Pratomagno with a village called Pratovecchio, at the foot of Falterona, quite at the head of the valley.

Predoni, Violent Robbers; placed, together with Tyrants and Murderers, among the Violent in Round 1 of Circle VII of Hell, Inf. xi. 38; xii. 103–39; their punishment is to be immersed up to their waists in Phlegethon, the boiling river of blood, Inf. xii. 121–2 (the Tyrants being immersed up to their eye-brows,' *vv.* 103–5, and the Murderers up to their necks, *vv.* 116–17) [**Violenti**]. *Examples*: Sextus Pompeius [**Sesto**[2]]; Rinieri da Corneto [**Corneto, Rinier da**]; Rinieri de' Pazzi [**Pazzo, Rinier**].

Pressa, Della, ancient noble family of Florence, mentioned by Cacciaguida (in the Heaven of Mars) as having been of importance in his day, Par. xvi. 100. Villani includes them among the old families who lived in the neighbourhood of the Duomo:—

'Eranvi (d'intorno al Duomo) quelli della Pressa che stavano tra' Chiavaiuoli, gentili uomini.' (iv. 10.)

They were among the Ghibelline families who were expelled from Florence in 1258 (vi. 65); and were associated with the Abati in the treachery at Montaperti (vi. 78). Buti says of them:—

'Quei della Pressa furno grandi et antichi cittadini, et abitorno nel sesto de la porta del Duomo, et erano gentili uomini, et erano chiamati et erano eletti officiali a reggimento de le terre vicine.'

Prete, Il gran, the High Priest; title by which Boniface VIII is referred to, Inf. xxvii. 70. [**Bonifazio**[1].]

Priamo. [**Priamus.**]

Priamus, Priam, son of Laomedon, King of Troy at the time of the Trojan war. When the Greeks landed he was already advanced in years and took no active part in the war. After the fall of Troy he was slain by Pyrrhus, son of Achilles, before the altar of Jupiter [**Pirro**[1]]. By his wife Hecuba he was the father of Hector, Paris, Polydorus, Polyxena, Creusa, and a large number of other children.

D. quotes Virgil's description of the Trojans as 'Priami gens' (*Aen.* iii. 1), and mentions Priam as the father of Creusa, the first wife of

Aeneas, Mon. ii. $3^{65, 94}$ [**Creusa**]; he is referred to, in connexion with the fall of Troy and his own death, as *il re*, Inf. xxx. 15; his inquiry of Sinon as to the origin and purport of the wooden horse (*Aen.* ii. 148–51) is alluded to, Inf. xxx. 115 [**Sinone**].

Prima Philosophia. [***Philosophia Prima.***]

Primavera, 'Spring,' name by which Giovanna, the lady-love of Guido Cavalcanti, was known on account of her beauty, 'lo nome di questa donna era Giovanna, salvo che per la sua beltade, secondo ch' altri crede, imposto l'era nome Primavera,' V. N. § 24^{20-3}; Son. xiv. 15. [**Giovanna** [4].]

Primipilo, Captain, strictly the 'centurio primi pili,' centurion of the front rank of the 'triarii' (the veteran Roman soldiers who formed the third rank from the front when the legion was drawn up in order of battle), hence the chief centurion of the legion; term applied by D. to St. Peter, Par. xxiv. 59. [**Pietro** [1].]

D. probably got the term from the *De Re Militari* of Vegetius (quoted, Mon. ii. 10^{23}), who says:—

'Centurio primi pili non solum aquilae praeerat, verum etiam quattuor centurias, hoc est cccc milites, in prima acie gubernabat. Hic tamquam caput totius legionis merita consequebatur et commoda.' (ii. 8.)

Primo Cielo. [**Luna, Cielo della.**]

Primo Mobile. [**Cielo Cristallino.**]

Princeps. [**Principe.**]

Principati, Principalities, mentioned by Beatrice (in the Crystalline Heaven) in her exposition of the arrangement of the Angelic Hierarchies, as ranking first in the third Hierarchy, Archangels and Angels ranking below them, Par. xxviii. 124–6; in the *Convivio* D. ranks Principalities first in the second Hierarchy, above Virtues and Dominions, Conv. ii. 6^{50-3} [**Gerarchia**]. They preside over the Heaven of Venus [**Paradiso** [1]].

Principe, Prince; title applied by D. to the Emperor, Conv. iv. 4^{36}, $5^{29, 100}$, 8^{25}; *Princeps*, Mon. ii. 1^{27}, 9^{91-2}; iii. 1^{37}, 14^{2}, 16^{89}; Epist. v. 7; vi. 2. [**Imperatore** [3].]

Principi Negligenti], Princes who neglected repentance; placed in a valley of flowers outside Purgatory proper, Purg. vii–viii. [**Antipurgatorio.**]

Principi, Reggimento de'. [***Regimine Principum, De.***]

Principiorum, Magister Sex. [**Magister** [3].]

Priora Analytica. [***Analytica Priora.***]

Prisciano, Priscian (Priscianus Caesariensis), celebrated Latin grammarian, born at Caesarea in Cappadocia, flourished circ. A. D. 500; he taught grammar and wrote his works, several of which have been preserved, at Constantinople. The work to which he owes his fame is the *Institutiones Grammaticae*, a systematic exposition of Latin grammar in eighteen books. It was immensely popular, as is testified by the fact that nearly a thousand MSS. of it are still in existence, and was the recognized authority on the subject from the beginning of Cent. vi down to quite recent times. The first sixteen books, which alone are contained in the majority of MSS., are sometimes known as *Priscianus major*, the other two, with three minor treatises, as *Priscianus minor*.

D. places Priscian, together with Brunetto Latino and Francesco d'Accorso, in Round 3 of Circle VII of Hell among those guilty of unnatural offences, Inf. xv. 109. [**Sodomiti.**]

What grounds D. had for imputing to Priscian guilt of this nature is not known; there is nothing to justify the accusation in any of the scanty notices of him which have reached us. The old commentators regard him simply as the typical representative of the whole tribe of 'pedagogi,' and justify D.'s condemnation of him by the argument, 'pedagogus ergo sodomiticus' [**Brunetto Latino**]. Thus Boccaccio says:—

'Non lessi mai nè udi' che esso di tal peccato fosse peccatore, ma io estimo abbia qui voluto porre lui, acciocchè per lui s'intendano coloro i quali la sua dottrina insegnano; del qual male la maggior parte si crede che sia maculata; perciocchè il più hanno gli scolari giovani, e per l'età temorosi e ubbidienti, così a' disonesti come agli onesti comandamenti dei lor maestri; e per questo comodo si crede che spesse volte incappino in questa colpa.'

So the Anonimo Fiorentino:—

'Perchè questo Prisciano non si truova ch'elli peccasse in questo vizio, pare che l'Auttore ponga qui Prisciano per maestri che 'nsegnano grammatica, che comunemente paiono maculati di questo vizio, forse per la comodità de' giovani a' quali elli insegnano.'

There is not much to be said for the suggestion that D. confounded Priscian with Priscillian, the heretical Bishop of Avila at the end of Cent. iv, who, with his followers, the Priscillianists, was charged with the odious offences to which D. here refers. Benvenuto, it is true, seems to have fallen into some confusion of the kind, for he speaks of Priscian as having been an apostate monk:—

'Priscianus ponitur hic tamquam clericus, quia monachus fuit et apostavit, ut acquireret sibi majorem famam et gloriam. . . . Ponitur etiam tamquam magnus litteratus in genere eloquentiae, quia fuit doctor, regulator, et corrector grammaticae, vir vere excellentissimus, princeps in hac arte primitiva, magnus orator, historicus, et autorista.'

Processione mistica], the mystical Procession or pageant which D. witnessed in the Terrestrial Paradise, Purg. xxix–xxxii.

As D., in company with Virgil and Statius, is proceeding along the bank of the stream of Lethë, while Matilda keeps pace with them on the opposite side, his attention is suddenly drawn to a wondrous flash of light, accompanied by melody (Purg. xxix. 7–23); presently he sees seven golden candlesticks ('sette alberi d'oro,' *v.* 43; 'candelabri,' *v.* 50; 'bello arnese,' *v.* 52; 'alte cose,' *v.* 58; 'insegne,' *v.* 154; 'settentrione,' xxx. 1; 'lumi,' xxxii. 98) moving abreast, the two outside ones being ten paces apart, and followed by folk clad in raiment of dazzling white (*vv.* 43–66); the flames from the candlesticks ('vive luci,' *v.* 62; 'fiammelle,' *v.* 73; 'fiamme,' xxxii. 18) leave behind them seven bands ('sette liste,' *vv.* 77, 110; 'stendali,' *v.* 79) of the colours of the rainbow (*vv.* 73–81); after these come four-and-twenty elders ('genti,' *v.* 64; 'ventiquattro seniori,' *v.* 83; 'gente verace,' xxx. 7; 'milizia del celeste regno,' xxxii. 22), in white raiment, crowned with lilies, walking two and two, and chanting the words (*Luke* i. 42) wherewith Elizabeth saluted the Virgin Mary (*vv.* 82–7); next follow four beasts ('quattro animali,' *v.* 92), crowned with green leaves, each with six wings full of eyes, like those in the Apocalypse (*vv.* 88–105); in the midst of the four beasts is a resplendent car upon two wheels ('carro,' *vv.* 107, 151; xxx. 9, 61, 101; xxxii. 24, 104, 115, 126, 132; 'divina basterna,' xxx. 16; 'trionfal veiculo,' xxxii. 119; 'dificio santo,' *v.* 142; 'vaso,' xxxiii. 34), drawn by a griffin ('grifone,' *v.* 108; xxx. 8; xxxi. 113, 120; xxxii. 26, 43, 89; 'la fiera Ch' è sola una persona in duo nature,' xxxi. 80–1; 'doppia fiera,' xxxi. 122; 'animal binato,' xxxii. 47; 'biforme fiera,' xxxii. 96), whose wings stretch upward out of sight through the bands of colour ('sette liste,' *vv.* 77, 110), the midmost of which is between the two wings, the others being outside, three on each side (*vv.* 106–12); the bird part of the griffin is of gold, the lion part of white and vermilion (*vv.* 113–14); dancing on the right side of the car are three ladies clad in red, green, and white respectively ('tre donne,' *v.* 121; xxxi. 131), while on the left side are four other ladies ('quattro donne,' *v.* 130; 'quattro belle,' xxxi. 104) clad all in purple, one of them who has three eyes acting as leader (*vv.* 121–32); then follow seven elders ('sette vecchi,' *vv.* 134, 142, 143, 145) robed in white like those who had preceded them, but crowned with crimson flowers; two of these are in front, one having the appearance of a physician, the other bearing a bright and keen sword (*vv.* 133–41), then come four others of humble mien, followed by a solitary elder who moves in his sleep, but with undimmed countenance (*vv.* 142–50); at this point, the car being now abreast of D. who had stood still to watch, a thundering is heard, and the procession comes to a halt (*vv.* 151–4). The four-and-twenty elders who had preceded the car now turn back towards it, and one of them, followed by the rest in chorus, chants thrice 'Veni sponsa de Libano' (*Cant.* iv. 8), whereupon a hundred angels' voices are heard singing 'Benedictus qui venis' (*Matt.* xxi. 9) and 'Manibus o date lilia plenis' (*Aen.* vi. 884), while flowers are scattered round about the car (xxx. 1–21); then through the shower of flowers a lady appears, standing on the car, crowned with olive over a white veil, and clad in a flame-coloured robe, with a green mantle (*vv.* 28–33); D. recognizes her as Beatrice, and, turning in his agitation to address Virgil, finds that he has disappeared (*vv.* 34–54); B. then, standing on the left side of the car, proceeds to reprove D. for his unfaithfulness to her, and, after he has been brought to confession and contrition, he is drawn by Matilda through the stream of Lethë, and led by the four ladies up to the breast of the Griffin, where B. is standing with her face turned towards them (xxx. 55–xxxi. 114); at the request of the other three ladies B. now unveils herself and appears to D. in her full beauty (*vv.* 115–45). Meanwhile the procession ('glorioso esercito,' xxxii. 17) has turned, and D., Statius, and Matilda, taking their places just behind the right wheel of the car, accompany its progress (xxxii. 14–30); presently they reach a leafless tree in the wood, to which the griffin makes fast the pole of the car (*vv.* 31–51); the tree thereupon breaks out into purple blossoms, and the members of the procession begin to chant a hymn, in the course of which D. loses consciousness (*vv.* 52–72); when he comes to himself again he finds that the whole company of the pageant has disappeared, with the exception of B., who is seated on the ground beneath the tree, with the seven ladies, holding the seven candlesticks, in a circle around her (*vv.* 73–99); at her bidding he fixes his eyes on the car, and at this point the second part of the spectacle begins (*vv.* 100–8). Suddenly D. sees an eagle swoop down through the tree, tearing the flowers and new foliage, on to the car, which reels under the shock (*vv.* 109–17); next a fox gaunt and starving leaps into the car, but is driven away by Beatrice (*vv.* 118–23); then the eagle descends again and leaves the car covered with its feathers, whereupon a voice from above exclaims, 'O my ship, how ill art thou freighted' (*vv.* 124–9); next the earth opens between the two wheels of the car, and a dragon issues from below and, striking its tail through the floor of it, draws part of it away (*vv.* 130–5); what is left of the car now puts forth more feathers and becomes completely covered, pole and wheels and all (*vv.* 136–41); it, further, puts forth seven heads,

Processione mistica

three over the pole with two horns each, and four in the body of the car, one in each corner, with a single horn each (*vv.* 142–7); presently a harlot is seen in the car, and standing beside her a giant, who at first embraces her, and then, seeing her cast her eyes towards D., cruelly scourges her (*vv.* 148–56); afterwards in jealousy and rage the giant looses the car from the tree, and draws it, with the harlot seated upon it, through the wood out of sight (*vv.* 157–60). The seven ladies then begin chanting 'Deus venerunt gentes' (*Psalm* lxxix. 1), and weeping, while Beatrice listens pitifully (xxxiii. 1–6); when they have ceased she moves on a short distance with D., Matilda, and Statius behind her, and the seven ladies before (*vv.* 7–15); after going a few paces she summons D. to her and converses with him, foretelling the coming of a mysterious personage, whom she indicates as 'a five-hundred, ten, and five,' who shall slay both the harlot and the giant (*vv.* 16–45). [**DXV.**]

There is, not unnaturally, considerable difference of opinion among the commentators as to the exact symbolical meaning of each of the various details of this pageant. The following interpretation, which is to a certain extent that of Butler, is fairly satisfactory on the whole:—

The seven candlesticks (xxix. 50) denote the seven gifts of the Holy Spirit ('Li doni di Spirito Santo . . . secondochè li distingue Isaia Profeta, sono sette, cioè, Sapienza, Intelletto, Consiglio, Fortezza, Scienza, Pietà, e Timor di Dio,' Conv. iv. 21); the seven luminous bands (*vv.* 77, 110), which most commentators take to be the seven sacraments, represent more probably the working of the seven gifts, it being inappropriate for the sacraments to precede the coming of Christ; the ten paces (*v.* 81) apparently figure the ten commandments; the four-and-twenty elders (*v.* 83), clad and crowned with white, the colour of faith (*Heb.* xi), represent the books of the Old Testament (according to the reckoning of St. Jerome); the four beasts (*v.* 92) crowned with green denote the four Gospels as specially connected with 'Christ which is our hope' (1 *Tim.* i. 1); the car (*v.* 107) represents the Church, the two wheels denoting, according to the most generally accepted interpretation, the two Testaments, the right wheel the New, the left the Old; the griffin (*v.* 108) is Christ, the lion part, which is of the colour of flesh (*Cant.* v. 10), representing his human nature, the bird part, of gold (*Cant.* v. 11), his divine nature; the division of the seven bands by his wings, so that one band is between them, and three on either side, symbolizes, according to Scartazzini (whose interpretation of this puzzling part of the allegory seems the most plausible), the union of Divinity and Humanity—the three bands on each side are the symbol of the Divinity (as represented by the Trinity), and, if to either of these groups of three be added the middle band, the result is four, the symbol of Humanity, the total making up the mystic number seven, representing the union of Divinity and Humanity as exemplified in the two-fold nature of Christ; the three ladies on the right side of the car (*v.* 121) denote the three theological virtues, Love (red), Hope (green), and Faith (white); the four ladies on the left side (*v.* 130) represent the four cardinal virtues, Prudence (with three eyes, for past, present, and future, who acts as leader), Temperance, Fortitude, Justice, their raiment of purple, the imperial colour, typifying their rule over human conduct; the seven elders (*v.* 145), robed in white but crowned with red ('faith which worketh by love,' *Gal.* v. 6), represent the remainder of the New Testament (reckoning the Pauline Epistles as one book); the two who come together in front (*v.* 134) represent the Acts of the Apostles (written by the physician Luke), and the Pauline Epistles (symbolized by the sword, the emblem of war and martyrdom); the four who follow next (*v.* 142) represent the four Canonical Epistles of St. James, St. Peter, St. John, and St. Jude; while the one who comes last of all alone (*v.* 143), sleeping yet with lively countenance, represents the Apocalypse (the vision of St. John while he was 'in the Spirit,' *Rev.* i. 10); the colours in which Beatrice is clad (xxx. 31–3) denote Faith (white), Hope (green), and Love (red), the olive crown symbolizing wisdom and peace; the leafless tree (xxxii. 38–9) represents primarily the tree of knowledge, but denotes further the virtue of obedience, of which that tree was the test; the pole of the car (*v.* 49), which the griffin makes fast to the tree, typifies the cross of Christ, which according to the belief was made of the wood of the tree of knowledge; the hue of the flowers which burst forth on the tree are suggestive of the imperial purple, and henceforth the tree and the car together become the symbol of the union of Empire and Church (which D. regarded as merely two aspects of the same institution). In the second part of the vision the eagle (xxxii. 112) represents the Roman Empire, the injury to the tree and car symbolizing the persecutions endured by the early Church at the hands of the first Emperors; the fox (*v.* 119) denotes the earlier heresies, and perhaps more particularly that of Arius; it is expelled by Beatrice representing theology; the second descent of the eagle (*v.* 125), which leaves its feathers in the car, typifies the donations of Constantine; the dragon (*v.* 131), which carries off part of the car, represents perhaps the iconoclastic schism (Cent. viii), though many think the allusion is to Mahomet; possibly D. may have had both in mind, for there was a belief in his day that Mahometanism was a result of the schism; the further feather-

ing of the car (*vv.* 136–41) signifies the new endowments of the Church under Pippin and Charlemagne; the seven heads (*v.* 143), of which three have two horns, and the rest one, according to Butler's suggestion, denote the seven electors of the Empire, three of whom were mitred (viz. the Archbishops of Mayence, Trèves, and Cologne), while four were temporal princes—these were originally appointed by the Pope (circ. A.D. 1000), and hence may appropriately be regarded as springing from the Church; other interpretations are, the seven deadly sins, or the seven sacraments (the ten horns typifying the ten commandments), or in some way the antitype of the seven candlesticks; the harlot (*v.* 149) and giant (*v.* 152) and their relations together are evidently meant to represent the relations of the Pope (i.e. Boniface VIII and Clement V) with Philip IV of France; while the removal of the car typifies the transference of the Papal see to Avignon in 1309. (For further details as to the various interpretations, see Scartazzini.)

Procne. [**Progne.**]

Prodighi], Prodigals; punished with the Avaricious in Circle IV of Hell, Inf. vii. 22–66; and in Circle V of Purgatory, Purg. xix. 70–5, 118–26 [**Avari**]; they are alluded to, Canz. xix. 20.

Proemio della Bibbia, St. Jerome's Preface to the Bible; quoted, Conv. iv. 5^{143-4}. [**Jeronimo.**]

Proenza. [**Provenza.**]

Profeta. [**Propheta.**]

Progne], Procne, daughter of Pandion, King of Athens, wife of Tereus, and sister of Philomela; according to Ovid's version of the story (*Metam.* vi. 412–676), which D. follows, she was metamorphosed into a nightingale, her sister becoming a swallow, and Tereus a hawk.

D. introduces her as an example of wrath in Circle III of Purgatory, in connexion with her slaying of her son Itys, her crime being referred to as 'l'empiezza di lei, che mutò forma Nell' uccel che a cantar più si diletta,' Purg. xvii. 19–20. [**Filomela**: **Iracondi.**]

Prometeo], Prometheus, son of the Titan Iapetus and Clymenë; he is represented as the great benefactor of mankind, having furnished them with fire and a knowledge of all the useful arts; according to one tradition he created man out of earth and water, and bestowed upon him a portion of all the qualities possessed by animals.

D. refers to him as *lo figlio di Giapeto*, quoting a passage from Ovid (*Metam.* i. 78–83) in allusion to his supposed creation of man, Conv. iv. 15^{76-84}. [**Giapeto.**]

Propheta, prophet; title by which D. refers to David, Mon. ii. 1^{44}; iii. 3^{77}; *Profeta*, Conv. ii. 1^{68}; iii. 4^{78} [**David**]; and to Isaiah, Mon. ii. 13^{44} [**Isaia**].

Proprietà degli Elementi, Delle. [***Proprietatibus Elementorum, De.***]

Proprietatibus Elementorum, De, treatise of Albertus Magnus *On the Properties of the Elements*; D. refers to this work (perhaps I. i. 5), which he quotes as *il libro delle Proprietà degli Elementi*, and to the *De Natura Locorum*, for the opinion of Albertus as to the equatorial circle, Conv. iii. 5^{111-15}. [***Locorum, De Natura.***]

Proserpina, Proserpine, daughter of Jupiter and Ceres; while she was gathering flowers in a meadow near Henna in Sicily, 'she herself, a fairer flower, was plucked' by Pluto, who suddenly appeared and carried her off to be the queen of the lower world. The story is told by Ovid (*Metam.* v. 385 ff.). [**Cerere.**]

D. says that Matilda in the Terrestrial Paradise reminded him of Proserpine 'nel tempo che perdette La madre lei, ed ella primavera,' Purg. xxviii. 50–1; the exact meaning of *primavera* here is disputed, some taking it literally of the spring and referring to Ovid's expression 'perpetuum ver est' (*v.* 391) of the climate of Henna, others taking it to mean 'the spring flowers' she had been gathering (in which sense the word is used, Par. xxx. 63); looking to Ovid's account, the latter seems the more probable, especially as Ovid also mentions together her mother and the flowers:—

> 'Dea territa maesto
> Et matrem et comites, sed matrem saepius ore
> Clamat; et ut summa vestem laniarat ab ora,
> Collecti flores tunicis cecidere remissis.' (*vv.* 396–9.)

Proserpine is alluded to, in her capacity of queen of the lower world, as *la regina dell' eterno pianto*, Inf. ix. 44; and (by Farinata in Circle VI of Hell) as *la donna che qui regge*, Inf. x. 80. [**Ecate**: **Luna.**]

Provenza, Provence, former province of France, at one time an independent 'county,' situated in the extreme S.E. on the Mediterranean, and bounded on the W. by the Rhone, on the E. by the maritime Alps, and on the N. by the Dauphiné; it comprised the present departments of Bouches-du-Rhône, Basses-Alpes, and Var, and portions of Vaucluse and Alpes-Maritimes. On the division of the Carlovingian empire in 843 Provence fell to Lothair, who left it with the title of king to his son Charles (855). It afterwards became a part of the kingdom of Arles as a feudal fief, and was reunited to the Empire in 1032 by Conrad II; but the union remained almost nominal, the Counts of Provence claiming to be independent. In 1246, through the marriage of Charles of Anjou, brother of Louis IX of France, with Beatrice, heiress of Raymond Berenger IV (Count of Provence, 1209–1245), Provence became a dependency of the royal house of France

[**Provenzale**], and it remained in the possession of the house of Anjou until 1486, when it was formally annexed to the French crown by Charles VIII [**Table xi**].

Provence is mentioned, together with Apulia, by Sordello (in Antepurgatory) in connexion with the bad government of the Angevin Charles II, who was King of Apulia and Count of Provence in succession to his father, Charles I, Purg. vii. 126 [**Puglia**]; *lo parlare di Provenza*, i. e. the Provençal tongue, Conv. i. 11^{100} [***Lingua*** *Oc*]; it is referred to by Charles Martel (in the Heaven of Venus), grandson of Charles of Anjou and of Beatrice of Provence (who would have been Count of Provence if he had survived his father), as the country on the left bank of the Rhone, below its confluence with the Sorgue, 'Quella sinistra riva, che si lava Di Rodano, poich' è misto con Sorga,' Par. viii. 58–9 [**Carlo**[3]: **Sorga**]; it is indicated by the mention of its inhabitants as the S. limit of the domain of the *langue d'*oïl, V. E. i. 8^{63}.

Provenzale, Provençal, pertaining to Provence; *la gran dote Provenzale* (i. e. the union of Provence with France through the marriages of Louis IX and Charles of Anjou with Margaret and Beatrice, daughters of Raymond Berenger IV, Count of Provence), Purg. xx. 61 [**Carlo**[1]: **Provenza**: **Table xi**]; the Provençal tongue, Conv. i. 6^{56} [***Lingua*** *Oc*]; native of Provence, Conv. iv. 11^{93} (where D. mentions a certain Provençal author—speaking of him as 'il Provenzale' as if he were well known—whose identity has not yet been established) [**Provenzali**].

Provenzali, inhabitants of Provence; their sufferings under the rule of Charles of Anjou a just retribution for their ingratitude to Romieu, the minister of Raymond Berenger IV, Par. vi. 130–1 [**Romeo**]; their country forms the S. limit of the domain of the *langue d'*oïl, V. E. i. 8^{63} [**Provenza**: **Provenzale**].

Provenzan Salvani, Ghibelline of Siena, where he was at the head of affairs at the time of the great victory over the Florentine Guelfs at Montaperti, Sep. 4, 1260 [**Montaperti**]; it was he who at the Council of Empoli after the battle advocated the destruction of the city of Florence, which was averted by the firmness and patriotism of Farinata (Inf. x. 91) [**Farinata**]; he was Podestà of Montepulciano in 1261; he met his death in an engagement with the Florentines at Colle, in Valdelsa, June 11, 1269, when he was taken prisoner and beheaded by one Cavolino de' Tolomei [**Colle**].

D. places him among the Proud in Circle I of Purgatory, Purg. xi. 121; *colui*, *v.* 109 [**Superbi**]; he is pointed out to D. by Oderisi, who mentions him as an instance of the hollowness of worldly renown, for at one time the whole of Tuscany resounded with his fame, whereas at the present his name is hardly mentioned even in Siena, where he was captain at the time of their great triumph over Florence (*vv.* 109–17); in response to D.'s inquiries O. explains who he was, and that he is now being punished for his presumption in trying to make himself all-powerful in Siena (*vv.* 118–26); O. further explains that Provenzano was admitted into Purgatory before his due time on account of his noble humility on one occasion during the height of his power, when he seated himself in the market-place at Siena and begged from the passers-by, until he had raised sufficient money to ransom a friend, who had been taken prisoner by Charles of Anjou (*vv.* 127–38).

The incident here alluded to by Oderisi is thus related by the Ottimo (the name of the friend being, according to Buti, Vinea or Vinca):—

'Avendo il re Carlo in prigione uno suo amico caro, puosegli di taglia fiorini dieci mila d'oro (chè era stato contra lui con Curradino nella sconfitta a Tagliacozzo), ed assegnogli brieve termine a pagare, o a morire. Quelli ne scrisse a messer Provenzano. Dicesi che messer Provenzano fece porre uno desco, susovi uno tappeto, nel campo di Siena, e puosevisi suso a sedere in quello abito che richiedea la bisogna; domandava alli Sanesi vergognosamente che lo dovessono aiutare a quella sua bisogna di moneta, non sforzando alcuno, ma umilmente domandando aiuto; d'onde li Sanesi vedendo costui, che solea essere loro signore e tanto superbo, domandare così pietosamente, furono commossi a pietade, e ciascuno, secondo sua facultade, diede aiuto; sicchè, anzi che 'l termine spirasse, fu ricomperato l'amico.'

Villani gives the following account of Provenzano and of his death at the battle of Colle:—

'Messere Provenzano Salvani signore e guidatore dell' oste de' Sanesi fu preso, e tagliatogli il capo, e per tutto il campo portato fitto in su una lancia. E bene s'adempiè la profezia e revelazione che gli avea fatta il diavolo per via d'incantesimo, ma non la intese; che avendolo fatto costrignere per sapere come capiterebbe in quella oste, mendacemente rispuose, e disse: anderai e combatterai, vincerai no morrai alla battaglia, e la tua testa fia la più alta del campo; e egli credendo avere la vittoria per quelle parole, e credendo rimanere signore sopra tutti, non fece il punto alla fallacie, ove disse: vincerai no, morrai ec. E però è grande follia a credere a sì fatto consiglio come quello del diavolo. Questo messere Provenzano fu grande uomo in Siena al suo tempo dopo la vittoria ch' ebbe a Montaperti, e guidava tutta la città, e tutta parte ghibellina di Toscana facea capo di lui, e era molto presuntuoso di sua volontà.' (vii. 31.)

Proverbi. [***Proverbiorum, Liber.***]

Proverbiorum, Liber, the Book of the Proverbs of Solomon; quoted as *Proverbi*, Conv. iii. 11^{128} (*Prov.* viii. 17); Conv. iii. 14^{62} (*Prov.* viii. 23); Conv. iii. 15^{167-77} (*Prov.* viii. 27–30); Conv. iii. 15^{190} (*Prov.* iv. 18); Conv. iv. 5^{11}

(*Prov.* viii. 6); Conv. iv. 7^{98} (*Prov.* xxii. 28); Conv. iv. 7^{98-102} (*Prov.* iv. 18–19); Conv. iv. 7^{131} (*Prov.* v. 23); Conv. iv. 15^{137} (*Prov.* xxix. 20); Conv. iv. 24^{142} (*Prov.* i. 8); Conv. iv. 24^{145} (*Prov.* i. 10); Conv. iv. 24^{163} (*Prov.* xv. 31, loosely quoted); Conv. iv. 25^{17} (*Prov.* iii. 34); Conv. iv. 25^{19} (*Prov.* iv. 24); *Proverbii*, Mon. iii. 1^{15} (*Prov.* viii. 7); indirectly, Purg. xxxi. 62–3 (*Prov.* i. 17); Epist. vi. 5 (*Prov.* i. 17); Epist. viii. 7 (*Prov.* xxx. 15).—The Book of Proverbs is supposed to be symbolized by one of the four-and-twenty elders (representing the twenty-four books of the O. T. according to the reckoning of St. Jerome) in the mystical Procession in the Terrestrial Paradise, Purg. xxix. 83–4. [***Bibbia*: Processione.**]

Provinciales, inhabitants of Provence (the Roman Provincia), V. E. i. 8^{63}. [**Provenzali.**]

Provinzan Salvani. [**Provenzan Salvani.**]

Psalmi. [***Psalmorum, Liber.***]

Psalmista, the Psalmist, i. e. David, Mon. i. 15^{22}; iii. 15^{36}; A. T. § 22^{8}; *Salmista*, Purg. x. 65; Conv. ii. 4^{41}, 6^{103}; iv. 19^{59}, 23^{79}. [**David.**]

Psalmorum, Liber, the Book of Psalms; quoted as *Salmi*, Inf. xxxi. 69; Purg. ii. 48; xxviii. 80; Par. xxiv. 136; Conv. iv. 19^{59}; *Psalmi*, Mon. ii. 10^{9}; Epist. x. 22; *Psaltero*, Conv. i. 7^{99}; *Salterio*, Conv. iii. 4^{79}; *Teodía*, Par. xxv. 73; the lack of music and harmony in the Vulgate version of the Psalter due to the fact that it is a translation of a translation, being derived from the Hebrew through the Greek, Conv. i. 7^{98-103}.

D. quotes from the Psalms some forty times, besides frequently employing expressions which are evident reminiscences of the Psalmist's phraseology; the direct quotations are as follows (references being given to the Vulgate, from which, of course, D. quotes, as well as to the A.V., since the division of the Psalms does not always correspond in the two versions):—Purg. ii. 46 (*Ps.* cxiv. 1: *Vulg.* cxiii. 1); Purg. v. 24 (*Ps.* li. 1: *Vulg.* l. 3); Purg. xix. 73 (*Ps.* cxix. 25: *Vulg.* cxviii. 25); Purg. xxiii. 11 (*Ps.* li. 15: *Vulg.* l. 17); Purg. xxviii. 80 (*Ps.* xcii. 4: *Vulg.* xci. 5); Purg. xxix. 3 (*Ps.* xxxii. 1: *Vulg.* xxxi. 1); Purg. xxx. 83–4 (*Ps.* xxxi. 1–8: *Vulg.* xxx. 2–9); Purg. xxxi. 98 (*Ps.* li. 7: *Vulg.* l. 9); Purg. xxxiii. 1 (*Ps.* lxxix. 1: *Vulg.* lxxviii. 1); Par. xxii. 94–5 (*Ps.* cxiv. 3, 5: *Vulg.* cxiii. 3, 5); Par. xxv. 38 (*Ps.* cxxi. 1: *Vulg.* cxx. 1); Par. xxv. 73–4, 98 (*Ps.* ix. 10: *Vulg.* ix. 11); Par. xxxii. 12 (*Ps.* li. 1: *Vulg.* l. 3); Conv. ii. 1^{58} (*Ps.* cxiv. 1: *Vulg.* cxiii. 1); Conv. ii. 4^{42} (*Ps.* viii. 1: *Vulg.* viii. 2); Conv. ii. 6^{103} (*Ps.* xix. 1: *Vulg.* xviii. 2); Conv. iii. 4^{76} (*Ps.* c. 3: *Vulg.* xcix. 3); Conv. iv. 16^{1} (*Ps.* lxiii. 11: *Vulg.* lxii. 12); Conv. iv. 19^{60} (*Ps.* viii. 1: *Vulg.* viii. 2); Conv. iv. 19^{64} (*Ps.* viii. 4–6: *Vulg.* viii. 5–7); Conv. iv. 23^{79} (*Ps.* civ. 9: *Vulg.* ciii. 9); Mon. i. 1^{10} (*Ps.* i. 3); Mon. i. 4^{14} (*Ps.* viii. 5: *Vulg.* viii. 6); Mon. i. 13^{30} (*Ps.* l. 16: *Vulg.* xlix. 16); Mon. i. 13^{61} (*Ps.* lxxii. 1: *Vulg.* lxxi. 1); Mon. i. 15^{22} (*Ps.* iv. 7: *Vulg.* iv. 8); Mon. i. 16^{36} (*Ps.* cxxxiii. 1: *Vulg.* cxxxii. 1); Mon. ii. 1^{1-6} (*Ps.* ii. 1–3); Mon. ii. 10^{10} (*Ps.* xi. 7: *Vulg.* x. 8); Mon. iii. 1^{31} (*Ps.* cxii. 6–7: *Vulg.* cxi. 7); Mon. iii. 3^{76} (*Ps.* cxi. 9: *Vulg.* cx. 9); Mon. iii. 15^{37} (*Ps.* xcv. 5: *Vulg.* xciv. 5); Mon. iii. 16^{74} (*Ps.* xxxii. 9: *Vulg.* xxxi. 9); Epist. v. 4 (*Ps.* xcv. 2: *Vulg.* xciv. 2); Epist. v. 7 (*Ps.* xcv. 5: *Vulg.* xciv. 5); Epist. viii. 3 (*Ps.* lxxix. 10: *Vulg.* lxxviii. 10); Epist. viii. 5 (*Ps.* lxix. 9: *Vulg.* lxviii. 10); Epist. x. 7 (*Ps.* cxiv. 1: *Vulg.* cxiii. 1); Epist. x. 22 (*Ps.* cxxxix. 7–9: *Vulg.* cxxxviii. 7–9); A. T. § 22^{8-11} (*Ps.* cxxxix. 6: *Vulg.* cxxxviii. 6).—The Book of Psalms is supposed to be symbolized by one of the four-and-twenty elders (representing the twenty-four books of the O.T. according to the reckoning of St. Jerome) in the mystical Procession in the Terrestrial Paradise, Purg. xxix. 83–4. [***Bibbia*: Processione.**]

Psaltero. [***Psalmorum, Liber.***]

Ptolemaeus[1], Ptolemy, the astronomer, A. T. § 21^{31}. [**Tolommeo**[1].]

Ptolemaeus[2], Ptolemy XII, King of Egypt, Mon. ii. 9^{69}. [**Tolommeo**[2].]

Publius Decius. [**Decius, Publius.**]

Puccio Sciancato, 'lame Puccio,' member of the Galigai family of Florence, one of five Florentines (Inf. xxvi. 4–5)—the others being Cianfa (Inf. xxv. 43), Agnello (*v.* 68), Buoso (*v.* 140), and Guercio Cavalcanti (*v.* 151)—placed by D. among the Robbers in Bolgia 7 of Circle VIII of Hell (Malebolge), Inf. xxv. 148; *l'altro*, *v.* 140; *quei*, *v.* 149 [**Ladri**]. D. overhears three spirits (Agnello, Buoso, and Puccio) talking together, one of whom asks where is Cianfa (Inf. xxv. 35–43); suddenly a serpent with six feet (supposed to be Cianfa) appears and fastens on to one of the three spirits (Agnello), and the two gradually become blended together (*vv.* 49–78) [**Agnèl: Cianfa**]; then another serpent (supposed to be Guercio) attacks the second of the spirits (Buoso), who is slowly transformed into a serpent, while the serpent assumes human shape (*vv.* 79–141) [**Buoso: Cavalcanti, Guercio**]; finally D. perceives Puccio Sciancato alone, he being the only one of the three who escaped being transformed (*vv.* 145–50).

Puglia, Apulia, strip of country in the S.E. of Italy, which forms the 'heel' of the peninsula, and extends along the coast of the Adriatic as far N. as the river Fortore. In the Middle Ages the name was often used to indicate the kingdom of Naples, which included

the whole of the S.E. extremity of Italy, extending as far N. as the Tronto on the Adriatic, and the Garigliano on the Mediterranean. For several centuries after the disruption of the Roman Empire Apulia was alternately under the dominion of the Lombards, the Goths, the Saracens, and the Byzantine Emperors. In the middle of Cent. xi it was conquered by the Normans under William of Hauteville (Bras-de-Fer), who in 1043 took the title of Count of Apulia; in 1057 it was raised to a dukedom, together with Calabria, by Robert Guiscard; and in 1127, on the death of Duke William II of Apulia, it was united to the Sicilian dominions of Roger of Sicily (King, 1129–1154), who added the principality of Capua in 1136, Naples in 1138, and the Abruzzi in 1140. Apulia and Naples thenceforward formed part of the kingdom of the Two Sicilies, until 1282, the year of the 'Sicilian Vespers,' when the insurrection of the Sicilians against the house of Anjou led to the separation of the island of Sicily from the kingdom of Naples. [**Cicilia: Table iv.**]

D. speaks of Apulia, in connexion with the slaughter in the long war (B.C. 343–290) between the Romans and the Samnites (Livy, x. 15), as *la fortunata terra Di Puglia*, 'the fortune-tossed land,' Inf. xxviii. 8–9; it is mentioned by Sordello (in Antepurgatory), together with Provence, as suffering under the misrule of Charles II of Anjou, Purg. vii. 126 [**Provenza**]; as indicating the kingdom of Naples, it is referred to (by Manfred in Antepurgatory) as *il Regno*, Purg. iii. 131; (by Jacopo del Cassero in Antepurgatory) as *quel di Carlo* (i.e. the dominion of Charles II of Anjou), Purg. v. 69; and spoken of as being divided in two by the Apennines, *Apulia*, V. E. i. 10^{50-2} [**Apulia: Napoli**]; its limits described (by Charles Martel in the Heaven of Venus), Par. viii. 61–3 [**Ausonia**]; its conquest by Robert Guiscard, Inf. xxviii. 13–14 [**Guiscardo**]; the scene of the engagements at Ceperano and Tagliacozzo, Inf. xxviii. 16–18 [**Ceperano: Tagliacozzo**].

Pugliese, inhabitant of Apulia, and, in wider sense, of the kingdom of Naples; the treachery of the Apulian barons to Manfred at Ceperano, Inf. xxviii. 16–17 [**Ceperano**]; the Apulian dialect, *Apulum vulgare*, V. E. i. 10^{61-3}, 12^{71-3}, 19^{18} [**Apuli: Apulus**].

Pulci, one of the Florentine families which received knighthood from Marquis Hugh of Brandenburg, 'il gran barone,' Par. xvi. 128 [**Gangalandi**]. Villani records that they were Guelfs (v. 39), and as such were expelled from Florence in 1248 (vi. 33) and went into exile in 1260 after the Ghibelline victory at Montaperti (vi. 79); they lived in the sesto di san Piero Scheraggio (v. 39).

Punicus, Punic, Carthaginian; *bellum Punicum*, the Second Punic War (B.C. 218–201), Mon. ii. 4^{64}; alluded to, Inf. xxviii. 10 [**Cartaginesi: Poeni**]; the Florentines addressed as *Punica barbaries*, Epist. vi. 6 [**Fiorentini**].

Purgatorio[1], Purgatory, the place of purgation and of preparation for the life of eternal blessedness, or, in D.'s own words, 'quel secondo regno, Ove l'umano spirito si purga, E di salire al ciel diventa degno,' Purg. i. 4–6; (without article), Purg. vii. 39; (with art.), Purg. ix. 49; alluded to as *il monte*, Purg. i. 108; ii. 60, 122; iii. 46; iv. 38, 69; vi. 48; vii. 4, 65; viii. 57; x. 18; xii. 24, 73; xiv. 1; xv. 8; xix. 117; xx. 114, 128; xxi. 35, 71; xxii. 123; xxv. 105; xxvii. 74; xxviii. 101; xxx. 74; Par. xv. 93; xvii. 113, 137; *il monte ove ragion ne fruga*, Purg. iii. 3; *l'alto monte*, Purg. v. 86; *lo monte che salendo altrui dismala*, Purg. xiii. 3; *il sacro monte*, Purg. xix. 38; *il santo monte*, Purg. xxviii. 12; *lo monte che l'anime cura*, Par. xvii. 20; *il monte che si leva più dall' onda*, Par. xxvi. 139; *la montagna*, Purg. iii. 6, 76; iv. 88; xxi. 42; xxiii. 125; *là ove vanno l'anime a lavarsi*, Inf. xiv. 137; *regno Ove l'umano spirito si purga*, Purg. i. 4–5; *mondo Dove poter peccar non è più nostro*, Purg. xxvi. 131–2.

According to D.'s conception, Purgatory consists of an island-mountain, formed by the earth which retreated before Lucifer as he fell from Heaven into the abyss of Hell (Inf. xxxiv. 122–6). This mountain, which has the form of an immense truncated cone, rises out of the ocean in the centre of the S. hemisphere, where, according to the Ptolemaic system of cosmography followed by D., there was nothing (except, of course, in D.'s view the mountain of Purgatory) but a vast expanse of water. It is the exact antipodes of Jerusalem (where Christ suffered for the sin of Adam committed in the Garden of Eden, i.e. the Terrestrial Paradise at the summit of the mountain) [**Gerusalemme**]. The lower part of the mountain is not part of Purgatory proper, but forms an Antepurgatory, where souls have to wait until they have atoned for delay in repentance [**Antipurgatorio**]. Purgatory proper, which is entered by a gate guarded by an angel [**Porta del Purgatorio**], consists of seven concentric terraces (*balzi*, Purg. iv. 47; ix. 50, 68; *cerchi*, Purg. xvii. 137; xxii. 92; *cerchie*, Purg. xxii. 33; *cinghi*, Purg. xiii. 37; *cornici*, Purg. x. 27; xi. 29; xiii. 4, 80; xvii. 131; xxv. 113; Par. xv. 93; *giri*, Purg. xvii. 83; xix. 70; xxii. 2; xxiii. 90; *gironi*, Purg. xii. 107; xv. 83; xvii. 80; xviii. 94; xix. 38; *piani*, Purg. x. 20; xii. 117), each about seventeen feet wide (Purg. x. 22–4; xiii. 4–5), which rise in succession with diminished circuit (Purg. xiii. 4–6) as they approach the summit.

where is situated the Terrestrial Paradise [**Paradiso Terrestre**]. These terraces are connected by steep and narrow stairways (*scale*, Purg. xi. 40; xiii. 1; xvii. 65, 77; xxv. 8; xxvii. 124; *scaglioni*, Purg. xii. 115; xxvii. 67; *scaleo*, Purg. xv. 36; *gradi*, Purg. xii. 92; xxvii. 125; *callaia*, Purg. xxv. 7; *foci*, Purg. xii. 112; xxii. 7; *passo*, Purg. xiii. 42; *pertugio*, Purg. xviii. 11; *porta*, Purg. xix. 36; *varco*, Purg. xi. 41; xvi. 44; xix. 43), the steps of which become successively less steep as each terrace is surmounted. Each of the seven terraces or circles corresponds to one of the seven deadly sins, from the traces of which the soul is there purged; thus Circle I is appropriated to Pride [**Superbi**], Circle II to Envy [**Invidiosi**], Circle III to Anger [**Iracondi**], Circle IV to Sloth [**Accidiosi**], Circle V to Avarice [**Avari**], Circle VI to Gluttony [**Golosi**], Circle VII to Lust [**Lussuriosi**]. The seven terraces, together with Antepurgatory and the Terrestrial Paradise, form nine divisions, thus corresponding to the nine circles of Hell, and the nine spheres of Paradise. At the foot of the mountain is stationed Cato of Utica as guardian [**Catone** 2]; at the entrance to Purgatory proper, and at the approach to each of the terraces, stands an Angel, who chants one of the Beatitudes to comfort those who are purging them of their sins [***Beatitudini***].

The system of purgation is explained to D. by Virgil (Purg. xvii–xviii):—love, he says, exists in every creature, and as, if rightly directed, it is the spring of every good action, so, if ill-directed, it is the spring of every evil action (xvii. 91–105); love may err through a bad object ('per malo obbietto,' *v.* 95), thus giving birth to Pride, Envy, Anger—, through defect of vigour in pursuit of good ('per poco di vigore,' *v.* 96), thus giving birth to Sloth—, through excess of vigour in the same ('per troppo vigore,' *v.* 96), thus giving birth to Avarice, Gluttony, and Lust. The manner of purgation is threefold, consisting in (1) a material punishment intended to mortify the evil passions and incite to virtue; (2) a subject for meditation, bearing on the sin purged, and its opposite virtue, with examples of persons conspicuous for the one or the other drawn from sacred and profane history; (3) a prayer, whereby the soul is purified and strengthened in the grace of God.

In the Terrestrial Paradise are two streams, Lethë and Eunoë, the former of which washes away the remembrance of sin, while the latter strengthens the remembrance of good deeds. [**Eunoe**: **Letè.**]

The time occupied by D. in passing through Purgatory was four days:—one day (Easter Day) in Antepurgatory (Purg. i. 19–ix. 9); two days in Purgatory proper, viz. Easter Monday (Purg. ix. 13–xviii. 76) and Easter Tuesday (Purg. xix. 1–xxvii. 89); and one day (Easter Wednesday) in the Terrestrial Paradise (Purg. xxvii. 94–xxxiii. 103). (See Moore, *Time-References in the D. C.*, Table vi.)

Purgatorio 2], the second Cantica of the *D. C.*; referred to as *questa cantica seconda*, Purg. xxxiii. 140 (where D. says that he must bring the second division of his poem to a close, 'all its sheets being full,' thus showing that he constantly had in view the symmetrical plan of his work).

The *Purgatorio* consists of thirty-three Cantos, comprising 4,755 lines, three less than the *Paradiso*, and thirty-five more than the *Inferno*. [***Commedia.***]

Purgatorio, Porta del. [**Porta** 5.]

Putifar, Moglie di], Potiphar's wife; placed, together with Sinon, among the Falsifiers in Bolgia 10 of Circle VIII of Hell (Malebolge), where she is pointed out by Maestro Adamo as 'la falsa che accusò Giuseppo,' Inf. xxx. 97; she and Sinon, *duo tapini*, *v.* 91. [**Falsatori**: **Giuseppo.**]

Pyramus, the lover of Thisbe, Mon. ii. 9^{31}. [**Piramo.**]

Pyreneus. [**Pirenei.**]

Pyrrhus, King of Epirus, Mon. ii. 5^{155}, 10^{57-81}, 11^{56}. [**Pirro** 2.]

Pythagoras, the Samian philosopher, Mon. i. 15^{16}. [**Pittagora.**]

Q

Quadrivio, the *Quadrivium*, the four of the seven liberal arts (viz. music, arithmetic, geometry, and astronomy), which in the mediaeval system of academic studies constituted the second portion of the curriculum, being the graduates' course for the three years between the bachelor's and master's degree. The other three liberal arts (viz. grammar, logic, and rhetoric) were the subjects of the *Trivium*, the course followed during the four years of undergraduateship. The subjects of the *Trivium* and *Quadrivium* are commemorated in the old couplet:—

'*Gram.* loquitur, *Dia.* vera docet, *Rhet.* verba colorat;
Mus. canit, *Ar.* numerat, *Geo.* ponderat, *As.* colit astra.'

D. says that the seven sciences of the

Trivium and *Quadrivium* (which he gives in the following order, Grammar, Logic, Rhetoric, Arithmetic, Music, Geometry, and Astrology) correspond to the seven lowest Heavens, Conv. ii. 14^{55-8}. [Paradiso 1.]

Quaestio de Aqua et Terra, the title of a treatise attributed to D., which purports to be a scientific inquiry as to the relative levels of land and water on the surface of the globe. It was first published at Venice in 1508 (at the press of Manfredo da Monferrato) by Giovanni Benedetto Moncetti, of Castiglione near Arezzo, under the following title:—

'Quaestio florulenta ac perutilis de duobis elementis Aquae et Terrae tractans nuper reperta, quae olim Mantuae auspicata Veronae vero disputata et decisa, ac manu propria scripta a Dante Florentino Poeta clarissimo. . . .'

It was reprinted at Naples, together with certain other scientific *opuscula*, in 1576, with the title:—

'Dantis Alagherii Florentini Poetae atque Philosophi celeberrimi, profundissima Quaestio de figura elementorum Terrae et Aquae.'

Both these editions are exceedingly rare. Of the *editio princeps* six copies only are known, four of which are in various public libraries in Italy, while the fifth (which formerly belonged to Libri) is in the British Museum, and the sixth in the Cornell University Library (U.S.A.). No MSS. of the treatise are known. (See *Athenaeum*, Oct. 16 and Nov. 13, 1897.)

The work, which is very brief, consisting of twenty-four short chapters, claims to be a report, written by D.'s own hand (A. T. § 1^{15-18}), of a public disputation held by him at Verona on Sunday, Jan. 20, 1320 (A. T. § 24^{1-21}), wherein he determined the question, which had previously been propounded in his presence at Mantua (A. T. § 1^{2-3}), in favour of the theory that the surface of the earth is everywhere higher than that of the water.

This treatise is regarded with grave suspicion by professed Dantists, the majority of whom hold it to be an undoubted forgery. Among the reasons for doubting its authenticity as a genuine work of D. are the suspicious circumstances attending its publication by Moncetti, who, while professing to have printed it from a MS. copy, never produced the MS., of which no more has ever been heard. It is also contended that if the alleged public disputation had ever taken place in the city of Verona there would surely have been preserved some contemporary notice or record of an event of so much interest and importance in the learned world; whereas there does not appear to be any mention of it by any chronicler or writer of the time, nor is any reference made to it by any of D.'s biographers or commentators. Further, it is urged that the contents of the treatise argue an acquaintance on the part of the writer with a number of physical facts and theories several centuries in advance of their actual discovery and development. Moncetti himself (who was a man of scientific attainments) is not unnaturally suspected of being the forger.

It is asserted, on the contrary, by those who uphold the genuineness of the work, that the knowledge of physical science displayed by the writer is in no respect more advanced than that displayed by D. in his acknowledged writings; and that several of the cosmological truths referred to in the treatise, which it is alleged were unknown in D.'s day (as, for instance, the action of the Moon upon the tides, the sphericity of the Earth, the grouping of continents to the N., &c.), had, as a matter of fact, been recognized long before his time. On the other hand it would have been a difficult task for a sixteenth-century forger, with all the results of later scientific knowledge before him, and especially with the new lights thrown on the subject in question by the recent discovery of America, to keep his falsification clear of tell-tale anachronisms. It is strange too that the forger, if the many obvious blunders and confusions in the treatise were introduced designedly, did not, by drawing attention to them, seek to claim credit for his fidelity in following his MS. authority. Lastly it is contended that there seems no adequate motive for a falsification of this kind, at a time when the literary forger would find a more promising field in the imitation of classical models; and that, if the forgery of a Dantesque composition were attempted, one would expect, in the *cinquecento*, a more attractive subject to be chosen than a purely scholastic exercise, the taste for which had gone by. (See Scartazzini, *Prolegomeni della D. C.*, pp. 409–15; and Luzio-Renier, *Il probabile falsificatore della Quaestio de Aqua et Terra*, in *Giorn. Stor. Lett. Ital.*, xx. 125–50.)

Quantitate Animae, De. [***Animae, De Quantitate.***]

Quarnaro, the Gulf of Quarnero, at the head of the Adriatic, which separates Istria from Croatia.

D. mentions it in connexion with Pola, a town on the gulf near the S. extremity of the Istrian peninsula, and speaks of it as forming one of the boundaries of Italy (Istria in those days being an Italian duchy), Inf. ix. 113–14. [**Istria: Pola.**]

Quarto Cielo. [Sole, Cielo del.]

Quattro Virtù Cardinali, Delle. [***Quatuor Virtutibus Cardinalib s, De.***]

Quatuor Virtutibus Cardinalibus, De, treatise of Martinus Dumiensis *On the Four Cardinal Virtues*, otherwise known as the *Formula Honestae Vitae*; this work, which was translated into Italian (towards the end of Cent. xiii) by Bono Giamboni, the translator of Brunetto Latino's *Trésor*, and of several mediaeval and late Latin works, was in the Middle Ages, and even as late as Cent. xvi, commonly ascribed to Seneca. Petrarca, however, did not accept this attribution, and pointed out that it was the work of Martinus; he writes:—

'Senecae libellus, nolenti non dubitem, datus est, cujus titulus est *De Quatuor Virtutibus*. Omne vulgus opusculum illud avidissime legit, ac Senecae libris interserit, inque eo quod Seneca nunquam vidit Senecam praedicant miranturque. Sunt qui inter ipsius Senecae libros omnes hunc maxime diligant, quippe illorum maxime ingeniis conforme. . . . Is quidem liber Martini cujusdam est Episcopi, ad Myronem quendam regem ab authore suo inscriptus *Formula Vitae Honestae*; quae omnia non libenter errantibus, brevi quadam praefatiuncula dicti operis pridem nostris ex libris abolita, per bibliothecas autem Galliarum, ubi scriptum creditur, adhuc stante, noscuntur. Isti vero inopem scriptorem et hoc forsan unico gloriantem suo spoliant, ut divitem et rebus onustum suis onerent alieno.' (*Epist. Rerum Senilium*, ii. 4.)

D. quotes the treatise (without the author's name) as *il Libro delle Quattro Virtù Cardinali*, Conv. iii. 8^{107-10} ('Sales tui sint sine dente, joci sine vilitate, risus sine cachinno, vox sine clamore,' § *De Continentia*); and (as the work of Seneca) as *Liber de Quatuor Virtutibus*, Mon. ii. 5^{24-6} ('Quid est justitia nisi naturae constitutio seu divina lex, et vinculum humanae societatis?' § *De Justitia*). [**Martinus Dumiensis: Seneca.**]

Quinto Cielo. [**Marte, Cielo di.**]

Quinzio, Quintius, i.e. Lucius Quintius Cincinnatus, Par. vi. 46; *Quinzio Cincinnato*, Conv. iv. 5^{130}. [**Cincinnato.**]

Quirino, Quirinus, name given to Romulus after his death, when he had been raised to the rank of a divinity; mentioned by D. in connexion with the fact (recorded by Livy, i. 4) that the vestal virgin, Rhea Silvia, claimed Mars as the father of her twin sons, Romulus and Remus, Par. viii. 131–2 [**Romolo**].

St. Augustine, speaking of the deification of Romulus, in a passage which perhaps D. had in mind, says:—

'Benivolentia civium velut receptus in caelum Quirinus est postea nominatus. Ac per hoc et Neptuno et Plutoni, fratribus Jovis, et ipsi Saturno, patri eorum, isto Romulus honore praelatus est, ut pro magno sacerdotium, quod Jovi tribuerant, hoc etiam huic tribuerent, et Marti tamquam patri ejus forsitan propter ipsum.' (*Civ. Dei*, ii. 15.)

R

Raab, Rahab, the harlot of Jericho, who received the two spies sent from Shittim by Joshua to spy the city (*Josh.* ii).

D. places her in the Heaven of Venus, among those who were lovers upon earth (*Spiriti Amanti*), Par. ix. 116; her spirit is pointed out to D. by the troubadour Folquet, who says she was the first soul, of those destined for that sphere, released by Christ from Limbo (*vv.* 118–20); and adds that it was fitting she should receive a place in Heaven, seeing that she contributed to Joshua's great victory at Jericho (*vv.* 121–6). [**Gerico: Josuè: Venere, Cielo di.**]

The position assigned by D. to Rahab is explained by the patristic doctrine concerning her. Through her marriage with Salmon (*Matt.* i. 5; *Josh.* vi. 25) she became the ancestress of Christ—a fact insisted on by Petrus Comestor in his *Historia Scholastica* (*Liber Josue*, Cap. 5); and she is especially mentioned both by St. Paul (*Heb.* xi. 31) and St. James (*Jam.* ii. 25). By the Fathers she was regarded as a type of the Church, the 'line of scarlet thread' which she bound in her window (*Josh.* ii. 21) being typical of the blood of Christ shed for the remission of sins. This view is expounded as follows by Isidore of Seville, with whose writings, as well as with those of Petrus Comestor, D. was acquainted:—

'Ex impiorum perditione unica domus Raab, tanquam unica Ecclesia, liberatur, munda a turpitudine fornicationis per fenestram confessionis in sanguine remissionis. . . . Quae ut salvari possit, per fenestram domus suae, tanquam per os corporis sui, coccum mittit, quod est sanguinis Christi signum pro remissione peccatorum confiteri ad salutem.' (*Quaest. in Vet. Test., in Josue*, vii. 3, 4.)

Rabano, Rabanus (more correctly Hrabanus) Maurus Magnentius, born at Mainz of noble parents, circ. 766; while quite a youth he entered the monastery at Fulda, where he received deacon's orders in 801; he shortly after proceeded to Tours to study under Alcuin, who in recognition of his piety and diligence gave him the surname of Maurus, after St. Maurus (d. 565), the favourite disciple of St. Benedict. He was ordained priest in 814, and after a pilgrimage to the Holy Land returned to Fulda in 817, where he became abbot in 822. He held this office for twenty years until 842, when he retired in order to devote himself more completely to religion and literature. Five years later, however, he was appointed to the archbishopric of Mainz, which he held until his death in 856. Rabanus, who was considered one of the most learned men of his time, wrote a voluminous commentary on the greater portion of the Bible, and was the author of numerous theological works, the most important being the *De Institutione Clericorum*. His treatise *De Laudibus Sanctae Crucis* contains figures in

which rows of letters are cut by outlines of stars, crosses, and the like, so as to mark out words and sentences. Butler suggests that D. may have borrowed thence the idea of his image in Par. xviii, where he represents the spirits as arranging themselves in the shape of letters to form the words 'Diligite justitiam qui judicatis terram.' [**Aquila** 2.]

R. is placed among the spirits of those who loved wisdom (*Spiriti sapienti*) in the Heaven of the Sun, where he is pointed out to D. by St. Bonaventura, Par. xii. 130. [**Sole, Cielo del.**]

Rachele, Rachel, younger daughter of Laban, second wife of Jacob, by whom she was the mother of Joseph and Benjamin.

Beatrice speaks of her as *l'antica Rachele* (as belonging to the times of old), Inf. ii. 102; Virgil mentions her among those released by Christ from Limbo, alluding to Jacob's seven years' service for her (*Gen.* xxix. 15–30), Inf. iv. 60 [**Limbo**]; in D.'s dream at the foot of the ascent to the Terrestrial Paradise Leah describes herself as being fain of adorning herself with her hands, while Rachel is satisfied with gazing at her own fair form (they being the types respectively of the active and contemplative life), Purg. xxvii. 100–8; St. Bernard points out to D. Rachel's place in the Celestial Rose in the Empyrean, where she is seated on the third tier, immediately below Eve, and with Beatrice on her right hand, Par. xxxii. 7–9 (cf. Inf. ii. 102) [**Rosa**].

Rachel and Leah in the *D. C.* represent respectively the contemplative and the active life, just as, according to the theologians, Mary and Martha do in the New Testament; and, as Leah is the type of the active life in D.'s dream, and Matilda the same to his waking eyes, so Rachel in the dream, and Beatrice in reality, are the types of the contemplative life. [**Lia: Matelda.**]

Rafel mai . . . [**Nembrotto.**]

Raffaelle], the archangel Raphael; referred to as being, like the other archangels, represented by the Church in human likeness, D. speaking of him as *l'altro che Tobia rifece sano*, Par. iv. 48. [**Tobia.**]

Ramondo Berlinghieri. [**Berlinghieri, Ramondo.**]

Ramondo di Tolosa. [**Tolosa.**]

Rascia, name by which the kingdom of Servia was known in the Middle Ages, from the name of its capital, Rasça or Rasa, the modern Novi-Bazar; it comprised parts of the modern Servia, Bosnia, Croatia, and Dalmatia.

The Eagle in the Heaven of Jupiter denounces the King of Rascia for counterfeiting the Venetian coinage, referring to him as *quel di Rascia Che mal ha visto* (var. *aggiustò*) *il conio di Vinegia*, Par. xix. 140–1. [**Aquila** 2.]

The king in question is Stephen Ouros II (1275–1321), son of Stephen Ouros I (1240–1272), and grandson of Stephen, the first king (1222–1228) [**Table xviii**]. The reign of Stephen Ouros II, otherwise known as Milutin, was chiefly occupied with struggles against the Greeks, in which he was for the most part successful. His domestic life was unhappy—he divorced three wives (one of them, his second, being Elizabeth, daughter of Andrew III of Hungary, and widow of Wenceslas V of Bohemia), and caused his only son Stephen (who was a bastard) to be blinded on suspicion of treachery. In 1314 he fought on the side of the Emperor Andronicus against the Turks, and in the same year forced the Republic of Ragusa to pay him tribute. In 1319 he was deprived of Bosnia by the Hungarians, and two years later he died (Oct. 29, 1321—a few weeks after D.). D.'s allusion to his counterfeiting of the Venetian coinage refers to the fact that he issued coins of debased metal in imitation of the Venetian *metapane* or *grosso*. A decree (quoted by Philalethes) which was issued March 3, 1282, and repeated May 3, 1306 (both during the reign of Stephen Ouros II), is preserved in the Venetian *Libro d'Oro*, whereby it is enacted that all official receivers of government monies are to make diligent search for the counterfeit Venetian *grossi* issued by the King of Rascia, and that all money-changers on the Rialto and their boys from the age of 12 upwards be bound upon oath to do the same, the said counterfeits wherever found to be defaced and destroyed:—

'Capta fuit pars quod addatur in Capitulari Camerariorum Communis, et aliorum officialium qui recipiunt pecuniam pro Communi, quod teneantur diligenter inquirere denarios Regis Raxiae contrafactos nostris Venetis grossis, si ad eorum manus pervenerint; et si pervenerint, teneantur eos incidere; et ponantur omnes campsores, et omnes illi, qui tenent stationem in Rivoalto, et eorum pueri a xii annis supra ad Sacramentum, quod inquirant diligenter bona fide praedictos denarios, et, si pervenerint ad eorum manus, teneantur eos incidere.'

It appears from the same source that the Venetians sent an embassy in 1287 to the King of Rascia about this same matter of the counterfeit *grossi*. From Venice this debased coinage found its way to other parts of Italy, among other places to Bologna, where in 1305 a number of bankers and money-changers were convicted of purchasing a large quantity of the counterfeit *grossi* for the purpose of exchanging them (at a profit of 40 per cent.) against good Venetian *grossi*.

Philalethes gives drawings of the Venetian coin and the Rascian counterfeit, which show that the imitation was very close, the main difference being the substitution of St. Stephen and the King for St. Mark and the Doge on

the obverse; the reverse in both cases bears the Saviour enthroned.

Ravenna, town in the Emilia on the Adriatic, between the mouths of the Lamone and Montone, originally only about a mile from the coast, now, owing to the retreat of the sea, about five miles inland. It was made one of the two chief stations of the Roman fleet by Augustus, whence it suddenly became one of the most important places in N. Italy [**Chiassi** [1]]. Subsequently it was the seat of the Emperors of the West, and after the downfall of the Western Empire was selected by Theodoric, King of the Goths, as his capital. At a later period it was the residence of the Exarchs, or Governors of the Byzantine Empire in Italy, until it was captured by the Lombards in 752.

D. mentions Ravenna in his response to the inquiries of Guido da Montefeltro (in Bolgia 8 of Circle VIII of Hell) as to the condition of Romagna, stating that it was still, as it had been for many years past (since 1270), under the lordship of the Polenta family, Inf. xxvii. 40–1 [**Polenta**]; it is mentioned by the Emperor Justinian (in the Heaven of Mercury) in his account of the victories of the Roman Eagle in connexion with Caesar's departure thence to cross the Rubicon, Par. vi. 61–2 [**Rubicon**]; it is alluded to by Francesca da Rimini (in Circle II of Hell), who was daughter of Guido Vecchio da Polenta, as *la terra dove nata fui*, Inf. v. 97 [**Francesca**]; St. Peter Damian (in the Heaven of Saturn) alludes to it in connexion with his residence at the monastery of Santa Maria near Ravenna, *in sul lito Adriano*, Par. xxi. 122–3 [**Damiano, Pier**]; Tityrus (i.e. D.) refers to it as being situated on the coast of the Emilia, between the right bank of the Po and the left bank of the Rubicon, Ecl. ii. 67–8 [**Po**]; an Archbishop of Ravenna (said to be Bonifazio dei Fieschi, 1274–1295) and his pastoral staff ('il rocco') are referred to, Purg. xxiv. 29–30 [**Bonifazio** [2]] (*see below*); the celebrated pine-forest of Ravenna is mentioned, Purg. xxviii. 20 [**Pineta**].

The following notes on the subject of 'il rocco di Bonifazio' (Purg. xxiv. 29–30), the crozier or pastoral staff of the Archbishop of Ravenna, are supplied by H. F. Tozer:—

'On the top of one of two pillars in the chief square (Piazza Vittorio Emanuele) at Ravenna there is a figure of an archbishop with an ordinary crozier. In several churches are pictures with similar croziers; but none of these is of considerable antiquity. The sarcophagi and other monuments of archbishops do not represent them with the pastoral staff. The sacristan of the cathedral showed a crozier of the present archbishop (1888), which is of the usual form, and he had not heard of any different form having been used in ancient times; the same was the case with every one of those from whom inquiry was made in the churches. The sub-librarian in the Biblioteca Comunale, on being applied to on the subject of the passage in Dante, said they had a crozier which had belonged to the Camaldolese monks (Carthusians), who possessed the monastery of Classe, the buildings of which have now been converted into the Library. This crozier, the history of which is unknown, is a tall hollow staff of copper, covered with blue enamel, all over which are small crosses figured in gold; at the top is an object like a castle at chess, with more elaborate patterns; this is rounded above, and has a hole there, from which a cross may perhaps have risen. The enamel work is supposed to be Venetian. Prof. Westwood, on being shown a photograph of it, pronounced it to be Byzantine work, belonging possibly to Cent. xiii. He did not think it was a regular crozier, but more likely a *tau* cross, or an official staff of the "ruler of the Choir."' [**Bonifazio** [2].]

Benvenuto gives the following description of the Ravenna of his day and of its past glories, adding that it was not unworthy of the honour of being D.'s last resting-place:—

'Nota quod Ravenna est tota sphaerica, habens muros antiquissimos, amplissimos magis infra terram quam supra, signum magnae vetustatis; . . . quam duo flumina amplectuntur, quae ibi conjunguntur in unum; habuit portum capacissimum, qui modo repletus est. Ravenna templorum multitudine et pulcritudine est decorata, fide catholica insignita; nam initio fidei Petrus misit Apollinarem discipulum Ravennam ad seminandam fidem; ex quo tempore fuit postea potentissima, temporibus gothorum, langobardorum, et vandalorum; habuit saepe reges; multa et magna proelia fecit et tulit, licet hodie sit tantum languida et exhausta; sed decrepita amisit vires suas proxima occasui. . . . Non mirum ergo, si poeta nobilis elegit sibi vivere et mori in nobili civitate, ubi jacet apud locum Minorum in tumulo valde gravi. Et certe dignius quiescit Dantes in terra madida sanguine martyrum, in qua fuit honoratus in vita, quam in terra maligna et ingrata, ut ipse ait, de qua vivens indigne factus est exul.'

Ravennates, inhabitants of Ravenna; their dialect different from that of their neighbours of Faenza, V. E. i. 9[41].

Ravignani, ancient noble family of Florence, mentioned by Cacciaguida (in the Heaven of Mars) as the ancestors, through Bellincion Berti, of the famous house of the Conti Guidi, Par. xvi. 97–9 [**Bellincion Berti: Guidi, Conti**]; he says they lived over the Porta san Piero, where the Cerchi subsequently lived (*vv.* 94–6) [**Cerchi**]. The Ravignani were extinct in D.'s day. Villani says of them:—

'Nel quartiere di porta san Piero . . . i Rovignani furono molto grandi, e abitavano in sulla porta san Piero, che furono poi le case de' conti Guidi e poi de' Cerchi, e di loro per donna nacquero tutti i conti Guidi, come addietro è fatta menzione, della figliuola del buono messere Bellincione Berti: a' nostri dì è venuto meno tutto quello legnaggio.' (iv. 11; cf. v. 37.)

Re, King; title by which D. refers to God, Inf. v. 91; Par. iii. 84 [**Dio**]; Antiochus Epiphanes, Inf. xix. 87 [**Antioco**]; the Young King (i.e. Prince Henry, son of Henry II of England), Inf. xxviii. 135 [**Arrigo**[4]]; Priam, Inf. xxx. 15 [**Priamo**]; Alphonso III of Aragon, Purg. vii. 115 [**Alfonso**[1]]; Henry III of England, Purg. vii. 130 [**Arrigo d'Inghilterra**]; David, Purg. x. 66 [**David**]; Robert, King of Naples, Par. viii. 147 [**Roberto**]; Solomon, Par. xiii. 95–6 [**Salomone**].

Re Militari, De, the treatise *On the Art of War* (in four books) of Flavius Vegetius Renatus, written in the reign of Valentinian II (A.D. 375–392), to whom it is dedicated.

D. quotes from it the opinion of Vegetius that war ought not to be resorted to until all peaceful means have been exhausted, Mon. ii. 10[18–23] (*Re Milit.* iii. 9: 'Omnia ante cogitanda sunt, ante temptanda, ante facienda sunt, quam ad ultimum veniatur abruptum').

This treatise, which was very popular in the Middle Ages, was translated into French in 1284, under the title of *La Chevalerie*, by Jeun de Meun, one of the authors of the *Roman de la Rose*; and again (at the beginning of Cent. xiv) by Jean de Vignai, the translator of the *Speculum Historiale* of Vincent de Beauvais, and of the *Legenda Aurea* of Jacobus de Voragine; and into Italian about the same time by Bono Giamboni, the translator of Brunetto Latino's *Trésor*, as well as of the *Historiae adversum Paganos* of Orosius, and the *Formula Honestae Vitae* of Martinus Dumiensis; an English version, from the French, was printed by Caxton in 1489. [**Vegetius.**]

Rea, Rhea, otherwise called Cybele, ancient goddess, who is represented as the daughter of Heaven (Uranus) and Earth (Ge), and the wife of Saturn. She was the mother of Vesta, Ceres, Juno, Pluto, Neptune, and Jupiter. Saturn, in order to avert the fulfilment of a prophecy that he would be dethroned by one of his children, devoured each one as soon as it was born, with the exception of Jupiter, who was saved by an artifice of his mother. When she was on the point of giving birth to Jupiter she retired to Mt. Ida in Crete, and when the infant was born she gave Saturn a stone wrapped up in swaddling clothes, which he swallowed, supposing it to be his child. To prevent Saturn from hearing the cries of the infant, she ordered her priests, the Curetes, to raise shouts, and clash their swords and shields. She thus succeeded in bringing up the child Jupiter without the knowledge of his father. Eventually in fulfilment of the prophecy Saturn was dethroned by Jupiter.

D. mentions Rhea in connexion with the birth of Jupiter on Mt. Ida, and her artifice in concealing him from Saturn, Inf. xiv. 100 [**Creta: Ida**]. D.'s account is taken from Ovid (*Fast.* iv. 197–214):—

'Reddita Saturno sors haec erat: Optime regum,
A nato sceptris excutiere tuis.
Ille suam metuens, ut quaeque erat edita, prolem
Devorat; immersam visceribusque tenet.
Saepe Rhea questa est toties fecunda, nec unquam
Mater, et indoluit fertilitate sua.
Jupiter ortus erat: pro magna teste vetustas
Creditur: acceptam parce movere fidem.
Veste latens saxum caelesti viscere sedit:
Sic genitor fatis decipiendus erat.
Ardua jamdudum resonat tinnitibus Ide,
Tutus ut infanti vagiat ore puer.
Pars clypeos sudibus, galeas pars tundit inanes:
Hoc Curetes habent; hoc Corybantes opus.
Res latuit patrem; priscique imitamina facti,
Aera Deae comites raucaque terga movent.
Cymbala pro galeis, pro scutis tympana pulsant:
Tibia dat Phrygios, ut dedit ante, modos.'

Rebecca, Rebekah, daughter of Bethuel, and sister of Laban; she married Isaac, her father's cousin, by whom she became the mother of Esau and Jacob.

St. Bernard points out to D. her place in the Celestial Rose, where she is seated on the fifth tier at the feet of Sarah, with Judith and Ruth below her, Par. xxxii. 10 [**Rosa**]; the struggling of her twin children in her womb (*Gen.* xxv. 22–3; *Rom.* ix. 10–13) referred to, Par. xxxii. 68–9 [**Esaù: Jacob**].

Rege, King; title by which D. refers to God, Purg. xix. 63; xxi. 83; Par. xxxii. 61 [**Dio**]; William the Good of Sicily, Par. xx. 65 [**Guglielmo**[2]].

Reggiani. [**Regiani.**]

Reggimento de' Principi, Dello. [***Regimine Principum, De.***]

Reggio, town of N. Italy, in the centre of the Emilia, about midway on the high road between Parma and Modena; mentioned as the native place of Guido da Castello, Conv. iv. 16[73]. [**Castel, Guido da.**]

Regi, Libro delli. [***Libri Regum.***]

Regiani, inhabitants of Reggio; the shrillness characteristic of their dialect, as of those of Ferrara and Modena, the reason why there have been no poets among them, V. E. i. 15[20–2]. [**Reggio.**]

Regimine Principum, De, the work of Aegidius Romanus, otherwise known as Egidio Colonna Romano, *On the Government of Princes* (not to be confounded with a treatise of similar title by St. Thomas Aquinas); this work, which was written before 1285, was composed by Egidio for the instruction of his pupil, Philip (afterwards Philip IV), son of Philip III of France, to whom it is dedicated; it is in three books, of which the first two are of the nature of an ethical treatise, the first dealing with the government of self, and the second with the government of the family, while the third is political, and deals with the government of the state. The work was originally written in

Latin, but was at an early date translated into French, one version having been made by Egidio himself for the benefit of Louis (afterwards Louis X), eldest son of Philip IV; it was translated (from the French) into Italian before 1288 (i.e. some six years before D. wrote the *Vita Nuova*), and was rendered into English verse, under the title of the 'Governail of Princes,' by Occleve (d. circ. 1450).

D., who quotes it as *Dello Reggimento de' Principi*, refers to it for Egidio's account (I. i. 6 *ad fin.*) of the distinctive functions of youth and old age, Conv. iv. 24[97–9] [**Egidio** [2]]; and was perhaps indebted to it for his reference to Sardanapalus, Par. xv. 107–8 [**Sardanapalo**].

Regina, Queen; title by which D. refers to the Virgin Mary, Purg. vii. 82; Par. xxiii. 128; xxxi. 100, 116; xxxii. 104; xxxiii. 34; V. N. §§ 5[3], 29[8] [**Maria** [1]]; Proserpine, Inf. ix. 44 [**Proserpina**]; Amata, mother of Lavinia, Purg. xvii. 35 [**Amata**].

Regno, Il, the Kingdom (i.e. of Naples), Purg. iii. 131. [**Puglia.**]

Regolo, Marcus Atilius Regulus, one of the favourite heroes of Roman history; he was Consul B.C. 267 and 256; in the war with Carthage, after several times defeating the Carthaginians, he was himself totally defeated by them and taken prisoner (255). He remained in captivity for five years, till 250, when the Carthaginians sent an embassy to Rome to arrange for peace or at any rate an exchange of prisoners, and allowed Regulus to go with it on condition that he would return to Carthage if their proposals were declined. When he came before the senate at Rome Regulus dissuaded them from assenting to peace, or even to an exchange of prisoners, and, in spite of all the efforts of his friends to detain him, voluntarily returned to Carthage, where he was cruelly tortured and put to death.

Regulus is mentioned in connexion with his noble self-sacrifice, Conv. iv. 5[124–9].

D. appears to have taken his account from Cicero (*Off.* i. 13):—

'Primo Punico bello Regulus captus a Poenis cum de captivis commutandis Romam missus est, jurassetque se rediturum, primum, ut venit, captivos reddendos in senatu non censuit, deinde, cum retineretur a propinquis et ab amicis, ad supplicium redire maluit quam fidem hosti datam fallere.'

Regum, Libri. [***Libri Regum.***]

Remedia Amoris, Ovid's *Remedies of Love*, elegiac poem in a single book.

D., who refers to it as *il libro che ha nome Rimedio d'Amore*, quotes the second line of it, V. N. § 25[96–7]; he perhaps was indebted to it (*vv.* 47–8) for his statement as to the spear of Peleus and Achilles, Inf. xxxi. 5. [**Peleus: Ovidio.**]

Remedia Fortuitorum. [***Fortuitorum Remedia.***]

Renaldus de Aquino, Rinaldo d'Aquino, poet of the Sicilian school, of which the Emperor Frederick II was the head; he is probably identical with the Rinaldo d'Aquino who in 1257 was King Manfred's viceroy in the province of Otranto and Bari.

D. quotes a line of one of his *canzoni* (which has been preserved) as an instance of the eleven-syllabled line, V. E. ii. 5[45–6]; the same line is quoted (anonymously) as an instance of the use by an Apulian poet of the 'curial' language in place of his own harsh dialect, V. E. i. 12[69].

About a dozen poems of Rinaldo (who in the MSS. is given the title of 'messere,' indicating that he was a person of some importance, perhaps a notary) have been preserved; eight of them, including the *canzone* quoted by D., are printed from *Cod. Vat.* 3793 by D'Ancona and Comparetti in *Antiche Rime Volgari*, i. 73–98; and five others, from *Cod. Palat.* 418, by Bartoli and Casini in *Il Canzoniere Palatino.* Rinaldo appears to have had a poetical correspondence with, among others, Giacomo da Lentino and Frederick II. (See Monaci, *Crest. Ital.*, pp. 82–7; and F. Scandone, *Rinaldo e Jacopo di casa d'Aquino*, Naples, 1897).

Reno [1], the Rhine, which rises in the Grisons in Switzerland in two branches; these unite at Reichenau, and flow as one stream through the Lake of Constance, and thence through Germany and Holland into the North Sea. The river anciently formed the boundary of the Roman Empire.

It is mentioned by the Emperor Justinian (in the Heaven of Mercury), together with the Var, Isère, Saône, Seine, and Rhone, in connexion with Caesar's victories in Gaul, Par. vi. 58 [**Aquila** [1]]. The list of rivers is taken from Lucan (*Phars.* i. 371 ff.) [**Era**].

Reno [2], river of N. Italy, which rises in the Etruscan Apennines, and flows N. through the Emilia, leaving Bologna about two miles to the E.; it formerly held on its course and entered the Po N. of Ferrara, but it now flows E. through an artificial channel into the Po di Primaro.

Caccianimico (in Bolgia 1 of Circle VIII of Hell), a native of Bologna, refers to the situation of that city between the Savena and Reno, Inf. xviii. 61 [**Bologna**]; Guido del Duca (in Circle II of Purgatory) mentions it as one of the boundaries of Romagna, Purg. xiv. 92 [**Romagna**]; it is referred to by its classical name, *Rhenus*, Ecl. ii. 41, 85.

Rerum Transformatione, De, one of the names by which D. quotes the *Metamorphoses* of Ovid, Epist. iv. 4. [***Metamorphoseos.***]

Rerum Transmutatione, De, one of the

names by which D. quotes the *Metamorphoses* of Ovid, Mon. ii. 8[82, 85]. [***Metamorphoseos.***]

Rettorica, Aristotle's *Art of Rhetoric*, Conv. iii. 8[85]. [***Rhetorica*** [1].]

Rhamnusia, name applied to Nemesis, the goddess of retributive justice (Ovid, *Metam.* iii. 406), from a celebrated temple in her honour at Rhamnus in Attica, Epist. iv. 5.

Rhenus, classical name of the Reno, Ecl. ii. 41, 85. [**Reno** [2].]

Rhetorica [1], Aristotle's *Art of Rhetoric* (in three books); quoted as *Rettorica*, Conv. iii. 8[85]; *Rhetorica*, Epist. x. 18; six passions, according to A., proper to the human soul, viz. grace, zeal, pity, envy, love, and shame, Conv. iii. 8[82–7] (*Rhet.* ii. 4, 6, 7, 8, 10, 11); his saying that nothing should be left to the judge if it can be decided by law, Mon. i. 11[74–6] (*Rhet.* i. 1); that the proem is the beginning in a rhetorical oration, as the prologue is in poetry, and the prelude in music, Epist. x. 18 (*Rhet.* iii. 14). [**Aristotile.**]

Rhetorica [2], Cicero's *De Inventione Rhetorica*, commonly called *De Inventione*; quoted by D. as *Rhetorica*, Mon. ii. 5[16]; *Nova Rhetorica*, Epist. x. 19. [***Inventione, De.***]

Rialto (i. e. *rivo alto*), one of the islands upon which the city of Venice was originally built, and on which stand the Church of St. Mark and the Palazzo Ducale; mentioned by Cunizza (in the Heaven of Venus) to indicate Venice itself, which she describes as the E. limit of the March of Treviso, Par. ix. 26. [**Marca Trivisiana: Vinegia.**]

Benvenuto applies the name Rialto to the Grand Canal, speaking of it as 'canale magnum aquae marinae, quod dividit civitatem Venetiarum.' The present Ponte di Rialto was not built until 1588–91.

Ricardus de Sancto Victore, Richard of St. Victor, Epist. x. 28. [**Riccardo.**]

Riccardo, Richard of St. Victor, said to be a native of Scotland, celebrated scholastic philosopher and theologian, chief of the mystics of Cent. xii; he studied at the University of Paris, where he became one of the canons-regular of the Augustinian monastery of St. Victor, of which he was appointed sub-prior in 1159, and prior in 1162. He was, with Peter Lombard, a pupil of the famous Hugh of St. Victor, and a friend of St. Bernard, to whom several of his works are dedicated; he died at St. Victor in 1173. His writings, which are freely quoted by St. Thomas Aquinas, consist of commentaries on parts of the Old Testament, St. Paul's Epistles, and the Apocalypse, as well as of works on moral and dogmatic subjects, and on mystical contemplation, the last of which earned him the title of 'Magnus Contemplator.' 'He declares, in opposition to dialectic scholasticism, that the objects of mystic contemplation are partly above reason, and partly, as in the intuition of the Trinity, contrary to reason; he enters at length into the conditions of ecstasy and the yearnings that precede it' (*Encyc. Brit.*). [**Ugo da San Vittore.**]

D. places Richard of St. Victor, together with Bede and Isidore of Seville, among the great doctors of the Church (*Spiriti Sapienti*) in the Heaven of the Sun, where his spirit is pointed out by St. Thomas Aquinas, who speaks of him, probably in allusion to his title of 'Contemplator,' as *Riccardo, Che a considerar fu più che viro*, Par. x. 131–2 [**Sole, Cielo del**]; he is mentioned as *Ricardus de Sancto Victore* in connexion with his treatise *De Contemplatione*, Epist. x. 28 [***Contemplatione, De***].

Riccardo da Cammino. [**Cammino, Riccardo da.**]

Riccardo da San Vittore. [**Riccardo.**]

Ridolfo [1], Rudolf I, Emperor from 1272 to 1292; he was born in 1218, and was the eldest son of Albert IV, Count of Hapsburg, and the founder of the imperial house of Austria. He first served under Ottocar, King of Bohemia, in his German wars, but in 1272, as he was encamped before the walls of Basle, he received the news that he had been elected Emperor, in preference to Ottocar and to Alphonso of Castile. Ottocar refused to acknowledge him as Emperor, but Rudolf, supported by powerful allies, made war upon him and compelled him to sue for peace, which was granted only upon condition that he should cede Austria, Styria, Carinthia, and Carniola. A few years later Ottocar again rebelled, and was finally defeated and slain near Vienna, Aug. 1278. Rudolf allowed Ottocar's son, Wenceslaus, to succeed to the throne of Bohemia, but Austria, Styria, and Carniola he granted to his own sons, Albert and Rudolf. [**Ottachero: Vincislao.**]

The Emperor Rudolf is placed among the Negligent Princes in the valley of flowers in Antepurgatory, where he is seated amicably in company with his former foe, Ottocar of Bohemia, Purg. vii. 94 [**Antipurgatorio**]; D., by the mouth of Sordello, reproaches him with having neglected Italy, inasmuch as 'he might have healed the wounds which caused her death' (*vv.* 94-6). Villani says of him:—

'Questo re Ridolfo fu di grande affare, e magnanimo, e pro' in arme, e bene avventuroso in battaglie, molto ridottato dagli Alamanni e dagl' Italiani; e se avesse voluto passare in Italia, sanza contrasto n'era signore.' (viii. 55.)—'Sempre intese a crescere suo stato e signoria in Alamagna, lasciando le 'mprese d'Italia per accrescere terra e podere a' figliuoli, che per suo procaccio e valore

di piccolo conte divenne imperadore, e acquistò in proprio il ducato d'Osterich, e gran parte di quello di Soavia.' (vii. 146.)

Rudolf is referred to as the father of the Emperor Albert I, and again reproached for his neglect of Italy, Purg. vi. 103 [**Alberto Tedesco**]; he is mentioned (in the Heaven of Venus) by Charles Martel of Hungary (son of Charles II of Naples, and grandson of Charles I), who married his daughter Clemence, Par. viii. 72 [**Clemenza**: **Carlo** [3]]; D. mentions him, together with his successors Adolf and Albert I, among the successors of Frederick II, Conv. iv. 3^{41-2} [**Adolfo**: **Federico** [2]].

Ridolfo [2], Rudolf (or Arnould), natural son of Lothair, and brother of Louis V ('Le Fainéant'), the last of the Carlovingian Kings of France (986–7); he was Archbishop of Rheims in 988, and died in 1021.

Some think he is the person alluded to by Hugh Capet (in Circle V of Purgatory) as 'un renduto in panni bigi,' Purg. xx. 54. The reference, however, is almost certainly to his uncle, Charles, Duke of Lorraine, son of Louis IV, and brother of Lothair. [**Carlo** [5].]

Rife, Montagne. [**Montagne Rife.**]

Rifeo, Rhipeus, Trojan hero, who was slain during the sack of Troy:—

> 'Cadit et Rhipeus, justissimus unus
> Qui fuit in Teucris, et servantissimus aequi.'
> (*Aen.* ii. 426–7.)

D., accepting Virgil's estimate of Rhipeus, places him, though a pagan, among the spirits of those who loved and exercised justice (*Spiriti Giudicanti*), in the Heaven of Jupiter, Par. xx. 68; *quinta luce*, *v.* 69; *quinta vita*, *v.* 100; *l'altra* (*anima*), *v.* 118; *luce*, *v.* 146 [**Giove, Cielo di**]; the Eagle asks who would believe in the erring world below that Rhipeus was among the saved (*vv.* 67–9); and, in response to D.'s doubts, explains that the three virtues of faith, hope, and charity were to Rhipeus in the place of baptism, he having 'placed all his love below on righteousness' (*vv.* 118–29). Benvenuto comments:—

> 'Quia iste Ripheus videtur habuisse singularissimam gratiam a Deo, occultissimam hominibus quia infidelis, paganus per longa saecula ante adventum Christi, videtur salvatus. . . . Et hic nota quod autor profunde facit istam fictionem de salvatione Riphei, per quam subtiliter dat intelligi profunditatem divinae gratiae, quae interdum se extendit ad hominem infidelem et paganum, et inspirat illi veram credulitatem fidei per quam salvatur. Unde ista fictio est quaedam responsio ad id quod dicebatur supra de justo et virtuoso qui nascitur ad ripam Indi (Par. xix. 70–8); ideo bene autor introducit unum infidelem paganum Ripheum, de quo minus videtur quod debuerit salvari ratione temporis, quia fuit per multa annorum saecula ante adventum Christi; ratione loci, quia fuit de Troja in oriente, ubi viguit tempore illo alta superbia; ratione sectae, quia fuit gentilis paganus non hebraeus. Breviter ergo autor vult dicere ex ista fictione talem conclusionem, quod talis vir paganus, de cujus salvatione non sperabatur, est salvabilis. . . . Verumtamen autor elegit potius istum nominatim quam alium, quia Virgilius fecerat singularem commendationem de justitia ejus.'

Rigogliosi, Marchese de'. [**Marchese** [4].]

Rimedio d'Amore. [***Remedia Amoris.***]

Rimini], the ancient Ariminum, town of N. Italy in the S.E. corner of the Emilia; it is situated on the Adriatic between the mouths of the Ausa (formerly Aprusa) and Marecchia (formerly Ariminus). Rimini, which was originally an Umbrian town, was made a Roman colony in B.C. 269, and formed the frontier-fortress of Italy in the direction of Cisalpine Gaul, and the termination of the Flaminian Way from Rome. In B.C. 82 the Italian frontier was moved about 10 miles further N. as far as the Rubicon, near Cesena; and it was at this point that Caesar crossed into Italy in B.C. 49, at the beginning of the civil war with Pompey, and entered Rimini, where he harangued his troops in the great square which still bears his name (Piazza Giulio Cesare).

During Cent. xiii Rimini was under the lordship of the powerful Malatesta family, who had originally (in 1216) been invited to lend their assistance against the neighbouring town of Cesena, and who availed themselves of this opportunity to acquire the permanent lordship of the city. [**Malatesta.**]

Rimini is referred to by Pier da Medicina (in Bolgia 9 of Circle VIII of Hell) in connexion with the tyrant Malatestino, and Curio, who urged Caesar to cross the Rubicon, Inf. xxviii. 86. [**Curio** [2]: **Malatestino**: **Medicina.**]

Rimini, Francesca da. [**Francesca.**]

Rinaldo d'Aquino. [**Renaldus de Aquino.**]

Rinaldo degli Scrovigni], a noted usurer of Padua, said by the old commentators to be the individual bearing 'a white satchel blazoned with a blue sow,' whom D. places among the Usurers in Round 3 of Circle VII of Hell, Inf. xvii. 64–75. [**Usurai.**]

As D. passes among the Usurers he is addressed by one of them bearing the Scrovigni arms (Rinaldo), who asks what he is doing there (Inf. xvii. 64–6); he then informs D. that his neighbour Vitaliano of Padua will soon be alongside of himself among the usurers, where at present he is the only native of Padua, all the rest being Florentines (*vv.* 67–70); these, he says, are continually dinning into his ears their cries for the coming of Giovanni Buiamonte, their fellow-citizen (*vv.* 71–3); he then makes a grimace at D., who leaves him (*vv.* 74–6). [**Vitaliano**: **Buiamonte.**]

The arms of the Scrovigni, a noble family of Padua, were on a field argent a sow (*scrofa*) azure. Some suppose this Rinaldo to have been the father of the Paduan architect, Scrovegno, who in 1303 was building the chapel of the Madonna dell' Arena at Padua, famous for the frescoes by Giotto with which the walls and vaulting are covered. It appears that Rinaldo was a miser as well as usurer; for it is related of him that on his deathbed he charged his only son to keep his hoard intact as long as possible, saying that gold was health and strength and power, and just before he expired he asked for the keys of his strong-box that no one might take his money. Benvenuto says:—

'Hic autor describit alium magnum foeneratorem paduanum, quem similiter describit ab armatura suae gentis: iste fuit quidam miles de Padua, qui vocatus est dominus Raynaldus de Scrovignis, vir ditissimus in immensum. Scrovigni autem portant porcam azurram in campo albo, et inde denominati sunt.'

Rinier da Calboli, member of the illustrious Guelf family of that name at Forlì; placed by D., with the Ghibelline Guido del Duca, among the Envious in Circle II of Purgatory, Purg. xiv. 88; *uno spirto, v.* 7; *l'altro, v.* 25; *l'altra anima, vv.* 70, 73; *il pregio e l'onore Della casa da Calboli, vv.* 88–9. [**Invidiosi.**]

As D. and Virgil pass on their way through the Circle of the Envious they hear two spirits conversing, and expressing wonder at D.'s being alive (Purg. xiv. 1–8); these are Guido del Duca (*v.* 81) and Rinieri da Calboli (*v.* 88); in the course of his conversation with R. Guido refers to the ferocious doings of his grandson, Fulcieri da Calboli, during his tenure of office as Podestà at Florence (*vv.* 55–66) [**Fulcieri**]; then, addressing D., he contrasts Rinieri, whom he describes as 'the prize and honour of the house of Calboli,' with his degenerate grandson, adding that none of R.'s descendants have equalled him in worth (*vv.* 88–90) [**Guido del Duca**].

Rinieri, who was born probably at the beginning of Cent. xiii, was Podestà of Faenza in 1247, of Parma in 1252, and of Ravenna in 1265 (the year of D.'s birth). In 1276 he and some of his neighbours, among whom was Lizio da Valbona (Purg. xiv. 97), with the help of the Florentines, made war upon Forlì; after occupying several strong places in the mountains, they retired to Rinieri's stronghold of Calboli, in the upper valley of the Montone, and made preparations to stand a siege, funds for the purpose being supplied by the Guelfs of Bologna. The place, however, being attacked by Guido da Montefeltro, at that time Captain of Forlì, they were forced to surrender; Guido spared their lives and property, but burned the castle to the ground. After this outbreak the Calboli family were not allowed to return to Forlì until 1284. In 1279 Rinieri, who was evidently a person of great authority in Romagna, was present at Imola, at a treaty between the Accarisi and Manfredi of that city; and in 1291 he appeared, together with Malatesta da Verrucchio (Inf. xxvii. 46) and Mainardo Pagano da Susinana (Inf. xxvii. 50; Purg. xiv. 118), as surety for Guido da Polenta (Inf. xxvii. 41) in an agreement between him and Stefano da Colonna, lately Count of Romagna, among those present being the Counts of Romena and of Mangona, and the Florentine ambassadors, Lapo Salterello (Par. xv. 128) and Guelfo Cavalcanti. In 1292 Rinieri was a second time Podestà of Faenza, of which Mainardo Pagano was at that time Captain. During his tenure of office at Faenza the Faentines refused to pay a levy exacted by Aldobrandino da Romena, Count of Romagna, and were supported in their refusal by the Podestà and Captain of the city. The Count in consequence demanded the expulsion of the latter; whereupon Rinieri and Mainardo, with a strong force from Faenza, marched against Forlì, where Aldobrandino, with his brothers Aghinolfo and Alexander (Inf. xxx. 77), together with the Counts of Mangona (Inf. xxxii. 55–7) and of Castrocaro (Purg. xiv. 116), Alberico de' Manfredi (Inf. xxxii. 122), and many other powerful Ghibellines, were assembled with their troops, made their way into the city and put them to flight, taking prisoners Aghinolfo, the Count's brother, and his son, whom they carried back with them to Faenza. The Calboli now gained ground in Forlì, and soon (in 1294) provoked the Ghibellines to expel them. Two years later, however, in June 1296, while the Ghibellines of Romagna were engaged in an expedition against Bologna, the exiled Guelfs from Forlì, with the help of their allies from Ravenna and Rimini, made themselves masters of Forlì, and drove out their old enemies. But their triumph was shortlived, for the Ghibellines under Scarpetta degli Ordelaffi (Inf. xxvii. 45) and Galasso da Montefeltro (Conv. iv. 11^{129}) hastened back and once more expelled the Guelfs, many of whom were killed and taken prisoners, among the former being Rinieri da Calboli and his brother Giovanni, as is recorded by Benvenuto. (See Casini, *Dante e la Romagna.*) [**Calboli.**]

Rinier da Corneto. [**Corneto, Rinier da.**]

Rinier Pazzo. [**Pazzo, Rinier.**]

Rinoardo, Renouard, the hero, with William of Orange, of the O. F. Chanson de Geste *Aliscans* (written probably by Jendeu de Brie in Sicily circ. 1170). He was a sort of giant, half comic, half terrible, and was commonly known as 'Rainouart au tinel,' from the huge club which he always carried. He

was by birth a Saracen, his father being Desramé, the Saracen King of Cordova, and was brother-in-law of William of Orange, who had married his sister Orable (known after her baptism as Guibourc). Renouard, who had been sold into slavery in France, served for a time as scullion in the kitchen of Louis the Pious, but was rescued thence by William, who enrolled him in his army, and made him his companion in arms. After performing prodigies of valour on behalf of the Franks, R. was baptized and rewarded with the hand of Aélis, the daughter of the Emperor. Finally he ended his days with William in a monastery. His later adventures are recorded in two other Chansons de Geste, *Loquifer* and *Le Moniage Rainouart*, written probably by the author of *Aliscans*.

D. places Renouard, together with William of Orange, among those who fought for the faith (*Spiriti Militanti*), in the Heaven of Mars, where their spirits are pointed out by Cacciaguida, Par. xviii. 46. [**Guglielmo**[1]: **Marte, Cielo di.**]

Roberto[1], Robert, King of France, 996–1031, son of Hugh Capet; he is referred to by Hugh Capet (in Circle V of Purgatory), in his account of the origin of the Capetian dynasty, as *mio figlio*, and spoken of, by a confusion, as the first king of that line, Purg. xx. 59–60. [**Ciapetta, Ugo.**]

Roberto[2], Robert, Duke of Calabria, afterwards King of Naples (1309–1343), third son of Charles II of Anjou and Naples, and of Mary of Hungary, and younger brother of Charles Martel, the titular King of Hungary. He was one of the three sons who were left as hostages in the hands of Alphonso, King of Aragon, when their father was released from his captivity in Catalonia in 1288 [**Carlo**[2]]. An arrangement had been made for their liberation in 1291, but owing to the sudden death of Alphonso in that year it was not carried into effect. Consequently Robert, with his brothers Louis and John, remained in captivity until 1295, in which year they were set at liberty, in accordance with a treaty concluded, through the mediation of Boniface VIII, between their father and James II, Alphonso's successor in Aragon.

During his residence in Aragon Robert gathered around him a following of Catalan gentlemen, who accompanied him into Italy. It is to these needy Catalan retainers that Charles Martel (in the Heaven of Venus) refers in his apostrophe to his brother, Par. viii. 77 [**Catalogna**]; he goes on to refer (probably) to the shipwreck of Robert and Ruggieri di Loria (the famous admiral of James II of Aragon) in the summer of 1301, while on their way to provision Catania and other captured fortresses of Sicily in the course of the joint attack of Charles II of Naples and James II of Aragon upon Frederick, younger brother of the latter, who had seized the crown of Sicily when James succeeded (in 1291) to the throne of Aragon (*vv.* 79–81) [**Carlo**[2]: **Jacomo**[1]: **Federico**[3]]; Charles Martel then speaks of Robert's character, describing him as the niggardly offspring of a lavish father (*vv.* 82–3); and alludes to him finally (according to the most probable interpretation) as the 'man of sermons' (*v.* 147) [**Carlo**[3]]. With regard to this last allusion Benvenuto says:—

'*Tal ch' è da sermone*, idest, qui esset bonus religiosus, qui scit bene sermocinari. Et videtur hoc dicere pro rege Roberto, qui bene faciebat sermonem et multum delectabatur. Et certe sermonem non bene facit nisi qui est sapientia imbutus. Et vere quicquid dicatur, hic rex fuit civilissimus, moralissimus, librorum amator, literatorum amicus, qui novit dare dignis; sed poeta caute fingit Carolum dicere ista, qui voluisset potius Robertum fieri fratrem Minorem, quam regem, ut regnum pervenisset ad haeredem suum.'

On the death of Charles II in 1309 the kingdom of Naples rightfully fell to his grandson, Charles Robert, the young King of Hungary, son of Charles Martel and Clemence of Hapsburg. The right of his nephew, however, was contested by Robert, who appealed to the Pope in person in support of his claim. Clement V decided in his favour, and he was crowned King of Naples at Avignon, June, 1309, and remained in possession of the kingdom until his death in 1343. This exclusion of Charles Robert from the throne of Naples by his uncle Robert is alluded to by D., Par. ix. 6. [**Carlo**[6]: **Table xi.**]

While he was King of Naples Robert made vain attempts to recover Sicily from the house of Aragon, into whose hands it had passed after the 'Sicilian Vespers' in 1282 [**Cicilia**]. As head of the Guelfs Robert was the bitter opponent of the Emperor Henry VII, who proclaimed him under the ban of the Empire as a rebellious vassal and sentenced him to be deposed from his throne. These fulminations, however, had little effect upon Robert, who had far stronger support at his back than any the Emperor could count on in Italy [**Arrigo**[2]].

Villani sums up Robert's character as follows:—

'Questo re Ruberto fu il più savio re che fosse tra' cristiani già sono cinquecento anni, e di senno naturale e di scienzia, grandissimo maestro in teologia, e sommo filosofo, e fu dolce signore e amorevole, e amichissimo del nostro comune di Firenze, e fu di tutte le virtù dotato, se non che poi che cominciò a invecchiare l'avarizia il guastava, e in più guise si stremava per la guerra ch' avea per racquistare la Cicilia, ma non bastava a tanto signore e così savio com' era in altre cose.' (xii. 10.)

Roberto Guiscardo. [**Guiscardo, Roberto.**]

Roboam, Rehoboam (in Vulg. Roboam), son of Solomon by the Ammonite princess Naamah (1 *Kings* xiv. 21, 31); he succeeded his father as King of Israel, but, owing to his refusal of the demand of the people for a remission of the heavy burdens imposed by Solomon, ten of the tribes revolted from him, and acknowledged Jeroboam as their king, Judah and Benjamin alone remaining faithful to Rehoboam, who fled to Jerusalem.

Rehoboam figures among the examples of defeated pride portrayed in Circle I of Purgatory, where D. sees graven on the ground a representation of him fleeing in a chariot, after the revolt of the ten tribes of Israel, Purg. xii. 46–8. [**Superbi.**]

The incident referred to is related 1 *Kings* xii. 18:—

> 'Then King Rehoboam sent Adoram, who was over the tribute; and all Israel stoned him with stones, that he died. Therefore King Rehoboam made speed to get him up to his chariot, to flee to Jerusalem.'

Rocco de' Mozzi. [**Mozzi.**]

Rodano, the Rhone, one of the principal rivers of France; it rises in the Alps, flows through the Lake of Geneva, past Lyons (where it is joined by the Saône), Avignon (a few miles above which it receives the waters of the Sorgue), and Arles, and enters the Mediterranean (the Golfe du Lion) by several mouths some miles W. of Marseilles.

D. mentions the Rhone in connexion with Arles, where he says it 'stagnates' (*stagna*), it being at this point that the river begins to form its delta, Inf. ix. 112 (*ove R.*, var. *ove il R.*) [**Arli**]; it is mentioned by the Emperor Justinian (in the Heaven of Mercury), together with the Var, Rhine, Isère, Saône, and Seine, in connexion with Caesar's victories in Gaul, Par. vi. 60 (*onde R.*, var. *onde il R.*) [**Aquila**[1]: **Era**]; Charles Martel (in the Heaven of Venus) refers to its confluence with the Sorgue, and speaks of it as being, below that point, one of the boundaries of Provence (of which he would have been Count had he survived his father), Par. viii. 58–60 [**Provenza**: **Sorga**].

Rodopea. [**Rodopeia.**]

Rodopeia, the maid of Rhodopë, i.e. Phyllis, daughter of Sithon, King of Thrace; called 'Rhodopeia Phyllis' by Ovid (*Heroid.* ii. 1) from her home near Mt. Rhodopë in Thrace.

She is mentioned by the troubadour Folquet (in the Heaven of Venus) in connexion with her love for Demophoön, on account of whose supposed faithlessness she killed herself, Par. ix. 100–1. [**Demofoonte**: **Filli.**]

Roma[1], Rome, on the Tiber, ancient Rome (B.C.), Inf. i. 71; ii. 20; Purg. xxi. 89; xxix. 115; Par. vi. 57; xv. 126; xvi. 10; xxvii. 62; V. N. § 25[87]; Conv. i. 3[22]; iii. 11[24]; iv. 5[32, 47, 117, 125, 135, 160]; Mon. ii. 5[105]; iii. 10[6]; *città Romana*, Conv. iv. 5[49]; *santa città*, Conv. iv. 5[179]; *urbs Deo electa*, Mon. ii. 4[32–3]; *urbs*, Mon. ii. 4[61]; *urbs sancta*, Mon. ii. 5[106].

Aeneas the predestined founder of, Inf. ii. 20; Conv. iv. 5[47–8] [**Enea**]; the fore-ordained seat of Christ's Vicar upon earth, Inf. ii. 22–4; and of the Emperor, Conv. iv. 5[30–2]; Mon. iii. 10[4] [**Romani**[1]]; founded, according to Orosius (iv. 12, § 9), about 600 years before the birth of Christ, Conv. iii. 11[23–7]; the foundation of, by Aeneas, contemporaneous with the birth of David, Conv. iv. 5[46–8]; the seven Kings of, Par. vi. 41; Conv. iv. 5[85–91]; Romulus first King of, Conv. iv. 5[83–5] [**Romolo**]; Numa Pompilius second King of, Conv. iv. 5[90]; Mon. ii. 4[30] [**Numa**]; Lucius Junius Brutus first Consul of, Conv. iv. 5[99–100] [**Bruto**[1]]; Julius Caesar first Emperor of, Conv. iv. 5[100] [**Cesare**[1]]; besieged by Porsena, Mon. ii. 4[66–7], 5[122] (cf. Conv. iv. 5[115–18]; Par. iv. 84) [**Porsena**]; by Brennus, Par. vi. 44 (cf. Conv. iv. 5[160–4]; Mon. ii. 4[42–57]) [**Brenno**]; by Hannibal, Mon. ii. 4[58–63] [**Annibale**]; heroic actions performed on her behalf by the Horatii, Conv. iv. 5[155–60] (cf. Par. vi. 39; Mon. ii. 11[22–36]) [**Horatii**]; by Mucius Scaevola, Conv. iv. 5[115–18]; Mon. ii. 5[121–6] (cf. Par. iv. 84) [**Muzio**]; by Cloelia, Mon. ii. 4[65–8] [**Cloelia**]; by Lucius Junius Brutus, Conv. iv. 5[121]; Mon. ii. 5[112–20] [**Bruto**[1]]; by Cincinnatus, Conv. iv. 5[130–3]; Mon. ii. 5[76–89] (cf. Par. vi. 46; xv. 129) [**Cincinnato**]; by Marcus Manlius, Mon. ii. 4[42–57] (cf. Conv. iv. 5[160–4]) [**Manlius**]; by Camillus, Conv. iv. 5[134–9]; Mon. ii. 5[100–111] [**Camillo**]; by Titus Manlius Torquatus, Conv. iv. 5[118–21] (cf. Par. vi. 46) [**Torquato**[1]]; by the Decii, Conv. iv. 5[122–4]; Mon. ii. 5[128–30] (cf. Par. vi. 47) [**Deci**]; by Fabricius, Conv. iv. 5[107–10]; Mon. ii. 5[90–9], 11[56] (cf. Purg. xx. 25) [**Fabbrizio**]; by Curius Dentatus, Conv. iv. 5[110–5] [**Curio**[1]]; by the Fabii, Par. vi. 47 [**Fabi**]; by Regulus, Conv. iv. 5[124–9] [**Regolo**]; by Scipio Africanus, Conv. iv. 5[169–71]; Mon. ii. 11[59] [**Scipione**[1]]; by the Drusi, Conv. iv. 5[123–4] [**Drusi**]; by Cato of Utica, Conv. iv. 5[140]; Mon. ii. 5[133–9] [**Catone**[2]]; by Cicero, Conv. iv. 5[172–6] [**Tullio**]; her fate dependent upon the life of a single Roman in the fight with the Albans, Conv. iv. 5[155–60] [**Albani**]; saved by the goose of the Capitol from capture by the Gauls under Brennus, Conv. iv. 5[160–4]; Mon. ii. 4[42–58] [**Galli**[2]]; and by a hailstorm from capture by Hannibal, Mon. ii. 4[58–63] [**Annibale**]; preserved from annihilation, under Providence, by the valour of Scipio Africanus, Par. xxvii. 61–2; the scene of the triumphs of the latter and of Augustus, Purg. xxix. 115–16; confers the imperial authority upon Julius Caesar, Par. vi. 57; the first to make use of the consequential plural, Par. xvi. 10 (*see below*); the residence of Virgil under Augustus, Inf. i. 71 [**Virgilio**];

Lucan's address to (*Phars.* i. 44, where for D.'s reading *debes* many editions read *debet*), V. N. § 25[85–7] [**Lucano**]; the winner of the crown of universal empire, Mon. ii. 7[59–66], 9[81]; her history one of the favourite themes of the Florentine women in the old days, Par. xv. 124–6; Florence the most beautiful and most famous of her daughters, Conv. i. 3[21–2] [**Fiorenza**].

The use by the Roman Emperors of the consequential 'nos' instead of 'ego,' and hence by their inferiors of the correlative 'vos' instead of 'tu,' alluded to by D. (Par. xvi. 10), is said to have originated with Julius Caesar. The mediaeval tradition, at any rate, was that 'vos' instead of 'tu' was first used at Rome in the address of the Senate to Caesar when, as Dictator, he united in his own person all the offices of the state. Thus the Ottimo Comento says:—

'Ad intelligenza di questo *voi* nota, che dalla cacciata fatta di Tarquinio Superbo re, infino alla occupazione della repubblica che fece Cesare, tutti quelli tempi si governarono per lo più per uomini virtuosi e accrescitori della dignità di Roma; li quali, per loro virtude e sapienza, dalli re, universitadi, e singulari persone erano onorati e reveriti in parole ed in fatti. Da tutti era loro parlato in plurale, cioè ad uno era detto *voi*, ed egli a nessuno nè per dignità di signoria, nè di sapienza, nè d'etade dicea mai se non *tu*; e quello *tu* ancora ritengono, ma non le virtù e 'l bene, per li quali a loro fu detto *voi*. Ma tornando Giulio Cesare vincitore d'ogni parte del mondo, e ricevendo gli onori de' triunfi dell' avute vittorie, li Romani soffersono primamente di dire a lui, uno uomo, *voi*; la qual cosa li Romani fecero più per paura o per servile onore che per affettuosa riverenza.'

Roma[2], Rome, Christian Rome (A.D.), Inf. xiv. 105; xxxi. 59; Purg. vi. 112; xvi. 106, 127; xviii. 80; Par. ix. 140; xxiv. 63; xxxi. 34; V. N. § 41[51]; Conv. iii. 5[85, 96]; V. E. i. 10[50]; Mon. ii. 7[65]; Epist. vii. 7; viii. 11; *urbs Roma*, Epist. viii. 10; *alma urbs*, Epist. v. *tit.*; *Latiale caput*, Epist. viii. 10; *Imperii sedes*, Mon. iii. 10[4]; *sedes apostolica*, Epist. viii. 2, 11; *sedes Sponsae Christi*, Epist. viii. 11; *sacrosanctum ovile*, Epist. viii. 2; *culmen apostolicum*, Epist. viii. 10; *colei che siede sopra l'acque* (ref. to *Rev.* xvii. 1, 15), Inf. xix. 107–9; called by St. Peter *il mio cimiterio*, Par. xxvii. 25 (cf. Par. ix. 139–41); referred to by mention of the Lateran, Par. xxxi. 35; of the Tiber, Epist. vii. 7; viii. 10.

Rome fore-ordained as the capital of the universal sovereignty, i. e. of the Roman Empire, Mon. ii. 7[59–66]; her fortunes the object of the special care of Providence, Conv. iv. 5[176–9]; converted to Christianity by St. Peter and St. Paul, Par. xxiv. 62–3; Epist. viii. 2; the scene of the martyrdom of St. Peter and of many of the saints, Par. ix. 139–41; xxvii. 25; the seat of the Church and of Christ's Vicar upon earth, Purg. xvi. 127; Epist. vii. 7; viii. 2, 10, 11 (cf. Inf. ii. 22–4; xix. 107–9); the seat of the Emperor, Conv. iv. 5[30–2]; Mon. iii. 10[4]; Epist. viii. 10; her two Suns, the Pope and the Emperor, Purg. xvi. 106–7; Epist. viii. 10; herself compared to the Sun, Epist. viii. 10; deserving of the respect and love of all Italians, and especially of those who dwell within her walls, Epist. viii. 10; the very stones of her walls, and the soil upon which she stands, worthy of the highest reverence, Conv. iv. 5[180–3]; the scene of the coronation of Charlemagne as Emperor of the West, Mon. iii. 11[2–5] [**Carlo Magno**]; her complaint that she is abandoned by the Emperor, Purg. vi. 112–14 (cf. Epist. viii. 4, 10); deprived of both her luminaries (cf. Purg. xvi. 106–7; Mon. iii. 1[36–7]) through the deaths of the Emperor Henry VII (Aug. 1313) and Clement V (April, 1314), Epist. viii. 10 [**Arrigo**[2]: **Clemente**[2]]; her wretched condition such that even Hannibal would have felt compassion for her, Epist. viii. 10; the mother of Florence, who, like an undutiful daughter, rebels against her authority, Epist. vii. 7 [**Fiorenza**]; on the right side of Italy if the Apennines be taken as the dividing line (from N. to S.), V. E. i. 10[50]; distant from the N. Pole 2,700 miles, from the S. Pole 7,500 miles, Conv. iii. 5[85–100] [**Lucia**[2]]; to an observer at Rome about the end of November the sun sets between Sardinia and Corsica, Purg. xviii. 79–81; the 'ancient one of Crete' looks towards her as to his mirror, Inf. xiv. 105 [**Creta**]; view of the city from Montemalo, Par. xv. 109 [**Montemalo**]; the splendour of her buildings the admiration of foreigners, Par. xxxi. 31–6; the river Tiber, Inf. xxvii. 30; Purg. ii. 101; Par. xi. 106; Conv. iv. 13[130]; Mon. ii. 4[68]; Epist. vii. 7; viii. 10 [**Tevero**]; the Ponte Sant' Angelo, Inf. xviii. 29 [**Ponte**[3]]; the Church of St. Peter, Inf. xviii. 32; its pine-cone, Inf. xxxi. 59; its obelisk, Conv. iv. 16[68] [**Pietro, San**[2]]; the Lateran, Inf. xxvii. 86; Par. xxxi. 35 [**Laterano**]; the Vatican, Par. ix. 139 [**Vaticano**]; the Janiculus, Inf. xviii. 33 [**Gianicolo**]; pilgrims and visitors to, Par. xxxi. 31–6, 103–8; V. N. § 41[2–5, 50–1]; the Veronica at, Par. xxxi. 104; V. N. § 41[3–5] [**Veronica**]; the Jubilee of 1300, Inf. xviii. 29; Purg. ii. 98; Par. xxxi. 31, 103 [**Giubbileo**]; pilgrims to Rome known by the distinctive name of *Romei*, V. N. § 41[50–1] [**Peregrini**].

Roma[3], Rome, in the figurative sense; *quella Roma onde Cristo è Romano*, 'that Rome of which Christ is a citizen,' i. e. Heaven, Purg. xxxii. 102. [**Paradiso**[1].]

Romagna, former province of N. Italy, corresponding roughly to the E. portion of the modern Emilia. According to D.'s definition (Inf. xxvii. 29–30; Purg. xiv. 92), it extended from Bologna to Rimini, and from the hills of Montefeltro to the plain of Ravenna. Tolosano,

an old chronicler of Faenza (d. 1226), in a passage quoted by Casini (*Dante e la Romagna*), defines it as stretching from the Reno to the Foglia (which falls into the sea just above Pesaro), and from the Adriatic to the Alps:—

'Provincia Romaniae . . . extenditur a Rheno usque Foliam, a mari usque ad Alpes.'

D., addressing Guido da Montefeltro (in Bolgia 8 of Circle VIII of Hell), speaks of it as *Romagna tua*, Inf. xxvii. 37 (*see below*); *il peggiore spirto di R.*, i. e. Frate Alberigo of Faenza, Inf. xxxiii. 154 [**Alberigo**]; *quel paese Che siede tra R. e quel di Carlo*, i.e. the March of Ancona, Purg. v. 68–9 [**Marca Anconitana**]; *lo spirto di R.*, i. e. Guido del Duca, Purg. xv. 44 [**Guido del Duca**]; *Romandiola*, V. E. i. 10^{53}, 14^{4}; *Romaniola*, Epist. i. *tit.*; Guido da Montefeltro (in Bolgia 8 of Circle VIII of Hell) speaks of his native hill-country, which formed part of Romagna, as *i monti là intra Urbino E il giogo di che il Tever si disserra*, Inf. xxvii. 29–30 [**Montefeltro**]; Guido del Duca (in Circle II of Purgatory) describes Romagna as lying between the Po, the Apennines, the Adriatic, and the Reno, *Tra il Po e il monte, e la marina e il Reno*, Purg. xiv. 92 [**Reno** 2]; on the left side of Italy, if the Apennines be taken as the dividing line (from N. to S.), V. E. i. 10^{51-3}, 14^{2-4}; its dialect, V. E. i. 10^{66-8}, $14^{7-12, 44}$ [**Romagnuoli**]; Forlì, the most central town of the whole province, V. E. i. 14^{13-5} [**Forlì**]; the province included in the jurisdiction of the Bishop of Ostia as papal legate, Epist. i. *tit.* [**Nicholaus**].

In response to the inquiry of Guido da Montefeltro (Inf. xxvii. 28–30) as to the present state (i. e. in 1300) of Romagna, whether it be at peace or at war, D. says that there is no open war at the moment, but that there is, as there always was, war in the hearts of its tyrants (*vv.* 37–9); he then informs Guido that Ravenna is still, as it has been for years past, under the eagle of the Polenta family, which now also broods over Cervia (*vv.* 40–2) [**Polenta**]; that Forlì is under the claws of the green lion of the Ordelaffi (*vv.* 43–5) [**Ordelaffi**]; that Rimini is under the Old and Young Mastiffs (*vv.* 46–8) [**Malatesta**]; that Faenza and Imola are under the lion-cub of Maghinardo Pagano (*vv.* 49–51) [**Mainardo**]; and that Cesena alternates between a state of tyranny and freedom (*vv.* 52–4) [**Cesena**].

Guido del Duca, a native of Bertinoro near Forlì, in conversation with D. (in Circle II of Purgatory) laments at length over the degeneracy of the men of Romagna, characterizing them as 'bastards,' who have fallen away from the noble example of their illustrious forefathers, many of whom he mentions by name, Purg. xiv. 88–123.

A detailed sketch of the state of affairs in Romagna from 1274 to 1332 is given by Philalethes in a supplementary note to his comment on Inf. xxvii. Previous to the accession of Nicholas III (1277–1280) the province had been regarded as under the jurisdiction of the Empire, though the Popes did not acquiesce in this view, and advanced claims of their own. Nicholas, however, procured from the Emperor Rudolf, who was indifferent to the affairs of Italy, a formal recognition of the papal claims, and the rights hitherto exercised by the Emperor were transferred to the Pope, who, in order to enforce his authority, appointed a vicar, with civil powers, under the title of Count of Romagna.

Romagnoli. [**Romagnuoli.**]

Romagnuoli, inhabitants of Romagna; Guido da Montefeltro (in Bolgia 8 of Circle VIII of Hell) asks D. whether they are at peace or war, Inf. xxvii. 28; Guido del Duca (in Circle II of Purgatory) reproaches them as 'bastards' on account of their degeneracy, Purg. xiv. 99 [**Romagna**]; *Romandioli*, their dialect distinct from those of Lombardy and of the March of Ancona, V. E. i. 10^{66-8}; their dialect so soft as to make a man's voice sound like that of a woman, especially at Forlì, the central town of the province, V. E. i. 14^{4-15}; this dialect not worthy to rank as the vulgar tongue of Italy, V. E. i. 14^{46-8}; their most illustrious poets have abandoned their own dialect in favour of the Italian vulgar tongue, V. E. i. 19^{16-18}.

Romandiola, Romagna, V. E. i. 10^{53}, 14^{4}. [**Romagna.**]

Romandioli, inhabitants of Romagna, V. E. i. 10^{67-8}, 14^{12}, 19^{18}. [**Romagnuoli.**]

Romandiolus, belonging to Romagna; *Romandiolum vulgare*, the dialect of Romagna, V. E. i. 14^{46}. [**Romagnuoli.**]

Romane, Roman women, of ancient Rome; mentioned among the examples of temperance proclaimed in the Circle of the Gluttonous in Purgatory, as having been content to drink water, Purg. xxii. 145–6. [**Golosi.**]

D.'s authority for this fact was probably Valerius Maximus, who, as Benvenuto notes, says:—

'Vini usus olim Romanis feminis ignotus fuit, ne scilicet in aliquod dedecus prolaberentur.' (ii. 1, § 5.)

Romani [1], Romans, of ancient Rome (B.C.), Inf. xv. 77; xxvi. 60; Par. vi. 44; xix. 102; Conv. iii. 11^{28}; iv. 4^{117}, $5^{113, 157}$; V. E. i. 10^{17}; Mon. ii. 3^{108}, 4^{31}, 5^{29}, 7^{63}, $9^{64, 65, 84, 91, 104}$, 10^{59}, $11^{34, 56}$, 12^{52}; *Romana gente*, Conv. iv. 4^{113}; *Romano popolo*, Conv. iv. 5^{63}; *Romanus populus*, Mon. i. 2^{11}; ii. $1^{12, 27, 56}$, 2^{5}, $3^{2, 7, 120}$, $5^{31, 49}$, $6^{4, 8, 11}$, $7^{23, 66, 86, 88}$, $9^{12, 19, 107}$, $11^{1, 23, 77}$, 13^{64}; iii. 16^{125}; *Latini*, Purg. vii. 16; Epist. v. 4; *gente Latina*, Conv. iv. 4^{101}; *popolo santo*, Conv. iv. 4^{103}.

The ancient Romans the ancestors of the Florentines, Inf. xv. 76–8 (cf. Conv. i. 3^{21-2}; Epist. vii. 7) [**Fiorentini**]; themselves de-

scended from the Trojans, Inf. xxvi. 60; Conv. iv. 4^{103-5} (cf. Conv. iv. 5^{48-9}; Mon. ii. 3^{30-1}, 11^{22-4}); hence sometimes spoken of by D. as Trojans, Inf. xxviii. 10 [**Troiani**]; Aeneas their father and founder, Inf. ii. 20; Conv. iv. 5^{48-9}; Mon. ii. $3^{30,\ 120}$; 7^{69} [**Enea**]; Lavinia, third wife of Aeneas, their mother, Mon. ii. 3^{108-9} [**Lavinia**]; their wars with the Albans, Par. vi. 37; Conv. iv. 5^{157-8}; Mon. ii. 11^{22-37} [**Albani**]; with Porsena, Mon. ii. 4^{66-7}, 5^{122} [**Porsena**]; with Brennus, Par. vi. 44 [**Brenno**]; with the Carthaginians, Par. vi. 49; Conv. iv. 5^{125-7}; Mon. ii. 4^{58-64}, 11^{52-61} [**Cartaginesi**]; with the Sabines, Mon. ii. 11^{40} [**Sabini**]; with the Samnites, Conv. iv. 5^{111}; Mon. ii. 11^{40} [**Sanniti**]; with Pyrrhus, Par. vi. 44; Mon. ii. 5^{155}, 10^{57-83}, 11^{52-3}; the answer of Pyrrhus to their envoys who came to treat for the ransom of the Roman prisoners, Mon. ii. 10^{57-69} [**Pirro**]; Alexander's embassy demanding their submission, Mon. ii. 9^{61-5}; his attempt to outstrip them in the race for universal empire, Mon. ii. 9^{77-9} [**Alessandro** 2]; their standard the Imperial Eagle, Par. xix. 101-2 [**Aquila**]; the foundation of their empire contemporaneous with the birth of David, Conv. iv. 5^{46-54} [**David**]; their history the subject of romances in the *langue d'oïl*, V. E. i. 10^{12-18} [***Lingua Oil***]; their chief chroniclers the illustrious historian Livy, Conv. iv. 5^{94}; Mon. ii. 3^{32}, $4^{33,\ 48,\ 63}$, $5^{79,\ 104,\ 114,\ 126,\ 130}$, 9^{66}, $11^{37,\ 43,\ 62}$ [**Livio**]; and Orosius, Mon. ii. 11^{37} [**Orosio**]; the moderation of their women, who were content to drink water, Purg. xxii. 145-6 [**Romane**].

The ancient Romans in their relation to D.'s theory of the Empire:—the power of the Roman people not obtained by force, as some might urge, but ordained, in the first instance, by divine Providence, Conv. iv. $4^{87-90,\ 111-14,\ 124-6}$ (cf. Mon. ii. 1^{19-20}); they were endowed with boundless empire by God, as is testified by Virgil (*Aen.* i. 278-9), Conv. iv. 4^{115-19} (cf. Mon. ii. 9^{81-111}); chosen by God for universal sovereignty on account of their being by nature more gentle in governing, more powerful in maintaining, and more subtle in acquiring, than any other nation, Conv. iv. 4^{98-106} (cf. Mon. ii. 7^{23-4}); their employment of force merely the instrumental, not the motive, cause of their world-wide dominion, Conv. iv. 4^{119-24}; the world never so peaceful as when under the governance of one sole prince of the Roman people, Conv. iv. 5^{60-5} (cf. Mon. i. 16^{10-12}); their empire under divine guidance from the time of Romulus to that of Augustus, as has been made manifest on numberless occasions, Conv. iv. 5^{80-179}; paramount throughout the world, without any to withstand them, Mon. ii. 1^{12-13}; their pre-eminence due to the working of divine Providence, Mon. ii. 1^{19-20} (cf. Conv. iv. 4^{115-19}); the supreme sovereignty vested in them by right, not by usurpation, Mon. ii. 1^{52-7}, 2^{5-6}, 3^{2-4}, 4^{25-6}, 6^{13-14}, 13^{64-5}; the noblest, and therefore the most worthy, of all nations, Mon. ii. 3^{7-9}, $^{120-1}$; their empire helped to its perfection by miracles, as is proved by the testimony of several illustrious writers, Mon. ii. 4^{23-9}; thus Livy (i. 20) and Lucan (*Phars.* ix. 477-80) record the miraculous descent from heaven of the sacred shield in the days of Numa Pompilius, Mon. ii. 4^{30-41}; Livy (v. 47), Virgil (*Aen.* viii. 652-6), and others relate how they were by a miracle saved from destruction by the Gauls, Mon. ii. 4^{42-5}; Livy (xxvi. 11), again, records their miraculous deliverance from Hannibal, Mon. ii. 4^{58-64}; and, again (ii. 13), the marvellous escape of Cloelia from the camp of Porsena by swimming across the Tiber, Mon. ii. 4^{65-70}; in bringing the whole world into subjection the Romans aimed at the highest good, as their deeds declare, for they renounced their own private advantage in the interests of the peace and welfare of all mankind, Mon. ii. 5^{31-9}, 6^{1-14}, 7^{88-90}; hence the justice of the saying that the Roman Empire 'springs from the fountain of piety,' Mon. ii. 5^{40-2} (*see below*); their good intentions proved by their noble self-sacrifice, both collectively and individually, Mon. ii. 5^{48-170}; their nation ordained for empire by nature, Mon. ii. $7^{23-4,\ 86-9}$ (cf. Conv. iv. 4^{98-106}); they alone of all nations attained to universal empire, Mon. ii. 9^{12-21}; all other attempts having failed, such as those of Ninus, King of Assyria, Vesoges, King of Egypt, Cyrus and Xerxes, Kings of Persia, and last, and greatest of all, Alexander of Macedon, Mon. ii. 9^{22-80}; the attainment by the Romans of this end testified by Virgil (*Aen.* i. 234-6), Lucan (*Phars.* i. 109-11), Boëthius (*Cons. Phil.* ii. met. 6), and St. Luke (ii. 1), Mon. ii. 9^{81-111}; their empire gained by single combat between man and man, by which method all disputes concerning it were decided, Mon. ii. $11^{1-7,\ 77-9}$; as, for instance, between Aeneas and Turnus, the Horatii and the Curiatii, and in their fights with the Sabines and Samnites, and also between Fabricius and Pyrrhus, and Scipio and Hannibal, Mon. ii. 11^{39-61}; if the Roman Empire did not exist by right, Christ in being born under the edict of Augustus, and in submitting to the jurisdiction of Pilate, the deputy of Tiberius, sanctioned an unjust thing, Mon. ii. 12^{24}, 13^{49}; and further, in that case, the sin of Adam was not punished in Christ, Mon. ii. 13^{1-3}; but these assumptions are false, for it has been sufficiently proved that the Roman Empire did exist by right, and Christ sanctioned it by His birth and by His death under it, Mon. ii. 13^{61-5}. [**Roma** 1.]

The saying, 'Romanum Imperium de fonte nascitur pietatis' (Mon. ii. 5^{41-2}), occurs in a speech of the Emperor Constantine ('Dignitas Romani Imperii de fonte nascitur pietatis') in the legend of St. Sylvester in the *Legenda Aurea* of Jacopus de Voragine. (See *Athenæum*, March 26, 1898.)

Romani[2], Romans, of Christian Rome (A. D.), Inf. xxviii. 28; Conv. iv. 3^{39}, 28^{75}; V. E. i. 9^{38}, 10^{63}, $11^{7,\ 12}$, 12^{58}, 13^{31}; Mon. iii. 11^{8}; Epist. v. 5; vi. 1; vii. *tit.*, 3; their arrangement for the regulation of the traffic on the Ponte Sant' Angelo during the Jubilee of 1300, Inf. xxviii. 28 [**Ponte**[3]]; Frederick II, the last real Emperor of the Romans, Conv. iv. 3^{39} [**Federico**[2]]; St. Paul's Epistle to the Romans, Conv. iv. 28^{75} [***Romanos, Epistola ad***]; the dialect of the Romans distinct from that of the Florentines, V. E. i. 9^{38}; different from that of the Apulians on the one hand, and from that of the Spoletans on the other, V. E. i. 10^{62-3}; their claim to take precedence of the rest of Italy, V. E. i. 11^{7-8}; their dialect, like their morals, the most degraded of all Italy, V. E. i. 11^{12-17}; the barbarisms of the Apulian dialect due in part to the near neighbourhood of the Romans, V. E. i. 12^{56-9}; affinity of the dialects of Perugia, Orvieto, Viterbo, and Città di Castello, with those of Rome and Spoleto, V. E. i. 13^{29-32}.

In their relation to D.'s theory of the Empire:—the opposition to the Roman Emperor chiefly on the part of those who profess most zeal for the faith of Christ, Mon. ii. 12^{1-4}; the two great lights for the guidance of mankind, the Roman Pontiff (who should lead them to eternal life, according to revelation), and the Roman Emperor (who should lead them to temporal happiness, according to the teaching of philosophy), Mon. iii. 1^{36-7}, 16^{75-82} (cf. Purg. xvi. 106–7; Epist. viii. 10); the question whether the authority of the Roman Emperor, who is by right Monarch of the world, depends immediately upon God, or on His Vicar, Mon. iii. 1^{37-42}; the authority of the Roman Emperor not derived from the Church, Mon. iii. 13^{1-4}, 14^{1-10}; but direct from God, Mon. iii. 16^{114-17}; seeing, however, that the Roman Emperor in certain matters is subject to the Roman Pontiff, it is meet that Caesar should show reverence to Peter, as a son to his father, Mon. iii. 16^{129-36}. [**Roma**[2].]

Romani, Epistola alli. [***Romanos, Epistola ad.***]

Romaniola, Romagna, Epist. i. *tit.* [**Romagna.**]

Romano[1], Roman, of ancient Rome (B.C.); *Latino Romano*, i.e. classical Latin, Conv. i. 11^{95} [**Latino**[1]]; *Romano Principe*, i.e. the Roman Emperor, Conv. iv. 4^{85}; *Romanorum Princeps*, Mon. ii. 9^{91}; *Romano Imperio*, Conv. iv. 4^{126}, $5^{52,\ 154}$; *Romanum Imperium*, Mon. ii. 1^{53}, $4^{23,\ 27}$, 5^{41}, 11^{5}, 12^{24}, $13^{1,\ 48,\ 59}$; *homo Romanus*, Mon. ii. 11^{67}; *Romanum nomen*, Mon. ii. 4^{45}; *Romani cittadini*, Conv. iv. 5^{113-14}; *Romana potenza*, Conv. iv. 4^{87}; *Romana auctoritas*, Mon. ii. 12^{43}; *Romana gente*, Conv. iv. 4^{112}; *città Romana*, Conv. iv. 5^{49}; *Romana tellus*, Epist. vii. 4; *Romana libertà*, Conv. iv. 5^{175}; *Romana nobilitas*, Mon. ii. 4^{58}; *Romana res*, Mon. ii. $4^{60,\ 69}$, 11^{62}; *Romana gesta*, Mon. ii. 3^{33}; iii. 10^{15}; *Romane*, Purg. xxii. 145; *Romane storie*, Conv. iv. 5^{93}. [**Romani**[1].]

Romano[2], Roman, of Christian Rome (A.D.); *Romano Pastore*, i.e. the Pope, Purg. xix. 107; Conv. iv. 29^{23}; *Romanus Pontifex*, Mon. iii. 1^{36}, 13^{4}, 16^{131} [**Papa**]; *Romano Principato*, i.e. the Emperor, Purg. x. 74 [**Traiano**]; *Romanus Principatus*, Mon. ii. 12^{2}; iii. 13^{3}; *Romanus Princeps*, Mon. ii. 1^{27}; iii. 1^{37}, 14^{2}, $16^{89,\ 131}$; Epist. v. 7; vi. 2; *Imperador de' Romani*, Conv. iv. 3^{39}; *Romanorum Imperator*, Mon. iii. 11^{8}; *Monarcha Romanus*, Mon. iii. 1^{38}; *Romanorum Rex*, Epist. vii. *tit.* [**Imperatore**[3]]; *Romanum regimen*, Mon. iii. 10^{20}; *Imperium sacrosanctum Romanum*, A. T. § 24^{3-4}; *sacrosanctum Romanorum Imperium*, Epist. vi. 1; *Romana res*, Epist. vi. 6; *Romanorum potestas*, Epist. vii. 3; *Romana civilitas*, Epist. vi. 2; *Romana gloria*, Epist. vii. 2; *Romana aula*, Epist. ii. 2; *Romanorum vulgare*, V. E. i. 11^{12} [**Romani**[2]].

Romano[3], Roman, in figurative sense, Purg. xxxii. 102. [**Roma**[3].]

Romano[4], village and castle in Venetia, where the famous Ezzolino da Romano was born; alluded to by Cunizza (in the Heaven of Venus), Par. ix. 25–9 [**Azzolino**[1]: **Cunizza**]. There is some uncertainty as to the exact situation of Romano, which is here described as being placed on a low hill, 'between Rialto and the streams of Brenta and Piave,' i.e. in the March of Treviso [**Marca Trivisiana**].

Philalethes thinks D. meant to indicate the central point of a triangle formed by the sources ('fontane,' *v.* 27) of the Piave and the Brenta, and by the city of Venice; he accordingly places Romano a little to the N. of Bassano, a location which agrees with that assigned to the village in modern guide-books, viz. on the road between Bassano and Possagno. The remains of a castle (said to be that of the Ezzolini) are still to be seen in this neighbourhood. Lubin understands D. to refer to a point near the junction of the territories of Padua, Treviso, and Venice.

Romanos, Epistola ad, St. Paul's Epistle to the Romans, Conv. iv. 28^{75}; A. T. § 22^{15}; quoted, Conv. iv. 13^{61-2} (*Rom.* xii. 3); Conv. iv. 21^{56-8} (*Rom.* xi. 33); Conv. iv. 28^{75-81} (*Rom.* ii. 28–9); Mon. ii. 2^{72-3} (*Rom.* i. 20); Mon. ii. 9^{75-6} (*Rom.* xi. 33); Mon. ii. 13^{8-11} (*Rom.* v. 12); Epist. v. 4 (*Rom.* xiii. 2); Epist. v. 8 (*Rom.* i. 20); Epist. vi. 5 (*Rom.* vii. 23); A. T. § 22^{15-18} (*Rom.* xi. 33).

Romei, 'Romers,' i.e. pilgrims who went on a pilgrimage to Rome.

D. mentions them in his explanation of the distinction between the several kinds of pilgrims, viz. 'Palmers,' 'Romers,' and 'Pilgrims' proper, V. N. § 41^{34-52}. [**Peregrini.**]

Romena, village in the Casentino, on the road from Pratovecchio to Florence, the site in D.'s time of a castle belonging to the Conti Guidi; its situation is described by Maestro Adamo (in Bolgia 10 of Circle VIII of Hell), who says that it was there that he falsified the gold florin of Florence, Inf. xxx. 73–4. [**Adamo, Maestro: Guidi, Conti.**]

Romeo, name of the seneschal of Raymond Berenger IV, Count of Provence; he is placed by D. among those who for love of fame performed great deeds upon earth (*Spiriti Operanti*), in the Heaven of Mercury, where his spirit is pointed out by the Emperor Justinian, Par. vi. 127–42 [**Mercurio, Cielo di**]; Justinian describes him as having been 'persona umile e peregrina' (evidently with a play upon his name, *romeo*, like *peregrino*, meaning 'pilgrim'), and recounts the great services he rendered to the Count, especially in the matter of the marriages of his four daughters, each of whom married a king (*vv.* 127–35); he then relates how, through the jealousy and ingratitude of the Provençal lords, Romeo fell into disgrace, and quitted the Count's service 'in poverty and old age' (*vv.* 136–42) [**Provenzali**].

The only foundation, apparently, for the story, adopted by D. and Villani (vi. 90), of the 'pilgrim' who became the minister of the Provençal Count, is the fact that the name of Count Berenger's grand seneschal was Romieu (or Romée) of Villeneuve. This Romieu, who was a friend of Sordello (Purg. vi. 74), was born circ. 1170, and died in 1250 (five years after his master), while still in charge of the affairs of Provence, the Count's youngest daughter, Beatrice, who subsequently married Charles of Anjou, being under his guardianship. [**Beringhieri, Ramondo.**]

Romoaldo, St. Romualdus, founder of the Order of Camaldoli or Reformed Benedictines; he belonged to the Onesti family of Ravenna, where he was born circ. 960; he died circ. 1027. D. places him among the Contemplative Spirits (*Spiriti Contemplanti*) in the Heaven of Saturn, where his spirit is pointed out by St. Benedict, Par. xxii. 49 [**Saturno, Cielo di**].

It is related of him that while he was quite a young man his father fought a duel in his presence and killed his adversary, the sight of which so affected him that he retired into a Benedictine convent near Ravenna, and became a monk. Scandalized at the irregular lives of the brotherhood, and at their disregard of the rules of the Order, he undertook to reform them. After labouring for many years, he succeeded in instituting his new Order of Reformed Benedictines, for whom he founded (in 1012) the famous monastery of Camaldoli, in the Casentino, about thirty miles from Florence [**Camaldoli**]. A purely contemplative life was enjoined on the members of the Order, which received the papal sanction from Alexander II in 1072.

Romolo, Romulus, mythical founder of the city of Rome, said to have been the son of Mars by Rhea Silvia; referred to by D. as the first King of Rome, Conv. iv. $5^{83, 90}$; mentioned, in connexion with his parentage, by his name Quirinus, Par. viii. 131 [**Quirino**].

Romuleus, belonging to Romulus; the Virgilian expression, *Romuleus culmus*, i.e. the straw-built hut of Romulus on the Capitol (*Aen.* viii. 654), quoted, Mon. ii. 4^{55}.

Roncisvalle], Roncesvalles or Roncevaux (O.F. Rencesvals), valley on the Spanish side of the Pyrenees forming one of the passes into France; famous as the scene of the destruction of Charlemagne's rear-guard under Roland, to which D. refers as *la dolorosa rotta*, Inf. xxxi. 16 [**Carlo Magno**].

In the traditional account of the incident, preserved in the O.F. *Chanson de Roland* (Cent. xi), Roland and his force were annihilated by an army of Saracens, in accordance with a preconcerted plan agreed upon between the traitor Ganelon, Roland's step-father, and the Saracen king Marsiccius ('li reis Marsilies'). The historical basis for this tradition consists in the following facts:—In the year 777 Charlemagne, King of the Franks, made an expedition into Spain for the conquest of the country, which was only partially successful, as he failed to reduce the stronghold of Saragossa. As he was returning into France in the next year, after the main body of his army had passed through the defiles of the Pyrenees unmolested, the rear-guard, in which were his nephew Roland, 'the prefect of the Marches of Brittany,' and his chief nobles and captains, was suddenly attacked in the narrow pass of Roncesvalles by swarms of Gascon mountaineers (or Basques), attracted by the prospect of plunder, and was totally destroyed, not a soul being left alive (Aug. 15, 778). Before Charlemagne could send a force to chastise them, the mountaineers dispersed with their booty into the mountain forests beyond reach of his vengeance. Eginhard describes the occurrence as follows:—

'Karolo . . . in ipso Pyrinaei jugo Wasconicam perfidiam parumper in redeundo contigit experiri. Nam cum, agmine longo, ut loci et angustiarum situs permittebat, porrectus iret exercitus, Wascones, in summo montis vertice positis insidiis (est enim locus ex opacitate silvarum, quarum ibi maxima est copia, insidiis ponendis opportunus), extremam impedimentorum partem, et eos, qui novissimi agminis incedentes, subsidio praecedentes tuebantur, desuper incursantes, in subjectam vallem dejiciunt, consertoque cum eis proelio, usque ad unum omnes interficiunt ac, direptis impedimentis, noctis beneficio quae jam instabat protecti, summa

cum celeritate in diversa disperguntur. Adjuvabat in hoc facto Wascones et levitas armorum, et loci quo res gerebatur situs; econtra Francos et armorum gravitas et loci iniquitas per omnia Wasconibus reddidit impares. In quo proelio Eggihardus regiae mensae praepositus, Anselmus comes palatii, et Hruodlandus, Britannici limitis praefectus, cum aliis compluribus interficiuntur. Neque hoc factum ad praesens vindicari poterat, quia hostis, re perpetrata, ita dispersus est, ut ne fama quidem remaneret, ubinam gentium quaeri potuisset.' (*Vita Karoli*, § 9.)

The legendary version, on the other hand, is thus given in the *Historia Karoli Magni* attributed to Archbishop Turpin:—

'Postquam Karolus magnus, imperator famosissimus, totam Hispaniam diebus illis ad Domini et apostoli ejus sancti Jacobi decus acquisivit, rediens ab Hispania Pampiloniam cum suis exercitibus hospitatus est, et erant tunc temporis commorantes apud Caesaraugustam* duo reges sarraceni, Marsirius scilicet et Belvigandus frater ejus . . . qui Karoli imperiis subjacebant, et libenter ei in omnibus serviebant, sed in caritate ficta, quibus Karolus per Ganalonum mandavit, ut baptismum subirent, aut tributum ei mitterent. Tunc miserunt ei triginta equos oneratos auro et argento gazisque hispanicis, et sexaginta equos vino dulcissimo et puro oneratos miserunt pugnatoribus ad potandum, et mille Sarracenas formosas. Ganalono vero viginti equos et auro et argento et palleis oneratos fraudulenter optulerunt, ut pugnatores in manus illorum traderet; qui concessit et pecuniam illam accepit. Itaque, firmato inter se pacto pravo traditionis, rediit Ganalonus ad Karolum, et dedit ei gazas quas reges illi miserant, dicens quod Marsirius vellet effici Christianus, et praeparabat iter suum ut veniret ad Karolum in Galliam, et ibi baptismum acciperet, et totam terram hispanicam deinceps de illo teneret. . . . Tunc Karolus, credens verbis Ganaloni, disposuit transire portus Cisereos†, et redire in Galliam. Inde accepto consilio a Ganalono Karolus praecepit carissimis suis, Rotholando nepoti suo, cenomannensi et blaviensi comiti, et Olivero gebenensi comiti, ut cum majoribus pugnatoribus et viginti millibus Christianorum ultimam custodiam in Runcievalle facerent, donec ipse Karolus cum aliis exercitibus portus Cisereos transiret; itaque factum est. . . . Quid plura? Dum Karolus portus cum viginti millibus Christianorum et Ganalono et Turpino transiret, et praefati ultimam custodiam facerent, Marsirius et Belvigandus cum quinquaginta millibus Sarracenorum summo mane exierunt de nemoribus et collibus, ubi consilio Ganaloni duobus diebus totidemque noctibus latuerant, et fecerunt duas turmas bellicas: unam viginti millium, aliam triginta millium. Illa vero quae erat viginti millium primum coepit post tergum subito percutere nostros. Illico nostri reversi sunt contra illos, et expugnantes eos a mane usque ad tertiam omnes occiderunt, nec unus quidem e viginti millibus Christianorum evasit.' (*Turpini Hist.*, § 21, ed. Castets.)

D. refers to a famous incident in this battle, viz. Roland's mighty blast upon his ivory horn, Inf. xxxi. 18 [**Orlando**]; the traitor Ganelon is mentioned, Inf. xxxii. 122 [**Ganellone**].

Rosa, the Celestial Rose in the Empyrean, in the petals of which are seated the Elect, Par. xxx. 117; xxxii. 15, 120; *rosa sempiterna*, Par. xxx. 124; *candida rosa*, Par. xxxi. 1; *circular figura*, Par. xxx. 103; *gran fior*, Par. xxxi. 10; *fior*, Par. xxxi. 16, 19; xxxii. 18, 22; *fior venusto*, Par. xxxii. 126; *città*, Par. xxx. 130; *sicuro e gaudioso regno*, Par. xxxi. 25; *regno*, Par. xxxii. 61; *reame*, Par. xxxii. 52.

According to D.'s description the Rose resembles a kind of amphitheatre, the centre (*il giallo*, Par. xxx. 124) being formed of a sea of light. After Beatrice has pointed out to D. the seat reserved for the Emperor Henry VII, 'l'alto Arrigo' (Par. xxx. 133–8), St. Bernard explains to him the arrangement of the seats of the Elect (Par. xxxi. 65–xxxii. 138). On the highest tier, at the point where the light is most dazzling, is seated the Virgin Mary, with more than a thousand Angels hovering around her (xxxi. 115–38). Next below Mary, who healed the wound inflicted upon Man at the Fall, sits Eve, who was the cause of the wound (xxxii. 4–6). Below Eve, on the third tier, sits Rachel, with Beatrice at her side (*vv.* 7–9). On successive tiers below them are Sarah, Rebekah, Judith, Ruth, and other Hebrew women (*vv.* 10–18). On the opposite side, facing Mary, on the same tier, is seated St. John the Baptist (*vv.* 31–3). Below him on successive tiers are St. Francis, St. Benedict, St. Augustine, and others (*vv.* 34–6). These two lines (from Mary downwards on one side, and from the Baptist downwards on the other) form as it were a wall, which divides the Rose into two parts (*vv.* 20–1, 28–31). In one part are the seats (all filled) of those who believed in Christ to come, i.e. those who were under the Old Testament dispensation (*vv.* 22–4); in the other are the seats (only partially filled) of those who believed in Christ already come, i.e. those who were under the New Testament dispensation (*vv.* 25–7; cf. xxx. 131–2); these, when all the seats are filled, will be equal in number to those on the opposite side (*vv.* 38–9). The lowest tiers are filled by infants, who were saved, not by their own merits, but through baptism by the merit of Christ (*vv.* 40–8). On the left hand of Mary is seated Adam, the Father of the Old Covenant, and on her right is St. Peter, the Father of the New, these two being regarded as the 'roots,' as it were, of the Rose (*vv.* 118–26). Next to St. Peter is seated St. John the Evangelist, next to Adam is Moses (*vv.* 127–32). Opposite

* Saragossa.

† The pass of Cize.

to St. Peter, on the right of the Baptist, sits Anne, the type of the contemplative life, with her eyes fixed upon her daughter Mary (*vv.* 133–5). Opposite to Adam, on the left of the Baptist, sits Lucy, the type of the active life, who dispatched Beatrice to D.'s assistance (*vv.* 136–8). [**Plate ii.**]

Rubaconte, old name for the bridge at Florence now known as the Ponte alle Grazie; it is the last stone bridge over the Arno up stream, and the road to San Miniato leads over it.

D. alludes to its position at the foot of the hill upon which the church of San Miniato stands, Purg. xii. 100–2. [**Miniato, San.**]

This bridge is the oldest existing stone bridge in Florence. Villani records that it was built in 1237, and was named after the then Podestà, during whose term of office also the streets of Florence were paved:—

'Negli anni di Cristo 1237, essendo podestà di Firenze messer Rubaconte da Mandello da Milano, si fece in Firenze il ponte nuovo, e egli fondò con sua mano la prima pietra, e gittò la prima cesta di calcina; e per lo nome della detta podestà fu nomato il ponte *Rubaconte*. E alla sua signoria si lastricarono tutte le vie di Firenze, che prima ce n'avea poche lastricate, se non in certi luoghi, e mastre strade lastricate di mattoni; per lo quale acconcio e lavorio la cittade di Firenze divenne più netta, e più bella, e più sana.' (vi. 26.)

Vasari states that this bridge was the work of Lapo, whom he wrongly describes as the father of the great Florentine architect, Arnolfo di Cambio (called by him Arnolfo di Lapo). Its present name is said to be derived from a small chapel, dedicated to the Madonna delle Grazie, which was erected upon it in 1471. This is the only bridge still existing over the Arno at Florence which was standing in D.'s lifetime, the present Ponte Vecchio having been built more than forty years after his death [**Ponte Vecchio**]. The fact of its having stood for more than six centuries and a half against the constantly recurring floods of the Arno, which have repeatedly proved fatal to all the other bridges, is sufficient evidence of the excellence of its design and construction. Until recently it had houses on either side of it, somewhat after the fashion of those on the Ponte Vecchio [**Fiorenza**].

Rubicante, one of the ten demons in Bolgia 5 of Circle VIII of Hell (Malebolge), deputed by Malacoda to escort D. and Virgil, Inf. xxi. 123; xxii. 40. After Graffiacane has fished up Ciampolo with his hook, all the other demons call upon Rubicante to flay his back with his claws, Inf. xxii. 34–42 [**Ciampolo**]. Philalethes renders the name 'Karfunkelpolt.'

Rubicon, the Rubicon, small river of N. Italy, which falls into the Adriatic, a few miles N. of Rimini; during the period of the Roman Republic it formed the boundary between the province of Cisalpine Gaul and Italy proper. The stream is celebrated in history on account of Julius Caesar's passage across it at the head of his army in B.C. 49, by which act he declared war against the Republic.

The Emperor Justinian (in the Heaven of Mercury) mentions it in connexion with this incident in his account of the exploits of the Roman Eagle, Par. vi. 61–2 [**Aquila**[1]]; Caesar's crossing of it is also alluded to by Pier da Medicina (in Bolgia 9 of Circle VIII of Hell) in connexion with Curio, Inf. xxviii. 97–8 [**Curio**[2]]; Tityrus (i.e. D.) refers to Ravenna as being situated on the coast of the Emilia, between the right bank of the Po and the left bank of the Rubicon, Ecl. ii. 67–8 [**Po: Ravenna**].

The identification of the classical Rubicon has been the subject of a long dispute between the various towns and villages in the district N. of Rimini, the question being eventually (in 1756) referred to Rome for decision, when judgement was given in favour of the claim of the Uso, which enters the Adriatic a short distance N. of Savignano. The most recent investigations tend to show that the Rubicon has entirely quitted its ancient course. It appears originally to have fallen into the Fiumicino, while at the present day its upper part, known as the Urgone, unites with the Pisciatello. Barlow says:—

'The Rubicon, which took its name from the red-coloured gravel of its bed, rises in the hills of Cesena, under the name Urgone. Having been joined by another mountain streamlet it becomes the Pisciatello; it next receives the streamlet Rigossa, which descends from above the village of Budrio, and passing into the channel of the Fiumicino, then becomes the Rubicon. Some authors, however, think that the Fiumicino is the Rubicon.'

Ruffiani, Pandars, punished with Seducers in Bolgia 1 of Circle VIII of Hell (Malebolge), Inf. xviii. 22–99 (cf. Inf. xi. 60). [**Seduttori.**]

Ruggieri, Arcivescovo, Ruggieri degli Ubaldini, Ghibelline Archbishop of Pisa (1278–1295), son of Ubaldino dalla Pila (Purg. xxiv. 29), nephew of the famous Ghibelline Cardinal Ottaviano degli Ubaldini (Inf. x. 120), and first cousin of Ugolino d'Azzo (Purg. xiv. 105) [**Ubaldini: Table xxix**]; it was through his double-dealing that the Guelf Count Ugolino della Gherardesca, with his sons and grandsons, was imprisoned and starved to death in the Tower of Famine at Pisa.

D. places him, together with Ugolino, among the Traitors in Antenora, the second division of Circle IX of Hell, where those who have betrayed their country are punished, Ruggieri being below Ugolino, just on the confines of the next division, Tolomea, the place assigned to those who have betrayed their associates, Inf. xxxiii. 14; (R. and Ugolino) *duo*, Inf. xxxii. 125; *l'altro*, *vv.* 126, 128; *colui*, *v.* 134; *lui*, *v.* 136; *il traditor*, xxxiii. 8; *questi*, *v.* 14; *lui*, *v.* 17; *questi*, *v.* 28 [**Antenora: Tolomea: Traditori**].

After leaving Bocca degli Abati, as they pass on their way through Antenora, D. and Virgil see two sinners frozen one above the other in the same hole, the upper one of whom (Ugolino) is gnawing the head of the lower (Ruggieri) (Inf. xxxii. 124–32); D. asks the former the reason of this, and who he and his victim are (*vv.* 133–9); thereupon Ugolino, lifting his mouth from the skull, names himself and the Archbishop, and tells the story of his betrayal by the latter, and of the cruel way in which he and his sons and grandsons were starved to death (Inf. xxxiii. 1–75); having finished his narrative, he again sets his teeth into the Archbishop's skull (*vv.* 76–8). [**Ugolino, Conte.**]

Rusticucci, Jacopo. [**Jacopo Rusticucci.**]

Rut], Ruth, the Moabitish wife of Boaz, by whom she became the great-grandmother of David—'Booz begat Obed of Ruth; and Obed begat Jesse; and Jesse begat David the King' (*Matt.* i. 5–6).

St. Bernard points out her place in the Celestial Rose (where she is seated below Sarah, Rebekah, and Judith), referring to her as 'colei Che fu bisava al cantor che per doglia Del fallo disse, *Miserere mei*' (i. e. as the great-grandmother of the Psalmist), Par. xxxii. 10–12. [**David: Rosa.**]

Rutuli, Rutulians, ancient people of Italy, who inhabited a narrow slip of country on the coast of Latium, to the S. of the Tiber. Their chief town was Ardea, where their king, Turnus, resided. They were subdued at an early period by the Romans. Virgil represents them as having been defeated by Aeneas, who slew Turnus with his own hand in single combat.

D. mentions the Rutulians in connexion with this duel, Mon. ii. 8[8–15] [**Enea: Turno**]; they are referred to, in connexion with John of Luxemburg, eldest son of the Emperor Henry VII, as *Turni*, 'the followers of Turnus' (i. e. the opponents of the Empire), Epist. vii. 5 [**Johannes [2]**].

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Saba, Regina], the Queen of Sheba, referred to by D. as *Austri Regina*, 'the Queen of the South' (*Matt.* xii. 42); her visit to Jerusalem to satisfy herself as to the greatness of Solomon (1 *Kings* x. 1–7), Epist. x. 1. [**Auster.**]

Sabaoth, Greek form of the Hebrew *tsebâôth*, 'armies,' adopted in the Vulgate (*Rom.* ix. 29; *James* v. 4); *Deus Sabaoth*, 'the Lord of Hosts,' Par. vii. 1; Epist. vii. 8.

Sabellio, Sabellius, heresiarch of Cent. iii, born at Pentapolis in N. Africa, became presbyter of Ptolemais, died circ. 265. He refused to accept the received doctrine of the Trinity, and held that the terms, Father, Son, and Holy Spirit, were merely different names for the One God.

Sabellius is mentioned by St. Thomas Aquinas (in the Heaven of the Sun), together with Arius, as conspicuous among those who sought to distort the Scriptures, Par. xiii. 127. [**Arrio.**]

Sabello, Sabellus, Roman soldier belonging to Cato's army in Africa, of whom Lucan relates that he was stung by a venomous serpent called 'seps' in the desert of Libya, the bite of which caused his body to putrefy and fall to pieces in a mass of corruption:—

'In crure Sabelli
Seps stetit exiguus, quem flexo dente tenacem
Avulsitque manu, piloque adfixit arenae.
Parva modo serpens; sed quâ non ulla cruentae
Tantum mortis habet; nam plagae proxima circum
Fugit rupta cutis, pallentiaque ossa retexit.
Jamque sinu laxo nudum est sine corpore vulnus;
Membra natant sanie; surae fluxere; sine ullo
Tegmine poples erat; femorum quoque musculus omnis
Liquitur, et nigrâ destillant inguina tabe.
Dissiluit stringens uterum membrana, fluuntque
Viscera; nec, quantum toto de corpore debet,
Effluit in terras; saevum sed membra venenum
Decoquit; in minimum mox contrahit omnia virus.
Vincula nervorum, et laterum textura, cavumque
Pectus, et abstrusum fibris vitalibus omne,
Quidquid homo est, aperit pestis; natura profana
Morte patet; manant humeri fortesque lacerti;
Colla caputque fluunt; calido non ocius Austro
Nix resoluta cadit, nec solem cera sequetur.'
(*Phars.* ix. 763–82.)

D. mentions Sabellus in connexion with this incident, and refers to Lucan's account of it, Inf. xxv. 94–5.

Sabine, Sabine women; *il mal delle Sabine*, i. e. the rape of the Sabines, Par. vi. 40. [**Sabini.**]

Sabini, Sabines, ancient people of Central Italy, who formed one of the elements of which the Roman people was composed. Romulus, the founder of Rome, being in want of women for his new city, proclaimed that games were to be celebrated in honour of the god Consus, and invited his neighbours, the Sabines. While the festival was in progress the Roman youths suddenly rushed upon their guests and carried off the virgins. This act gave rise to a war between the two peoples; but in the midst of a long and desperate battle the ravished Sabine women placed themselves between the armies, and prayed their husbands and fathers to be reconciled, whereupon peace was made, and the two peoples agreed to form one nation.

The rape of the Sabines (Livy, i. 9; Orosius, ii. 4, §§ 2–5) is referred to by the Emperor Justinian (in the Heaven of Mercury), in his account of the Roman Eagle, as *il mal delle Sabine*, Par. vi. 40 [**Aquila**[1]]; the war of the Romans with the Sabines of the nature of a duel, Mon. ii. 11^{39-42} [**Romani**[1]].

Sacchetti, ancient noble family of Florence, mentioned by Cacciaguida (in the Heaven of Mars) as having been of importance in his day, Par. xvi. 104.

Villani says of them:—

'I Sacchetti che abitano nel Garbo furono molto antichi' (iv. 13);

they were Guelfs—

'nel sesto di san Piero Scheraggio, i nobili che furono guelfi, la casa de' Pulci, . . . i Sacchetti, . . . i Chiaramontesi, . . . i Cavalcanti' (v. 39);

and were among those who fled from Florence to Lucca after the great Ghibelline victory at Montaperti (vi. 79). The Ottimo Comento says of them:—

'Questi furono nimici dell' Autore . . . furono e sono, giusta lor possa, disdegnosi e superbi; e' son Guelfi.'

According to the old commentators Geri del Bello, the first cousin of D.'s father, was killed by one of the Sacchetti [**Bello, Geri del**]. To this family belonged the novelist Franco Sacchetti (circ. 1335–1400), who has preserved several characteristic anecdotes about D.

Sadducei], the Sadducees; Christ's answer to their question 'touching the resurrection of the dead' (*Matt.* xxii. 23–30) alluded to by Pope Adrian V (in Circle V of Purgatory), Purg. xix. 136–7.

Safira, Sapphira, wife of Ananias, a disciple at Jerusalem; having sold their goods for the benefit of the Church, they kept back part of the price, bringing the remainder to the Apostles, as if it had been the whole; being rebuked by St. Peter for their hypocrisy they both fell down dead at his feet (*Acts* v. 1–11).

Sapphira, with her husband, is included among the examples of lust of wealth proclaimed by the Avaricious in Circle V of Purgatory, Purg. xx. 112. [**Anania**[2]: **Avari.**]

Saggio, Sage; term by which D. refers to Virgil, Inf. i. 89; x. 128; Purg. xxvii. 69; to Statius, Purg. xxvii. 69 [**Savio: Stazio: Virgilio**]; to Guido Guinicelli, Son. x. 2 [**Guido Guinicelli**].

Saguntum, ancient town of Spain, on the river Palantias (mod. Palancia) on the E. coast about three miles from the sea, and about twenty N. of Valencia; its site is now occupied by the town of Murviedro. Saguntum, which was originally a Greek colony from Zacynthus, was, though 100 miles S. of the Ebro, on friendly terms with the Romans, and its siege by Hannibal (B.C. 219–18) was the immediate cause of the Second Punic War. The horrors of the siege, which lasted eight or nine months, are described in detail by St. Augustine (*Civ. Dei*, iii. 20; cf. xxii. 6, and Livy, xxi. 6–15; Orosius, iv. 14, § 1), whence D.'s knowledge of them may have been derived.

In D.'s letter to the Florentines he tells them that, unless they submit themselves to the Emperor, Florence, for the sake of slavery, will have to undergo all the horrors that Saguntum did, in her faithfulness to Rome, for the sake of liberty, Epist. vi. 4.

Saladino, Il, Saladin (Salah-ed-din Yusuf), the great Sultan, founder of the Ayubite dynasty in Egypt, born circ. 1137; died at Damascus 1193; his father Ayub, who was governor of Tekrit on the Tigris, was a native of Kurdistan. He early distinguished himself as a soldier, and being sent with his uncle Shirkuh to Egypt by Noureddin, Sultan of Damascus, he became Vizier to the last of the Fatimite Caliphs (1168); on the death of the latter in Egypt (1171) Saladin established himself as his successor, and on the death of Noureddin (1173) he took possession of Damascus and S. Syria. He now rapidly extended his conquests, but in 1177 was defeated by the Crusaders and compelled to retire to Egypt. In 1182, however, he resumed the offensive, and in 1187, after inflicting a crushing defeat upon the crusading army in the battle of Tiberias (July 4), he besieged and captured Jerusalem (Oct. 2). Subsequently he was several times defeated by Richard Cœur-de-Lion, with whom he concluded a truce in 1192; he died the next year (March 4).

D. places Saladin in Limbo, with the great heroes of Troy and Rome (but standing apart from them, probably as being unconnected with the Empire), Inf. iv. 129 [**Limbo**]; he is mentioned, together with the King of Castile, Bertran de Born, and others, as an example of munificence, Conv. iv. 11^{126}.

The generosity and magnanimity of Saladin, as of Alexander the Great, were a commonplace in the Middle Ages. His great act of clemency towards the prisoners taken at the battle of Tiberias won him universal admiration throughout Christendom. The old commentators lay special stress on his liberality and magnificence. Boccaccio says:—

'Il Saladino fu soldano di Babilonia, uomo di nazione assai umile . . . ma di grande e altissimo animo, e ammaestratissimo in fatti di guerra, siccome in più sue operazioni dimostrò, . . . Fu in donare magnifico, e delle sue magnificenze se ne raccontano assai. Fu pietoso signore: e maravigliosamente amò e onorò i valenti uomini.'

He figures in two of the tales of the *Decamerone* (i. 3; x. 9), where similar praise is bestowed upon him; and in several of the *Cento Novelle Antiche*, in one of which he is spoken

of as 'nobilissimo signore, prode e largo' (*Nov.* xxv. ed. Biagi). (See *Romania*, xxvi. 453–60.)

Benvenuto gives an instance of his magnanimity:—

'Exercitus maximus Christianorum transiens in Syriam pervenit ad civitatem Achon, ubi in exercitu fuit maxima infirmaria et pestilentia. Residuum eorum, qui evaserant ab epidemia, fuerunt quasi omnes capti. Et ecce magnanimitatem Saladini. Ipse habuit consilium cum suis quid esset agendum de captivis hostibus: alii dicebant quod interficerentur: alii quod detinerentur carcerati: alii quod fieret eis potestas redimendi se. Sed Saladinus, vere magnanimus, spretis omnium consiliis, libere dimisit omnes, et dedit omnibus potestatem rebellandi et restaurandi bellum contra eum.'

Salimbeni, Niccolò de'. [**Niccolò** [1].]

Salmi. [***Psalmorum, Liber.***]

Salmista. [**Psalmista.**]

Salome, 'the mother of Zebedee's children' (*Matt.* xxvii. 56; *Mark* xv. 40), and, according to some, the sister of Mary, the mother of our Lord (*John* xix. 25); it is recorded of her that she asked Christ to grant that her two sons might sit on either side of Him in the kingdom of Heaven (*Matt.* xx. 20–1), that she was present at the Crucifixion (*Mark* xv. 40), and that she accompanied Mary Magdalene and Mary the mother of James to the tomb of our Lord (*Mark* xvi. 1). St. Mark is the only one of the Evangelists who mentions her name.

According to Brunetto Latino, however, Salome was the name of the third husband of Anne, the mother of the Virgin, by whom he had a daughter Mary, hence known as 'Maria Salome,' the name by which D. refers to the woman who accompanied the other two Maries to the tomb of our Lord, Conv. iv. 22^{150-1}. [**Maria Salome.**]

Salomon, Solomon, Mon. iii. 1^{13-14}. [**Salomone.**]

Salomone, Solomon, King of Israel, son of David and Bathsheba; mentioned, Conv. ii. 6^{34}, 11^{82}, 15^{175}; iii. 11^{128}, 14^{61}, $15^{166, 189}$; iv. 2^{74}, 5^{12}, $7^{93, 129}$, 12^{81}, $15^{65, 136}$, 16^{49}, $24^{140, 162}$, 25^{16}, 27^{61}; *Salomon*, Mon. iii. 1^{13}; alluded to as one of *la gente verace*, Purg. xxx. 10 (*see below*); *senex*, Purg. xxx. 17; *la quinta luce*, Par. x. 109; xiii. 48 (*see below*); *il Re, che chiese senno*, Par. xiii. 95; *la luce più dia Del minor cerchio*, Par. xiv. 34–5; referred to as the author of the Proverbs, Conv. iii. 11^{128}, 14^{61}, $15^{166, 189}$; iv. 5^{12}, $7^{93, 129}$, 15^{136}, $24^{140, 162}$, 25^{16}; Mon. iii. 1^{13} [***Proverbiorum, Liber***]; as author of Ecclesiastes, Conv. ii. 11^{82}; iv. 2^{74}, 15^{65}, 16^{49} [***Ecclesiastes***]; as author of the Song of Solomon, Conv. ii. 6^{34}, 15^{175} [***Canticum Canticorum***].

In the mystical Procession in the Terrestrial Paradise, according to one interpretation, Solomon is represented by one of the four-and-twenty elders, Purg. xxix. 83; and hence as the one of them who chants the verse from the Canticles, Purg. xxx. 10–12, 17. It is better, however, to take the twenty-four elders as representing, not the authors of the books of the Old Testament, but the books themselves (according to the reckoning of St. Jerome), in which case the elder of Purg. xxx. 10–12, 17, would represent not Solomon, but the Canticles. [**Processione.**]

D. places Solomon among those who loved wisdom (*Spiriti Sapienti*), in the Heaven of the Sun, where his spirit is pointed out by St. Thomas Aquinas, it being the fifth light, Par. x. 109; xiii. 48; and the brightest, in the lesser of the two rings in which the spirits revolve, Par. xiv. 35 [**Sole, Cielo del**]; St. T. A. refers to Solomon's authorship of the Canticles (Par. x. 110); to the controversy as to his ultimate salvation (Par. x. 110–11); to his great wisdom, which was such that there was no equal to him in that respect (Par. x. 112–14; xi. 26; xiii. 47); seeing that D. is in doubt as to this last point (Par. xi. 22–6), St. T. A. later on explains to him that his meaning was, not that S. was the wisest of all mankind as a mere man, seeing that, both in Adam (before the fall) and in Christ, human nature had existed in its most perfect form, and with perfect knowledge (Par. xiii. 37–88); but that S., as a king, was wiser than all other kings (*vv.* 89–111); St. T. A. having finished, Beatrice requests S. to resolve D.'s doubts touching the glorified body, viz. whether the glory which then surrounded the souls of the blessed would remain after the general resurrection, when they have again received their bodies, and, if so, how the bodily organs would be able to tolerate the brightness (Par. xiv. 1–18); S. replies, 'with a modest voice,' to the effect that the glory will continue eternally, that the glorified body will be visible through the glory with which it is surrounded, and that the brightness will be bearable inasmuch as the organs of the body will be rendered capable of receiving the highest pleasure (*vv.* 37–60).

Solomon, like his father David, inveighed against the vanity of riches, Conv. iv. 12^{81}; he asked God for the gift of wisdom that he might be a capable king, as is recorded in the Book of Kings (1 *Kings* iii. 5–14), Par. xiii. 93–6; Conv. iv. 27^{60-3}; visit of the Queen of Sheba to Jerusalem that she might judge of his greatness (1 *Kings* x. 1–7), Epist. x. 1.

Salse, name of a ravine near Bologna, where the bodies of criminals used to be thrown; applied by D. (in conversation with a native of Bologna) to Bolgia 1 of Circle VIII of Hell (Malebolge), evidently with a play on the word *salsa*, 'pickle,' Inf. xviii. 51. Benvenuto, who knew Bologna well, comments:—

'Ad intelligentiam hujus literae, ut videas quot

sunt occulta et ignorata in isto libro, volo te scire quod *Salse* est quidam locus Bononiae concavus et declivus extra civitatem post et prope sanctam Mariam in Monte, in quem solebant abjici corpora desperatorum, foeneratorum, et aliorum infamatorum. Unde aliquando audivi pueros Bononiae dicentes unum alteri ad improperium: Tuus pater fuit projectus ad Salsas. Ad propositum ergo autor vult dicere: Quid ducit te ad vallem tam infamem, sicut est vallis Salsarum apud patriam tuam? Non ergo capias hic Salsas pro sapore, sicut communiter omnes exponunt, quia metaphora esset aliena a proposito, ut per se patet.'

Longfellow notes that there is a district in the Apennines, between Modena and Lucca, called the *Salsa di Modena*, which consists of a swamp, apparently of volcanic origin.

Salterello, Lapo. [**Lapo** [2].]

Salterio. [***Psalmorum, Liber.***]

Salvani, Provenzan. [**Provenzan Salvani.**]

Sammaritano, Samaritan; D. speaks of his thirst for knowledge as 'the natural thirst' (cf. Conv. i. 1^{2-11}), which is never sated save with the water for which Christ was asked by the 'woman of Samaria,' *la femminetta Samaritana*, Purg. xxi. 1–3 (ref. to *John* iv. 13–5).

Samnis, inhabitant of Samnium; mentioned in quotation from Lucan (*Phars.* ii. 137), Mon. ii. 11^{50}. [**Sanniti.**]

Samnites, inhabitants of Samnium, Mon. ii. $11^{40, 44}$. [**Sanniti.**]

Samuel, the Prophet, and last of the Judges of Israel; coupled with Moses (cf. *Jerem.* xv. 1), St. John the Evangelist, St. John the Baptist, and the Virgin Mary, as among the holiest of the saints, Par. iv. 29; the judgement of God against Saul, as revealed to Samuel (1 *Sam.* xv. 10–11), an instance of direct revelation, Mon. ii. 8^{55-7}; his deposition of Saul by God's command (1 *Sam.* xv. 23–8), Mon. iii. 6^{3-6}, wherein he acted not as God's vicar, but as his messenger, Mon. iii. $6^{18-20, 38-9}$; his rebuke of Saul for sparing Agag, King of Amalek (1 *Sam.* xv. 17–18), Epist. vii. 5. [**Agag.**]

Samuelis, Libri], the First and Second Book of Samuel in A. V., called in the Vulgate the First and Second of Kings [***Regum, Libri***]; quoted, Mon. ii. 8^{55-7} (1 *Sam.* xv. 10–11); Mon. iii. 6^{3-6} (1 *Sam.* xv. 23–8); Epist. vii. 5 (1 *Sam.* xv. 17–18).—The Books of Samuel are supposed to be symbolized by one of the four-and-twenty elders (representing the twenty-four books of the O. T. according to the reckoning of St. Jerome) in the mystical Procession in the Terrestrial Paradise, Purg. xxix. 83–4 [***Bibbia*: Processione**].

San Benedetto. [**Benedetto, San.**]

San Giovanni. [**Giovanni** [1].]

San Leo. [**Sanleo.**]

San Miniato. [**Miniato, San.**]

San Nazzaro. [**Nazzaro, San.**]

San Pietro [1]. [**Pietro** [1].]

San Pietro [2]. [**Pietro, San** [2].]

San Vittore, the abbey of Saint-Victor, near Paris, the head-quarters of the mystical school of philosophy in Cent. xii; mentioned in connexion with Hugh of St. Victor, Par. xii. 133 [**Ugo** [2]]; and Richard of St. Victor, Epist. x. 28 [**Riccardo**].

The origin of the abbey of St. Victor is uncertain: there was a chapel on the site before Cent. xii, which served as a retreat for certain hermits from Paris, it being in a secluded and wild spot outside the city. The famous school was founded early in Cent. xii by Guillaume de Champeaux (a disciple of Anselm of Laon), who was professor at Paris, among his pupils being Abelard, and archdeacon of Notre-Dame. In 1108 Guillaume retired from his chair and from his archdeaconry to St. Victor, where he became a canon of the Augustinian order. At the request, however, of his former pupils he continued his lectures at St. Victor and thus originated the celebrated school which bears the name of the abbey. The successor of Guillaume de Champeaux (who was made Bishop of Châlons in 1112, and died in 1121) at St. Victor was his pupil Gilduin, confessor of Louis VI. Under the rule of Gilduin St. Victor became a rich and powerful abbey, of which he was the first abbot; it was munificently endowed by Louis VI in 1113, the endowment being confirmed in the next year by Pascal II.

San Vittore, Riccardo da. [**Riccardo.**]

San Vittore, Ugo da. [**Ugo** [2].]

San Zeno. [**Zeno, San.**]

Sancto Victore, Ricardus de. [**Riccardo.**]

Sanese, Sienese; *la gente sanese*, the Sienese people, more vain than even the French, Inf. xxix. 121–3 (cf. Purg. xiii. 151) [**Franceschi**]; native of Siena, of Sapia, Purg. xiii. 106 [**Sapia**]; *Senensis*, of Minus Mocatus, V. E. i. 13^{10} [**Minus Mocatus**].

Sanesi, the Sienese; Capocchio's abuse of, to D. (in Bolgia 10 of Circle VIII of Hell), Inf. xxix. 136 [**Capocchio**]; the murder of Omberto Aldobrandesco by, Purg. xi. 65 [**Omberto**]; referred to by D., in connexion with their vanity, as *la gente sanese*, Inf. xxix. 122 [**Sanese**]; by Sapia (in Circle II of Purgatory), in connexion with their defeat at Colle, as *i cittadin miei*, Purg. xiii. 115 [**Colle**]; and, in connexion with their harbour of Talamone, as *la gente vana* (cf. Inf. xxix. 121–3), Purg. xiii. 151 [**Sapia: Talamone**]; *Senenses*, their dialect distinct from that of the Aretines, V. E. i. 10^{75-6}; condemned with the rest of the Tuscan dialects, a specimen of it being given, V. E. i. 13^{25-6} [**Siena**].

Sanleo, San Leo, chief town of the mountainous district of Montefeltro (a name once borne by the town itself), in the ancient Duchy of Urbino, not far from San Marino, in the N. corner of the modern province of the Marches; it is situated on a steep and rugged hill, and is difficult of access.

D. mentions it in connexion with the precipitousness of the approach to it, Purg. iv. 25. [**Montefeltro.**]

According to Benvenuto, San Leo, which was a strong place, was almost deserted in his day:—

'Sanctus Leo est civitas Romandiolae in Montefeltro, jam satis deserta tempore nostri poetae, et hodie plus; in altissimo monte sita, montibus altissimis aggregatis circumcincta, ita quod colligit intra fortilitium fructus et omnia necessaria ad victum et substentationem humanae vitae, sicut et Samarinum castrum naturali situ munitissimum et optimum distans a Sancto Leone per quatuor milliaria, et ab Arimino per decem, mirabile fortilitium.'

Sannella, Della, ancient noble family of Florence, mentioned by Cacciaguida (in the Heaven of Mars) as having been of importance in his day, Par. xvi. 92. Villani says:—

'Intorno a Mercato nuovo erano grandi i Bostichi, e quelli della Sannella, e Giandonati, e Infangati.' (iv. 13.)

The Ottimo Comento:—

'Di questi ancora sono alcuni, ma in istato assai popolesco.'

Sanniti, Samnites, inhabitants of Samnium, a mountainous district in the N. extremity of Campania; they were an off-shoot of the Sabines, and were distinguished for their bravery and love of independence. The Romans, who were applied to by the Capuans for assistance against the Samnites, found them the most warlike and formidable foes they had yet encountered in Italy; and the war which thus originated (B. C. 343) was continued off and on for more than fifty years. At the battle of the 'Caudine Forks' (B. C. 321) the Roman army surrendered to the Samnites, and were passed under the yoke. The latter, however, were eventually crushed by the Romans in the third Samnite war (B. C. 298–290). During the civil war between Marius and Sulla, the Samnites favoured the cause of the former in the hopes of recovering their independence; but they were totally defeated by Sulla at the Colline gate of Rome (B. C. 82), their leader, Pontius Telesinus, who had vowed to level Rome with the ground and to transfer the dominion to his own native place, being among the slain; such of them as were not killed in the battle were put to death by the Romans, who laid waste their towns and sold the inhabitants for slaves.

D. mentions the Samnites in connexion with their embassy to Marcus Curius Dentatus and his rejection of their bribes, Conv. iv. 5^{110-15} [**Curio** [1]]; the war of the Romans with them of the nature of a duel, Mon. ii. 11^{39-42} [**Romani** [1]]; Lucan's reference (*Phars.* ii. 135–8) to their victory over the Romans at the 'Caudine Forks,' and to the immense slaughter on the occasion of their defeat at the Colline gate (50,000 men are said to have fallen on each side), when the Empire in Italy narrowly escaped being transferred from the Romans to them, Mon. ii. 11^{43-51} [**Caudinae Furcae: Collina Porta**].

Sant' Andrea, Jacomo da. [**Jacomo** [3].]

Sant' Antonio. [**Antonio, Sant'.**]

Santa Zita. [**Zita, Santa.**]

Santafiora, county in the Sienese Maremma, which from Cent. ix down to 1300 belonged to the powerful Ghibelline family of the Aldobrandeschi, who thence took their title of Counts of Santafiora. It was formerly an imperial fief, but at the time D. wrote it was in the hands of the Guelfs of Siena.

D. mentions it in his appeal to the Emperor Albert to come and visit Italy, Purg. vi. 111; he names two of the Counts, Purg. xi. 59, 67. [**Aldobrandeschi.**]

Santelena, name of a coin current in the Middle Ages in Italy; applied by D. to the silver coins composing a treasure discovered in his time by a peasant while digging on the slopes of Falterona in Tuscany, Conv. iv. 11^{76-82}.

The origin of the name is not clear. Biscioni supposes it to be derived from the name of the place where the coins were struck, viz. the island of Santorin (so called from St. Irene, the patron saint of the island), the ancient Thera (in the Aegaean Sea, about sixty miles N. of Crete), which in the Middle Ages he says was known commonly as Sant' Elena. This theory, however, can hardly be correct, for it does not appear that any coins were struck by the mediaeval lords of Thera or Santorin. The real origin of the name is doubtless connected with St. Helena, the mother of the Emperor Constantine the Great, who was canonized after her death (circ. 328), and venerated as the discoverer of the Holy Sepulchre, and of the remains of the true Cross. It is unlikely that the coins referred to by D. were coins actually bearing the name and effigy of St. Helena, for such coins of hers as are found in large numbers are not silver but bronze, the so-called 'silver' coins of Helena being merely bronze coins washed with silver, in which state, moreover, they are very rare. Du Cange in a chapter in his *Dissertatio de inferioris aevi numismatibus* on the coins bearing the superscription of Helena (who may or may not be St. Helena), most of which also bear what has the appearance of a cross, concludes that their frequent occurrence led to the popular ascription

to St. Helena of all coins of the Eastern Empire; so that the name, having once become familiar, may have come, by an easy transition, to be applied to coins of any denomination. Du Cange says:—

'Utcumque sit de nummis istis Helenianis . . . id constat ex iis inditam a vulgo *sanctarum Helenarum* appellationem omnibus ferme numismatibus augustorum Constantinopolitanorum aevi inferioris. . . . Quod inde forsan originem habuit, quod non Helenae duntaxat, ut divis adscriptae imagines, sed et crucigeros omnes nummos, sacri phylacterii aut encolpii vice, ad collum quilibet appenderet: unde nummorum ejusmodi plerosque videmus perforatos.'

The term *Santelena*, as applied to a coin, occurs in a sonnet of Guido Cavalcanti, beginning:—

'Se non ti caggia la tua Santalena
Già per lo colto tra le dure zolle,
E venga a man di qualche villan folle,
Che la stropicci, e rendalati a pena . . .'

Another instance of its use is quoted by Biscioni from an old Tuscan version of the Merlin romance:—

'Dissegli, che io arrecai in questa terra dugento ruote d'oro di quelle di Costantinopoli, e quattrocento di quelle di Santalena. . . . E aperte le cassette, trovarono le ruote del mercatante, e quelle di Costantinopoli, e quelle di Santa Lena, siccome egli dicea loro.'

(See *Giorn. Stor. Lett. Ital.*, xxx. 347–8.)

Santerno, small river of N. Italy (the ancient Vaternus) in the Emilia, which rises in the Etruscan Apennines, and flows N.E., past Imola, into the Po di Primaro.

D. refers to Imola, which is situated on its N. bank, as *la città di Santerno*, Inf. xxvii. 49. [**Imola.**]

Santo Pietro. [**Pietro, San** 2.]

Santo Spirito. [**Spirito Santo.**]

Santo Volto, 'Holy Face,' name of ancient wooden crucifix at Lucca, Inf. xxi. 48. [**Lucca.**]

Sanzia], Sancha, third daughter of Raymond Berenger IV of Provence; married in 1244 to Richard, Earl of Cornwall, afterwards (in 1257) King of the Romans, brother of Henry III of England; she is referred to by the Emperor Justinian (in the Heaven of Mercury) as one of the four daughters of Raymond, each of whom became a Queen, Par. vi. 133–4. [**Beringhieri, Ramondo: Table xi.**]

Sapía, noble lady of Siena, placed by D. among the Envious in Circle II of Purgatory, Purg. xiii. 109; *ombra*, *v.* 100; *spirto*, *v.* 103; *ella*, *v.* 139; *spirito eletto*, *v.* 143 [**Invidiosi**]. On entering the Circle of the Envious D. notices a number of spirits with their eyes sewn up so that they cannot see (Purg. xiii. 43–84); in answer to his inquiry as to whether there are any Italians among them (*vv.* 85–93), one of the spirits (that of Sapia) raises its head, and D. asks who it is (*vv.* 100–5); Sapia replies that she belonged to Siena, and that in spite of her name (which she discloses) she was not 'sage,' inasmuch as she rejoiced more in the misfortunes of others than in her own good fortune (*vv.* 106–11); and she proceeds to relate how, when her countrymen were defeated at Colle, she rejoiced and blasphemously defied God (*vv.* 112–23) [**Colle**]; and how towards the end of her life she repented, and was helped by the prayers of the hermit Pier Pettignano, to which she owed it that she was already admitted to Purgatory (*vv.* 124–9) [**Pettinagno, Pier**]; she then asks D. who he is and who brought him there (*vv.* 130–40); D. replies that Virgil brought him, and that he himself is alive, and that if she has any message for the other world he will bear it (*vv.* 141–4); Sapia begs him to make known her repentance to her kinsfolk, whom, she says, he will find among the 'vain folk who placed their hopes in Talamone,' i.e. the Sienese (*vv.* 145–54) [**Sanesi: Talamone**].

It is uncertain to what family Sapia belonged; she is believed to have married a certain Ghinibaldo Saracini, lord of Castiglioncello, near Montereggioni, who died about 1269; some four or five years before her husband's death, according to Aquarone (*Dante in Siena*), she had been associated with him in founding a hospice for wayfarers, to which certain privileges were granted by Clement IV. Benvenuto, who says she belonged to, or married into, the Bigozzi family, states that she waited to hear the result of the engagement at Colle at the window of a palace in the neighbourhood, and that when she learned that the Sienese (under Provenzano Salvani) were defeated she thanked God, and said she could now die happy, having previously declared her intention of flinging herself down from the window if the Sienese should win the day:—

'Erat Sapia nobilis domina de illis de Bigotio, vel maritata in illa domo, quod est unum castellum in territorio Senarum longe a Colle de Valdesae forte per quatuor milliaria. . . . Cum Provincianus Silvanus venisset cum suis Senensibus contra castrum comitatus Florentiae, quod dicitur Colle, ista domina, ardens odio Senensium, ex sola invidia posuit se ad fenestram unius palatii in castro suo satis vicino loco belli, expectans eventum, et optans audire ruinam suorum. Audito ergo rumore sinistro conflictus et morte ducis miseranda, exultans gaudio immenso, animo gratulanti erexit caput temere contra coelum, et dixit: sit de me amodo quidquid vult, et faciat mihi Deus quam pejus potest, quia amodo vivam laeta, et moriar contenta. . . . Audivi quod ista maledicta mulier erat ita infuriata mente quod conceperat et praedixerat se praecipitaturam desperanter de fenestra si Senenses fuissent illa vice victores.'

Sapienti, Sette. [Savi, Sette.]

Sapienti, Spiriti. [Spiriti Sapienti.]

Sapientiae, Liber, the apocryphal Book of Wisdom, otherwise known as the Wisdom of Solomon; referred to as *il libro di Sapienza*, Conv. iii. $15^{45, 53}$; iv. 6^{164}, 16^{8}; *Sapientia*, Epist. x. 2, 22; quoted, Par. xviii. 91, 93 (*Wisd.* i. 1); Conv. iii. 15^{45-6} (*Wisd.* iii. 11); Conv. iii. 15^{54-5} (*Wisd.* vii. 26); Conv. iii. 15^{161-4} (*Wisd.* ix. 9); Conv. iv. 6^{164-6}, 16^{8-10} (*Wisd.* vi. 23 in *Vulg.* 'Diligite lumen sapientiae omnes qui praeestis populis'; this verse is omitted from the Eng. version); Epist. x. 2 (*Wisd.* vii. 14); Epist. x. 22 (*Wisd.* i. 7).

Sapienza, Libro di. [***Sapientiae, Liber.***]

Sara, Sarah, wife of Abraham, and mother of Isaac; she is referred to in the New Testament as a type of conjugal obedience (1 *Pet.* iii. 6), and as one of the types of faith (*Heb.* xi. 11). St. Bernard points out her place in the Celestial Rose, where she is seated below Rachel, and above Rebekah, Judith, and Ruth, Par. xxxii. 10. [**Rosa.**]

Saraceni, Saracens, Epist. v. 2; viii. 3. [**Saracini.**]

Saracine, Saracen women; the Florentine women compared unfavourably with, Purg. xxiii. 103. [**Barbare: Saracini.**]

Saracini, Saracens, term used in the Middle Ages to designate the Arab and Mahometan races in Spain and N. Africa, Syria, and Palestine.

Guido da Montefeltro (in Bolgia 8 of Circle VIII of Hell) refers to the fact that Boniface VIII, instead of making war upon the infidels, was occupied in his quarrel with the house of Colonna, Inf. xxvii. 85–7; the Saracens, like the Jews and Tartars, believed in the immortality of the soul, Conv. ii. 9^{70}; the condition of Italy such as to deserve even their compassion, Epist. v. 2; their mockery of her in her misfortunes, Epist. viii. 3; coupled with the Jews as unbelievers, Inf. xxvii. 87; Conv. ii. 9^{70}; Epist. viii. 3; their women more modest than the women of Florence, Purg. xxiii. 103 [**Fiorentine**]; their capture (in 1291) of Acre, Inf. xxvii. 89 [**Acri**]; their possession of the Holy Land, Par. xv. 142–5 [**Maomettani**].

Sardanapalo, Sardanapalus, last king of the Assyrian empire of Ninus, noted for his luxury, licentiousness, and effeminacy. He spent his days in his palace, unseen by any of his subjects, dressed in female apparel, and surrounded by concubines. The satrap of Media, having determined to renounce allegiance to such a worthless monarch, rebelled against him, and for two years besieged him in Nineveh, until Sardanapalus, unable to hold out any longer, collected all his treasures, wives, and concubines, and placed them on an immense funeral pile, to which he set fire, destroying himself at the same time.

Cacciaguida (in the Heaven of Mars), in contrasting the simplicity and innocence of Florence, as he knew it, with the effeminacy and luxury of the Florence of D.'s day, says, 'Non v'era giunto ancor Sardanapalo A mostrar ciò che in camera si puote,' Par. xv. 107–8.

Pietro di Dante and others refer to Juvenal:—

'Et Venere, et cenis, et pluma Sardanapali' (x. 362)

as the source of this allusion to Sardanapalus. It is not improbable, however, that D. had in mind the account given by Aegidius Romanus in his *De Regimine Principum* (a work with which D. was certainly acquainted) [**Egidio**[2]]. Aegidius makes use of the same phrase ('in cameris') as D. does; he says:—

'Si decet personam regiam ostendere se reverendam et honore dignam, maxime indecens est eam esse intemperatam. Exemplum autem hujus habemus in rege Sardanapallo, qui cum esset totus muliebris et deditus intemperantiae, ut recitatur in antiquis historiis, non exibat extra castrum suum ut haberet colloquia cum baronibus regni sui, sed omnes collocutiones ejus erant in cameris ad mulieres, et per litteras mittebat baronibus et ducibus quod vellet eos facere.'

In the old Italian translation (circ. 1288) the use of the phrase 'nella camera,' to represent the 'chambering' of Sardanapalus, is still more striking:—

'Quello re Sardanapalo era sì nontemperato ched elli s'era tutto dato ai diletti de le femmine e de la lussuria, e non usciva fuore de la sua camera per andare a parlare ad alcuno barone del suo reame, anzi lo mandava per lettera ciò che elli volea che i sui prenzi facessero. Che tutte le sue parole, e tutto il suo intendimento era ne la camera in seguire le sue malvagie volontà di lussuria.' (i. 16.)

Sardi, inhabitants of Sardinia; *Isola dei Sardi*, i.e. Sardinia, mentioned (as an alternative to Spain) to indicate the W. limit of the habitable globe, Inf. xxvi. 104 [**Gerusalemme**]; the island itself is indicated by the mention of the Sardinians, D. describing the period when the Sun sets W. by S. (i.e. about the end of November) as the time when to the inhabitants of Rome it appears to set between Corsica and Sardinia, Purg. xviii. 79–81; their dialect distinct from that of the Genoese, V. E. i. 10^{65}; the Sardinians, who are not to be reckoned as Italians, but are to be associated with them (cf. Inf. xxii. 67; *see below*), alone among the Italian peoples have no special dialect of their own, their language being little more than an imitation of Latin, V. E. i. 11^{42-7}; Ciampolo (in Bolgia 5 of Circle VIII of Hell), being asked if there are any Italians among his fellow-sinners, says there is one 'who was

a neighbour to them,' meaning the Sardinian friar Gomita of Gallura, Inf. xxii. 64–7 [**Sardigna**].

Sardigna, the island of Sardinia; Ciampolo (in Bolgia 5 of Circle VIII of Hell) says that friar Gomita of Gallura, and Michael Zanche of Logodoro, are never weary of talking about Sardinia, Inf. xxii. 89 [**Gomita, Frate: Michel Zanche**]; mentioned, together with the Tuscan Maremma, as being notoriously unhealthy, Inf. xxix. 48; the women of Florence compared unfavourably with those of Barbagia, a wild district in the S. of the island, Purg. xxiii. 94–5 [**Barbagia**]; to be reckoned, with Sicily, as being on the right side of Italy, if the Apennines be taken as the dividing line (from N. to S.), V. E. i. 10^{56-9}; alluded to as *l'isola de' Sardi*, Inf. xxvi. 104 [**Sardi**].

D. mentions two of the four *Giudicati* or Judicial Districts into which Sardinia was divided by the Pisans, viz. Gallura, Inf. xxii. 82; Purg. viii. 81; and Logodoro, Inf. xxii. 89 [**Gallura: Logodoro**]; the other two were Caluri (or Cagliari) and Alborea.

After having been successively occupied by the Romans, the Vandals, and the Goths, Sardinia was at the beginning of Cent. xi conquered by the Saracens. In 1017, in consequence of repeated descents of the latter upon the Pisan coast, the Pisans, with the Genoese, sent an expedition against Sardinia, expelled the Saracens, and took possession of the island. In 1050, however, the Saracens, after several attempts, succeeded in surprising the Pisan garrisons, and again made themselves masters of Sardinia; but in that same year the combined Pisan and Genoese fleets, under the command of the Pisan admiral Gualduccio, appeared off Cagliari, completely defeated the Saracens, and recovered the island, part of which was divided among those who had helped in the expedition (such as the Gherardeschi and Sismondi of Pisa, the Marquis Malaspina of Lunigiana, and the republic of Genoa), while the remainder, including Cagliari, was reserved to the Pisans. The history of Sardinia for the next 150 years is very obscure. Towards the end of Cent. xii the Church laid claim to the island, and in 1206 Innocent III formally required the Pisans to renounce all their pretensions to sovereignty over it. This demand of the Pope was resisted by the Visconti, one of the most powerful of the Pisan families in Sardinia, who asserted their rights by force of arms. After the death of Innocent an arrangement was made with Gregory IX, in virtue of which Ubaldo Visconti married Adelasia, heiress of Gallura and Torres (or Logodoro), and agreed to recognize the sovereignty of the Pope, and to renounce allegiance to Pisa (1237). This act created great indignation in Pisa, and led to open warfare between the Visconti (at the head of the Guelfs) and the Gherardeschi (at the head of the Ghibellines), which was only put an end to by the intervention of the Emperor Frederick II, who, on the death of Ubaldo Visconti, married the widow Adelasia to his natural son Enzio, the latter receiving the title of King of Sardinia (1238). It does not appear that Enzio ever visited the island, nor did his title in any way interfere with the sovereign rights of the Pisans, who retained possession of the greater part of Sardinia until 1325, when it was taken from them by the Aragonese.

Sardinia, the island of Sardinia, V. E. i. 10^{57}. [**Sardigna.**]

Sarnus, name by which D. speaks of the Arno in his Latin works, V. E. i. 6^{19}; Epist. iii. 2; vi. 6; vii. 8; Ecl. i. 44. [**Arno.**]

The classical Sarnus, mentioned by Virgil (*Aen.* vii. 738) and Lucan (*Phars.* ii. 424), was a river in Campania (the modern Sarno), the classical name for the Arno being Arnus (Livy, xxii. 2; Pliny, *Hist. Nat.* iii. 8); it appears, however, that mediaeval writers not uncommonly used the name Sarnus to represent the Arno in Latin. Villani, following Orosius (iv. 15, § 2), identifies the Virgilian Sarnus with the Arno (i. 43).

Sarpina, the river Savena, Ecl. ii. 41. [**Savena.**]

Sarra. [**Sara.**]

Sassol Mascheroni. [**Mascheroni, Sassol.**]

Satan, the Evil One, Inf. vii. 1; *Satanas*, Mon. iii. 9^{80}. [**Lucifero.**]

Satiro, Satirist, term applied by D. to Horace, Inf. iv. 89 [**Orazio**]; and to Juvenal, Conv. iv. 29^{46} [**Giovenale**].

Saturnius, belonging to Saturn; *Saturnia regna*, 'the reign of Saturn' (i.e. the Golden Age), Virgil's mention of (*Ecl.* iv. 6), quoted, Mon. i. $11^{6, 8}$. [**Saturno**[1].]

Saturno[1]], Saturn, mythical King of Crete and afterwards of Italy, identified by the Romans with the Greek god Cronos (Time), and hence regarded by them as the father (by Rhea) of Jupiter, Neptune, Pluto, Juno, &c. [**Rea**]. Having been dethroned by his son Jupiter, he retired to Italy, where he became king, and introduced agriculture and civilization; hence his reign is looked upon as the Golden Age of Italy:—

> 'Primus ab aetherio venit Saturnus Olympo,
> Arma Jovis fugiens et regnis exul ademptis.
> Is genus indocile ac dispersum montibus altis
> Composuit, legesque dedit . . .
> Aurea quae perhibent, illo sub rege fuere
> Saecula: sic placida populos in pace regebat.'
> (*Aen.* viii. 319–25.)

D. alludes to Saturn and the Golden Age in connexion with Crete, *Creta, Sotto il cui rege fu già il mondo casto*, Inf. xiv. 95–6 [**Creta**]; and speaks of him as *il chiaro duce, Sotto cui giacque ogni malizia morta*, Par. xxi. 26–7; the father of Jupiter and grandfather of Mars, Par. xxii. 145–6; his reign the Golden Age, *Saturnia regna*, Mon. i. $11^{6, 8}$ [**Saturnius**].

Saturno[2], the planet Saturn, Purg. xix. 3; Conv. ii. 4^{8}, $14^{198, 201, 224}$, 15^{142}; Son. xxviii. 3; *il settimo splendore*, Par. xxi. 13; *specchio*, Par. xxi. 18; *il cristallo che il vocabol porta, Cerchiando il mondo, del suo chiaro duce, Sotto cui giacque ogni malizia morta*, Par. xxi. 25-7; *il padre di Giove*, Par. xxii. 145-6; *quel pianeta, che conforta il gelo*, Canz. xv. 7; Saturn the seventh in order of the planets, its position being between Jupiter and the Fixed Stars, Par. xxi. 13; xxii. 145-6; Son. xxviii. 3; Conv. ii. 4^{7-8}, $14^{196-202}$; a star of cold nature ('Frigida Saturni stella,' *Georg.* i. 336), Purg. xix. 3; Canz. xv. 7; Conv. ii. 14^{201}; as opposed to the temperateness of Jupiter and the fieriness of Mars, Conv. ii. $14^{194-202}$; in the spring of 1300 was in the constellation Leo, Par. xxi. 13-15; the highest in the Heavens of all the planets, Conv. ii. 14^{230-1}; and the slowest in its movement through the twelve signs of the Zodiac, Conv. ii. 14^{226-7}; the period of its revolution twenty-nine years and more, Conv. ii. 14^{227-30}, for half of which it would be concealed from the Earth, if the motion of the *Primum Mobile* were suspended, Conv. ii. 15^{142-4}. [**Cielo Cristallino.**]

Saturno, Cielo di, the Heaven of Saturn; the seventh in D.'s conception of Paradise, Par. xxi. 13; Conv. ii. 4^{7-8}, 14^{230-1} [**Paradiso**]; resembles Astrology inasmuch as both hold the highest position and the course of both requires a long period, Conv. ii. 14^{224-53}; it is presided over by the Thrones [**Troni**].

In the Heaven of Saturn D. places the spirits of those who led a contemplative life (*Spiriti Contemplanti*), Par. xxii. 46-8; among these he names St. Peter Damian [**Damiano, Pier**]; St. Benedict [**Benedetto**[1]]; St. Macarius [**Maccario**]; and St. Romualdus [**Romoaldo**].

On leaving the Heaven of Jupiter D. no longer observes an increase of beauty in Beatrice, as he had done previously each time they ascended to another Heaven, B. explaining to him that unless she tempered her beauty he would be destroyed by it as a bough is shivered by lightning (Par. xxi. 1-12); she informs him of their arrival in the Heaven of Saturn, and bids him fix his attention on what he shall see there (*vv.* 13-18); D. obeys and perceives a golden ladder, reaching so high that his sight cannot follow it (*vv.* 19-30); on the ladder moving up and down are innumerable spirits, one of whom stands still close to D. and B. (*vv.* 31-45); B., perceiving D.'s ardent desire to speak to this spirit (that of St. Peter Damian), invites him to do so (*vv.* 46-51); whereupon D. asks two questions,—firstly, why St. P. D. came and took his stand close to himself (*vv.* 52-7); secondly, why here the 'symphony of Paradise' is silent (*vv.* 58-60); St. P. D. replies that the chant is heard no longer, for the same reason that B. no longer smiles, viz. that D.'s ears, like his eyes, are mortal (*vv.* 61-3), and, in answer to the first question, that he approached D. in order to speak with him, not as being superior in charity to the other spirits, but as having been predestined to this office (*vv.* 64-72); after a discourse on predestination, and the impossibility of its being comprehended by mortal minds (*vv.* 73-102), St. P. D., in compliance with D.'s request, gives an account of himself (*vv.* 103-26), and concludes with a lament over the luxuriousness of the modern prelates (*vv.* 127-35); when he has finished speaking, the rest of the spirits raise a loud cry of indignation, whereat D. is overcome (*vv.* 136-42). In his bewilderment he turns to B., who reassures him, and foretells how the vengeance of God will fall upon the degenerate Church (Par. xxii. 1-18); then, being bidden to turn his attention again to the spirits on the golden ladder, D. sees the largest and brightest of them (that of St. Benedict) place itself in front of him (*vv.* 19-30); in response to D.'s secret longing, St. B. addresses him, and after relating the history of his foundation of the monastery of Monte Cassino (*vv.* 31-45) explains to him that the spirits he sees are those of such as led contemplative lives on earth, among whom he points out St. Macarius and St. Romualdus (*vv.* 46-51); having replied to a question of D. as to the visibility of his bodily form, he concludes with a lament over the back-slidings of the monastic Orders, and then rejoins the rest of the spirits, who mount on high (*vv.* 52-99); D., at the bidding of B., ascends the ladder behind them, and with incredible swiftness mounts to the Heaven of the Fixed Stars (*vv.* 100-11).

Saul, the son of Kish of the tribe of Benjamin, first King of Israel; included among the examples of defeated pride represented in Circle I of Purgatory, where he is portrayed fallen upon his own sword on Mt. Gilboa (1 *Sam.* xxxi. 4; 2 *Sam.* i. 21), Purg. xii. 40-2 [**Superbi**]; the judgement of God against him, as revealed to Samuel (1 *Sam.* xv. 10-11), an instance of direct revelation, Mon. ii. 8^{55-7}; anointed king by Samuel (1 *Sam.* x. 1) and deposed by him (1 *Sam.* xv. 23-8), in obedience to the command of God, Mon. iii. 6^{1-6}; Samuel's rebuke of him for sparing Agag, King of Amalek (1 *Sam.* xv. 17-8), quoted, Epist. vii. 5 [**Agag**].

Savena, small river of N. Italy, which rises in the Etruscan Apennines near Pietramala, and flows N. through the Emilia, leaving Bologna about two miles to the W., soon after which it enters the Reno.

Caccianimico (in Bolgia 1 of Circle VIII of Hell), a native of Bologna, refers to the situation of that city between the Savena and the

Reno, Inf. xviii. 61 [**Bologna**]; it is referred to by its Latin name, *Sarpina*, Ecl. ii. 41.

Savi d'Egitto, the Wise Men of Egypt, i.e. Egyptian astronomers, with especial reference to the astronomer Ptolemy, who was a native of Egypt; their computation of the number of the Fixed Stars at 1022, Conv. ii. 15^{18-22}. [**Stelle Fisse.**]

Savi, Sette, the Seven Sages of Greece, viz. Solon of Athens, Chilon of Lacedaemon, Periander of Corinth, Thales of Miletus, Cleobulus of Lindus, Bias of Priene, and Pittacus of Mitylene, Conv. iii. 11^{35-41}. [**Biante.**]

Savio [1], Sage; term by which D. refers to the five poets, Homer, Horace, Ovid, Lucan, and Virgil, Inf. iv. 110; to Virgil, Inf. vii. 3; xii. 16; xiii. 47; Purg. xxiii. 8; to Statius, Purg. xxiii. 8; xxxiii. 15 [**Saggio: Stazio: Virgilio**]; to Boëthius, Conv. iv. 13^{108} [**Boezio**].

Savio [2], small river of N. Italy, which rises in the Etruscan Apennines, and flows N. past Cesena, falling into the Adriatic about eight miles S. of Ravenna; Cesena is referred to as *quella (città) cui il Savio bagna il fianco*, Inf. xxvii. 52. [**Cesena.**]

Saxones, inhabitants of Saxony; their tongue one of several into which the original language of Europe was split up, V. E. i. 8^{29-32}.

Saxonia, Saxony, mediaeval duchy in N. Germany; Pope Benedict V carried into exile there by the Emperor Otto I (who was hereditary Duke of Saxony), Mon. iii. 11^{18-21}. [**Benedetto** [3].]

Scala, Della], the Della Scala (or Scaliger) family of Verona; alluded to by their arms, a ladder surmounted by the imperial eagle, Par. xvii. 72 [**Lombardo, Gran**]; the following members of the family are mentioned or referred to by D.:—Alberto, Purg. xviii. 121 [**Alberto della Scala**]; Alboino, Conv. iv. 16^{71-2} [**Albuino della Scala**]; Bartolommeo, Par. xvii. 71 [**Bartolommeo della Scala**]; Can Grande, Epist. x. *tit.*; A. T. § 24 [3] [**Can Grande della Scala**]; Giuseppe, Purg. xviii. 124 [**Giuseppo della Scala**].

The Scaligers, whose origin is very obscure, first came into prominence in the middle of Cent. xiii, when (in 1260) Mastino della Scala was appointed Podestà of Verona, after the death of Ezzelino da Romano (Sep. 27, 1259). From his appointment two years later (1262) as Captain of the People dates the sovereignty of the Della Scala family in Verona, which lasted for more than 100 years. On the murder of Mastino (Oct. 17, 1277) his younger brother, Alberto, succeeded to the Captaincy. 'In all the twenty-four years of Alberto's rule, not once was the internal peace of Verona disturbed. . . . It was to him that Verona owed her celebrated commerce and her riches. . . . The population increased to such an extent that in 1286 it was necessary to extend the city walls for the first time since the days of Charlemagne.' Alberto had three legitimate sons, Bartolommeo, Alboino, and Can Francesco, commonly known as Can Grande, each of whom in turn succeeded him in the government of Verona; he had also an illegitimate son, Giuseppe, who besides being deformed in body appears to have been equally deformed in mind. This monster Alberto forced on the Benedictines of the monastery of San Zeno at Verona as their abbot (1292), a position which he retained until his death (1314). (Purg. xviii. 121–6.) When Alberto died (Sep. 10, 1301), his appointment of Bartolommeo, his eldest son, was confirmed by the General Council. 'With Bartolommeo's rule, which lasted only 29 months (until March 7, $130\frac{2}{4}$), the period of Verona's peaceful prosperity draws to a close.' Alboino, who was Podestà of Mantua in 1303, was chosen to succeed Bartolommeo. He was of a timid and retiring disposition; and in the very year of his election as Captain of Verona he handed over the command of the troops to his younger brother, Can Grande, of whom he stood in fear, though the latter was at that time only thirteen years old. In 1310, in compliance with the demand of the Emperor Henry VII on his entry into Italy, Alboino resigned his office of Captain, and in the next year he was appointed Imperial Vicar, conjointly with his brother Can Grande. Can Grande, who had been present when Henry VII was crowned with the iron crown at Milan (Jan. 6, 1311), was about to sail from Genoa to assist at the coronation in Rome, when he received the news of Alboino's death (Oct. 28, 1311). He immediately returned to Verona, and associating with himself his nephew, Alberto II, Alboino's eldest son, assumed the government, which he held for eighteen years, until his death (July 22, 1329). (See Latham, *Letters of Dante*, pp. 216–42.) [**Table xxviii.**]

Villani (who calls Alboino, Albert's second son, Checchino) gives the following account of the origin of the Della Scala family:—

'Pare che si convenga fare menzione del cominciamento di quelli della Scala di Verona, che tanto hanno fatta risonare Lombardia e Toscana di loro guerre e tirannie. . . . Che pare che Dio permetta sovente di fare nascere di piccola progenia tiranni possenti per abbattere l'orgoglio e superbia de' popoli e de' nobili per li loro peccati. Troviamo che al tempo del grande tiranno Azzolino da Romano, il quale disertò tutti i nobili della Marca Trevigiana, e di Padova e di Verona, e intorno di novanta anni, che in Verona avea uno vile uomo chiamato Jacopo Fico; che si dice faceva scale e vendevale, e da questo principio presono l'arme, e chi dice che fu mercatante di montagna; costui ebbe due figliuoli, Alberto e Mastino. Questo Mastino era grande e forte della persona e azzuffatore e giuocatore, ed era pro', valoroso e savio nel suo mestiere. E alla prima fu capitano di ribaldi, seguendo Azzolino a piedi nelle sue cavalcate. Poi per lo suo franco adoperare piacendo al tiranno, il fece capitano delle sue masnade a piè; poi gli venne in tanta grazia che 'l fece quasi provveditore e dispensatore di tutte le sue masnade

da cavallo e da piede. E quando Azzolino fu morto, trovandosi in quello uficio con seguito di soldati si fece fare capitano di Verona, e poi fece fare cavaliere se e Alberto suo fratello, il quale fu savio, e valoroso, e da bene; e così la fortuna gli montò in istato, che il Mastino era signor di Verona, e messer Alberto podestà di Mantova.' (xi. 95.)

Scala, Alberto della. [**Alberto della Scala.**]

Scala, Albuino della. [**Albuino della Scala.**]

Scala, Bartolommeo della. [**Bartolommeo della Scala.**]

Scala, Can Grande della. [**Can Grande della Scala.**]

Scala, Giuseppo della. [**Giuseppo della Scala.**]

Scandalosi], Sowers of Scandal, placed with Schismatics in Bolgia 9 of Circle VIII of Hell (Malebolge), Inf. xxviii. 1–xxix. 36. [**Scismatici.**]

Scandinavia, ancient name for Norway, Sweden, and the adjacent islands; *Scandinaviae soboles*, 'race of Scandinavia,' i. e. the Lombards, who believed themselves to be of Scandinavian origin, Epist. v. 4. [**Lombardi**[1].]

Scariotto, Giuda, Judas Iscariot, Inf. xxxiv. 62. [**Giuda**[1].]

Scarmiglione, one of the demons in charge of the Barrators in Bolgia 5 of Circle VIII of Hell (Malebolge); he threatens D. with his prong, but is checked by Malacoda, who addresses him by name, Inf. xxi. 100–5. Philalethes renders the name 'Raufefankel.'

Schiavo, Slavonian, belonging to Slavonia, country (forming, with Croatia, a province of the present Empire of Austria-Hungary) lying to the S.W. of Hungary, between the rivers Drave and Save; *venti schiavi*, i. e. the cold N.E. winds which reach Italy from Slavonia across the mountains of Dalmatia and the Adriatic, Purg. xxx. 87; *Sclavones*, Sclavonians, their tongue one of several into which the original language of Europe was split up, V. E. i. 8^{29-32}.

Schicchi, Gianni. [**Gianni Schicchi.**]

Schiro, Scyros, island (one of the Sporades) E. of Euboea in the Aegaean Sea, whither Thetis conveyed her son Achilles in his sleep after she had withdrawn him from the custody of Chiron. Achilles remained hidden in Scyros, dressed like a woman, under the name of Pyrrha, among the daughters of Lycomedes, until Ulysses visited the island, disguised as a merchant, and offered women's dresses for sale, amongst which he had concealed some arms; these were eagerly seized by Achilles, who, having thus disclosed his sex, was persuaded by Ulysses to accompany him to the Greek army, which was on its way to Troy.

D. compares his own surprise, on awaking from his vision and finding himself transported to the Gate of Purgatory, with that of Achilles on awaking and finding himself in Scyros, Purg. ix. 34–9 [**Achille: Chirone**]. The incident is borrowed from Statius (*Achill.* i. 198 ff.), the following being the passage D. had in mind (Achilles awakes in Scyros):—

'Cum pueri tremefacta quies oculique jacentis
Infusum sensere diem, stupet aëre primo,
Quae loca? qui fluctus? ubi Pelion? omnia versa
Atque ignota videt, dubitatque agnoscere matrem.'
(*vv.* 247–50.)

Scialacquatori], those who have squandered their substance, Spendthrifts; placed, together with Suicides, among the Violent, in Round 2 of Circle VII of Hell, Inf. xi. 40–1; xiii. 115–29; their punishment is to be torn limb from limb by fierce black hounds, Inf. xiii. 124–9 [**Violenti**]. *Examples*: Giacomo da Sant' Andrea [**Jacomo**[3]]; and Lano [**Lano**].

Sciancato, Puccio. [**Puccio Sciancato.**]

Scipio, Scipio Africanus Major, Par. xxvii. 61 (: *principio* : *concipio*); Mon. ii. 11^{59}. [**Scipione**[1].]

Scipione[1], Publius Cornelius Scipio Africanus Major, one of the greatest of the Romans, born B.C. 234, died circ. 183; while quite a youth he fought against Hannibal at the battle of the Ticinus (218), where he saved his father's life by his valour, and at the battle of Cannae (216); it was by his courage and presence of mind after this latter disaster that the conspiracy of the Roman nobles to abandon Italy in despair was frustrated; he was elected aedile in 212, and two years afterwards was appointed, at the age of 24, to the command of the army in Spain; in 210 he captured Carthago Nova (Carthagena) and in the course of the next three years drove the Carthaginians altogether out of Spain; he was elected consul in 205, and in the next year crossed over into Africa and at last brought to an end the long struggle between Rome and Hannibal by his decisive victory over the latter at the battle of Zama, Oct. 19, 202; he returned to Italy in 201, and entered Rome in triumph, receiving the surname of Africanus in commemoration of his brilliant services; he was elected censor in 199, and consul, for the second time, in 194; he served under his brother Lucius in the war against Antiochus the Great in 190, and, being afterwards accused, with his brother, of taking bribes from Antiochus, was tried in Rome, on the anniversary of the battle of Zama, in 185; the prosecution was, however, dropped, and Scipio left Rome, to which he never returned; he died not long after, probably in 183.

D. makes frequent mention of Scipio, *Sci-*

pione, Inf. xxxi. 116; Par. vi. 53; *quello benedetto Scipione giovane*, Conv. iv. 5^{169-70}; *Scipio*, Par. xxvii. 61; Mon. ii. 11^{59}; Epist. viii. 10; *Affricano*, Purg. xxix. 116; his defeat of Hannibal at Zama, Inf. xxxi. 115–17; Conv. iv. 5^{170-1}; Mon. ii. 11^{59-61}; his heroic exploits under the Roman Eagle as a young man, *giovinetto*, Par. vi. 52–3; his frustration of the design of the Roman nobles to abandon Italy after the defeat at Cannae, Conv. iv. 5^{164-71}; his defeat of Hannibal at Zama, and salvation, under Providence, of the Roman Empire, Inf. xxxi. 115–17; Par. xxvii. 61–2; Conv. iv. 15^{170-1}; Mon. ii. 11^{59-61}; his triumphal entry into Rome, Purg. xxix. 115–16; his great services to Italy, Epist. viii. 10. [**Scipiones.**]

Scipione[2], Publius Cornelius Scipio Aemilianus Africanus Minor, born circ. B.C. 185, died 129; he was the son of Lucius Aemilius Paulus, the conqueror of Macedonia, and adopted son of P. Cornelius Scipio, the son of Scipio Africanus Major; on the outbreak of the Third Punic War (B.C. 149) he accompanied the Roman army to Africa as tribune, and three years later he took and burned Carthage, for which he was honoured with a triumph at Rome, and the surname Africanus, which he had already inherited by adoption from the conqueror of Hannibal. He was ardently devoted to literature, and was a friend of the poets Lucilius and Terence, in some of whose comedies he is said to have had a hand; his intimate friendship with Caius Laelius, whose tastes and pursuits were similar to his own, has been celebrated by Cicero in his treatise *Laelius, sive de Amicitia*.

D. mentions Scipio as the friend of Laelius in connexion with the *De Amicitia*, Conv. ii. 13^{17-21} [***Amicitia, De***: **Lelio**]; his great services to Italy, Epist. viii. 10 [**Scipiones**].

Scipiones, the Scipios, i. e. Scipio Africanus Major, and his grandson by adoption, Scipio Africanus Minor; Italy the land of the illustrious Scipios, Epist. viii. 10. [**Scipione**[1]: **Scipione**[2].]

Scirocco, the Scirocco, oppressive and relaxing S.E. wind, which blows across to Italy from the African coast; mentioned in connexion with the pine-forest of Ravenna, Purg. xxviii. 21. [**Pineta.**]

Brunetto Latino, who identifies it with Eurus, says of it:—

'Devers midi, en a il .i. autre vent qui engendre nues, et a non Ero, mais li marinier l'apelent Siloc; si ne sai je raison por quoi il l'apelent ainsi.' (*Trésor*, i. 107.)

Scismatici], Schismatics and Scandalmongers ('Seminator di scandalo e di scisma,' Inf. xxviii. 35), placed among the Fraudulent in Bolgia 9 of Circle VIII of Hell (Malebolge), Inf. xxviii. 1 – xxix. 36; *la molta gente*, Inf. xxix. 1 (cf. xxviii. 7–21) [**Frodolenti**]; their punishment is to be continually slashed and mutilated by the sword of a demon (to remind them that in their lifetime they caused dissensions and divisions), who, when they have completed the round of the Circle, reopens the wounds, which have healed up meanwhile, so that the torture is never-ending, Inf. xxviii. 19–21, 37–42. *Examples*: Mahomet and Ali [**Alì: Maometto**]; Fra Dolcino [**Dolcino, Fra**]; Pier da Medicina [**Medicina, Pier da**]; Mosca de' Lamberti [**Mosca**]; Bertran de Born [**Bertram dal Bornio**]; Geri del Bello [**Bello, Geri del**].

Ruth observes:—

'The great schismatic Mahomet, who created a schism in the Church, is cloven the whole length of his body, from the chin downwards; while Ali, who disturbed the unity of Islam alone, is cloven only from the chin to the forelock; those who set father and son at variance are decapitated and carry their heads in their hands; while those who by word or deed provoked dissensions and scandal have their tongues or hands cut off.'

Sclavones, inhabitants of Slavonia, V. E. i. 8^{30}. [**Schiavo.**]

Scornigiani, Farinata degli. [**Farinata**[2].]

Scornigiani, Marzucco degli. [**Marzucco.**]

Scorpio, 'the Scorpion,' constellation and eighth sign of the Zodiac, which the Sun enters about Oct. 22, after the autumnal equinox, Purg. xxv. 3 (: *storpio*) [**Zodiaco**]. D. here says 'the meridian circle had been left by the Sun to Taurus, and by Night to Scorpio,' i. e. the time indicated was about 2 p.m. Moore (*Time-Reff.*) explains: 'the Sun being now rather backward in Aries, the time when Taurus is on the Meridian of Noon, and the opposite sign of Scorpio on that of Midnight as here described, would be generally understood to be about 2 p.m., though, as each constellation covers many degrees of space, the indication is only an approximate one.'

Scorpio is alluded to (almost certainly) as *il freddo animale, Che con la coda percuote la gente*, Purg. ix. 5–6; this description being a reminiscence probably of Ovid, 'Scorpius exibit caudaque minabitur unca' (*Metam.* xv. 371), and 'Elatae metuendus acumine caudae Scorpius' (*Fast.* iv. 163–4). Some difficulty has been raised as to the propriety of the epithet 'freddo' here as applied to the Scorpion, especially in view of the fact that Virgil speaks of 'ardens Scorpius' (*Georg.* i. 34–5), and some commentators in consequence think the reference is not to Scorpio but to Pisces. But Virgil's epithet 'ardens' has reference, not so much to heat, as to the burning light of the brilliant stars in Scorpio; while the 'freddo' of D.'s description refers to the animal itself

rather than to the constellation. The expression 'freddo animale' is natural enough as applied to the scorpion, a cold-blooded animal, whose habitat is in cold and shady places (as under stones and the like), while its venom, like all poisons, was regarded as inherently cold by nature—'Generaument tuit serpent sont de froide nature . . . et tuit venin sont froit,' says Brunetto Latino (*Trésor*, i. 138). Also as applied to the constellation the epithet 'freddo' is perfectly appropriate, since it is associated with the chilly month of November in the Sun's annual course. This association is especially insisted on in the *Livre des Créatures* of Philippe de Thaün (Cent. xii):—

'Le uitme signe poserent, Que *Scorpiun* numerent,
En Uitovre, qui est digne Que il oûst icel signe;
Char ço est beste puignante, Hardie e cumbatante.
E saceiz ensement, Quant li soleilz la tent
En icele cuntrée, Dunc est gresil e gelée;
E pur ço le numerent, en cel mois le poserent.'

The identification of the 'freddo animale' with Pisces is out of the question; not only is the singular 'animale' inapplicable, as well as the description 'che con la coda percuote,' but also it so happens that there are no conspicuous stars in Pisces, so that the expression 'di gemme la sua fronte era lucente' (*v.* 4) would be incorrect as applied to that constellation. (See Moore, *Time-Reff. in D. C.*, pp. 80 ff.)

Scorta, Escort, guide; term by which D. refers to Virgil, Inf. xii. 54; xiii. 130; xviii. 67; xx. 26; Purg. xvi. 8; xxvii. 19 [**Virgilio**]; to Beatrice, Par. xxi. 23 [**Beatrice** 1]; to Statius, Purg. xxvii. 19 [**Stazio**]; to the Centaur Nessus, Inf. xii. 100 [**Nesso**].

Scotto, inhabitant of Scotland; mentioned by the Eagle in the Heaven of Jupiter, in connexion with the warfare between the English and Scotch in the reign of Edward I, Par. xix. 122. [**Inghilese: Table xvi.**]

Scotto, Michele. [**Michele Scotto.**]

Scriptura, Holy Scripture, V. E. i. 4^{10}; Mon. iii. 3^{95}, 4^{6}; *la Scrittura*, Par. iv. 43; xii. 125; xix. 83; xxix. 90; xxxii. 68; Conv. iv. 12^{86}; *le Scritture*, Par. xiii. 128; xxv. 88. [***Bibbia.***]

Scrittura. [***Scriptura.***]

Scrovigni, Rinaldo degli. [**Rinaldo degli Scrovigni.**]

Scythae, Scythians, name applied, somewhat loosely, to the nomad tribes who inhabited the regions to the N. of the Black Sea, and to the N. and E. of the Caspian; the Romans under the Empire extended the use of the term so as to include the inhabitants of the whole region between the Volga and the frontiers of India.

The Scythians dwell beyond the seventh climate, where the inequality of the days and nights is very great, and the cold extreme, Mon. i. 14^{43-6} [**Garamanti**]; Vesoges, King of Egypt, foiled by them in his attempt to attain universal empire, as is related by Orosius (i. 14), Mon. ii. 9^{35-42} [**Vesoges**]; Cyrus, King of Persia, defeated and slain by the Scythian Queen, Tomyris, Mon. ii. 9^{42-8} [**Ciro: Tamiri**]; their political system unknown to the Egyptians, who do not concern themselves with it, Mon. iii. 3^{12-15} [**Egiziani**].

Secondo Cielo. [**Mercurio, Cielo di.**]

Seduttori], Seducers, placed with Pandars among the Fraudulent in Bolgia 1 of Circle VIII of Hell (Malebolge), Inf. xviii. 22–99 [**Frodolenti**]. Their punishment is to be scourged on their naked bodies with great whips by horned demons, as they go round and round in two divisions, which pass and repass each other in opposite directions. *Examples*: Venedico Caccianimico [**Caccianimico**]; Jason the Argonaut [**Jasone** 1].

Sem, Shem, eldest son of Noah, and 'father of all the children of Eber' (*Gen.* x. 21); from his seed, who refrained from taking any part in the building of the Tower of Babel, was descended the people of Israel, who, of all the descendants of Noah, alone retained the use of the Hebrew tongue, V. E. i. 7^{61-70}.

D., by a slip, or perhaps misled by Isidore of Seville, who (after *Gen.* x. 2–22) mentions the sons of Noah in the reverse order (*Orig.* ix. 2), speaks of Shem as the *third* son of Noah. In the Bible wherever Noah's three sons are mentioned together they are invariably named in the following order, Shem, Ham, and Japheth (*Gen.* v. 32; vi. 10; vii. 13; ix. 18; x. 1).

Semelè, Semelë, daughter of Cadmus, King of Thebes, and Harmonia, and sister of Ino, Agavë, and Autonoë; she was beloved by Jupiter, by whom she became the mother of Bacchus. Juno, in order to avenge herself upon Jupiter for his unfaithfulness to her, appeared to Semelë in the disguise of her aged nurse Beroë, and induced her to ask Jupiter to show himself to her in the same splendour and majesty in which he appeared to Juno. Jupiter, after warning Semelë of the danger, complied with her request, and appeared before her as the god of thunder, whereupon she was struck by lightning and consumed to ashes (Ovid, *Metam.* iii. 260–309). Juno, further, indulged her wrath against the Thebans on Semelë's account, by driving mad her sister Ino's husband Athamas, who in his frenzy caused the deaths of his wife and two sons (*Metam.* iv. 512–30); and by causing her two other sisters, Agavë and Autonoë, to tear in pieces Pentheus, the son of the former (*Metam.* iii. 511 ff.).

D. mentions Semelë in connexion with Juno's wrath against Thebes on her account, Inf. xxx. 1–3 [**Ino**]; on arriving in the Heaven of Saturn

Beatrice refrains from smiling upon D. lest he should be overcome by her beauty, as Semelë was by the godhead of Jupiter, Par. xxi. 4-6; Bacchus referred to as *semen Semeles*, in connexion with Alcithoë and her two sisters, Epist. iv. 4 [**Alcithoë**: **Bacco**].

Semilatius, semi-Italian; *vulgare Semilatium*, name by which D. would distinguish the vernacular tongue of the left side of Italy, just as he speaks of that of the whole of Italy as *Latinum vulgare*, V. E. i. 19^{9-15}. [**Latius.**]

Semiramis, Semiramis, Queen of Assyria, wife of Ninus, mythical founder of the empire of Nineveh, whom she succeeded.

She is placed among the Lustful in Circle II of Hell, Inf. v. 58 [**Lussuriosi**]; Virgil, in describing to D. who she was, speaks of her as having been *imperatrice di molte favelle*, 'empress of many tongues' (*v.* 54), perhaps, as Philalethes suggests, with an allusion to the 'confusion of tongues,' Babylon being included in the Assyrian empire; V. goes on to refer to her licentiousness (*vv.* 55-7), and, after naming her as the spouse and successor of Ninus (*vv.* 58-9), states (by a confusion apparently between the ancient Kingdom of Babylonia or Assyria with Babylonia or Babylon in Egypt) that 'she held the land ruled by the Sultan,' i.e. Egypt (*v.* 60) [**Babilon**]. This description of Semiramis is taken direct from Orosius, several of whose phrases D. has borrowed:—

'Nino mortuo Samiramis uxor successit . . ., haec, libidine ardens, sanguinem sitiens, inter incessabilia et stupra et homicidia, cum omnes, quos regie arcessitos, meretricie habitos concubitu oblectasset, occideret, tandem filio flagitiose concepto, impie exposito, inceste cognito, privatam ignominiam publico scelere obtexit. Praecepit enim, ut inter parentes ac filios nulla delata reverentia naturae de conjugiis adpetendis ut cuique libitum esset liberum fieret.' (*Hist.* i. 4, §§ 4, 7, 8.)

D.'s phrase *libito fé licito* (*v.* 56),—which was borrowed by Chaucer and applied to Nero, 'His lustes were al lawe in his decree' (*Monkes Tale*, *v.* 3667)—is an exact translation of Orosius', 'ut cuique libitum esset liberum fieret'; while the statement 'si legge Che succedette a Nino, e fu sua sposa' (*vv.* 58-9) points directly to what Orosius says, 'Nino mortuo Samiramis uxor successit.'

D. mentions S. again together with Ninus, in connexion with their attempt to attain universal empire, an object for which they waged war for more than ninety years, as is recorded by Orosius (who puts the united reigns of the two at ninety-four years, *Hist.* ii. 3, § 1), Mon. ii. 9^{22-9}; Ovid's mention of them both (*Metam.* iv. 58, 88) in the story of Pyramus and Thisbë, Mon. ii. 9^{30-4}. [**Nino** [1].]

Seneca, Lucius Annaeus Seneca, Roman philosopher and tragedian, born at Cordova, B.C. 4. He was appointed tutor to the youthful Domitius Nero, afterwards Emperor, under whom he amassed an enormous fortune, and was for a time practically the administrator of the Empire. He committed suicide by command of Nero, who accused him of complicity in the conspiracy of Piso, A.D. 65. Seneca was a voluminous writer; his philosophical works consist of formal treatises on ethics, moral letters, and discussions of natural philosophy from the point of view of the Stoical system; his *Naturales Quaestiones* (in eight books) was used as a text-book of natural science in the Middle Ages; his most important philosophical work is the *De Beneficiis* (in seven books); he was also the author of tragedies, written in imitation of the Greek, nine of which are extant. In the Middle Ages (and even as late as Cent. xvi) Seneca was regarded as the author of two works written (in Cent. vi) by Martin of Braga, viz. the *De Quatuor Virtutibus Cardinalibus* (otherwise known as *Formula Honestae Vitae*) and the *Liber ad Galionem de Remediis Fortuitorum*, both of which are quoted by D. as Seneca's. [**Martinus Dumiensis.**]

D. places Seneca, whom he qualifies as 'the moralist,' among the great philosophers of antiquity in Limbo, Inf. iv. 141 [**Limbo**]; his saying that nothing costs so dear as that which is purchased with prayers, Conv. i. 8^{121-3} (*De Beneficiis*, ii. 1: 'nulla res carius constat quam quae precibus empta est'—quoted also by Brunetto Latino, *Trésor*, ii. 79: 'nule chose ne coste plus chier que cele qui est achetée par priere'); his account of the ball of fire which he saw in the sky at the time of the death of the Emperor Augustus, Conv. ii. 14^{174-6} (*Nat. Quaest.* i. 1: 'Nos quoque vidimus non semel flammam ingentis pilae specie, quae tamen in ipso cursu suo dissipata est. Vidimus circa divi Augusti excessum simile prodigium' (cf. vii. 17)—quoted, not from Seneca direct, but from Albertus Magnus (*Meteor.* i. 4), whence the quotation from Albumazar in the previous paragraph is also taken); his contempt for life in comparison with wisdom, Conv. iii. 14^{84-6}; his invective against riches, 'massimamente a Lucillo scrivendo,' Conv. iv. 12^{82-3} [**Lucillo**]; his saying that even with one foot in the grave he would still be desirous of learning, Conv. iv. 12^{120-1} (apparently a mistaken attribution—Mazzucchelli quotes this identical sentiment from the jurist Salvius Julianus, 'Et si alterum pedem in sepulcro haberem, adhuc addiscere vellem'); Seneca coupled with Numa Pompilius as having been well trained, and in consequence a good guide to others, V. E. i. 17^{14-15}; quoted as the author of the *De Quatuor Virtutibus Cardinalibus*, Mon. ii. 5^{24-6} [***Quatuor Virtutibus Cardinalibus, De***]; and of the *De Remediis Fortuitorum*, Epist.

iv. 5 [***Fortuitorum Remedia***]; mentioned in his capacity of tragic poet, Epist. x. 10.

Senectute, De, Cicero's treatise *On Old Age* (in the form of a dialogue, the chief speaker being Cato the Censor, otherwise known as Cato Major); quoted as *Della Vecchiezza*, Conv. ii. 9^{67}; *Di Senettute*, Conv. iv. 21^{81}, $24^{63, 93}$, $27^{18, 151}$, 28^{14}; Cicero agrees with other philosophers in believing the soul to be immortal, Conv. ii. 9^{66-7} (*Senect.* § 21); Curius Dentatus, when the Samnites attempted to bribe him, declared that he did not care to possess gold, but to command those who possessed it, Conv. iv. 5^{110-15} (*Senect.* § 16: 'Curio ad focum sedenti, magnum auri pondus Samnites cum attulissent, repudiati ab eo sunt; non enim aurum habere, praeclarum sibi videri dixit, sed iis, qui haberent aurum, imperare'); the soul of celestial origin, its abiding place on earth opposed to its divine nature and to eternity, Conv. iv. 21^{80-6} (*Senect.* § 21: 'est enim animus caelestis ex altissimo domicilio depressus, et quasi demersus in terram, locum divinae naturae aeternitatique contrarium'); Plato lived to be eighty-one, Conv. iv. 24^{57-63} (*Senect.* § 5: 'Plato uno et octogesimo anno scribens mortuus est'); the noble soul fits its actions to due times and seasons, which bring forth the fruit to which they were ordained, Conv. iv. 24^{93-4} (*Senect.* § 2); the vine provided by nature with tendrils with which to support itself, Conv. iv. 24^{108-12} (*Senect.* § 15: 'Vitis, quae natura caduca est, et nisi fulta sit, ad terram fertur; eadem, ut se erigat, claviculis suis, quasi manibus, quidquid est nacta, complectitur'); our life has a fixed course, and allotted seasons for certain things, Conv. iv. 27^{17-22} (*Senect.* § 10: 'Cursus est certus aetatis, et una via naturae, eaque simplex; suaque cuique parti aetatis tempestivitas est data'); the *Senate* so called as being an assembly of elders, Conv. iv. 27^{91-6} (*Senect.* § 6: 'nisi essent in senibus consilium, ratio, sententia, non summum consilium majores nostri appellassent Senatum'); Cato found his delight in conversation increase as he grew older, Conv. iv. 27^{151-4} (*Senect.* § 14: 'habeo senectuti magnam gratiam, quae mihi sermonis aviditatem auxit'); natural death is as it were a haven of repose after a long voyage, Conv. iv. 28^{13-16} (*Senect.* § 19: 'vitam adolescentibus vis aufert, senibus maturitas; quae mihi quidem tam jucunda est, ut, quo propius ad mortem accedam, quasi terram videre videar, aliquandoque in portum ex longa navigatione esse venturus'); the soul quits the body in old age with as little violence as the ripe fruit falls from the tree, Conv. iv. 28^{27-31} (*Senect.* § 19: 'quasi poma ex arboribus, si cruda sunt, vi avelluntur, si matura et cocta, decidunt: sic vitam adolescentibus vis aufert, senibus maturitas'); Cato's eagerness to see (after death) the great Romans who had gone before him, Conv. iv. 28^{44-8} (*Senect.* § 23: 'Equidem efferor studio patres vestros, quos colui et dilexi, videndi; neque vero eos solum convenire aveo, quos ipse cognovi, sed illos etiam de quibus audivi et legi et ipse conscripsi'); life on earth as it were a sojourn in a tavern, hence the soul returns to God as to its home, Conv. iv. 28^{48-52} (*Senect.* § 23: 'ex vita ita discedo, tamquam ex hospitio, non tamquam ex domo; commorandi enim natura deversorium nobis, non habitandi locum dedit').

Senectute, De Juventute et. [***Juventute et Senectute, De.***]

Senenses, inhabitants of Siena, V. E. i. 10^{75}, 13^{25}. [**Sanesi.**]

Senensis, Sienese, V. E. i. 13^{10}. [**Sanese.**]

Senettute, Di. [***Senectute, De.***]

Senna, the Seine, one of the principal rivers of France, which rises in the Plateau de Langres about 18 miles N.W. of Dijon, and flows N.W. through France, past Paris and Rouen, into the English Channel, which it enters between Honfleur and Havre.

The Seine is mentioned by the Emperor Justinian (in the Heaven of Mercury), together with the Var, Rhine, Isère, Saône, and Rhone, in connexion with Caesar's victories in Gaul, Par. vi. 59 [**Aquila**[1]: **Era**]; and by the Eagle in the Heaven of Jupiter, to indicate Paris, in connexion with Philip IV's debasement of the coinage, Par. xix. 118 [**Filippo**[2]: **Parigi**].

Sennaar, the Vulgate rendering of the name represented by Shinar in A. V., the ancient name of the great alluvial tract through which the Tigris and Euphrates flow before reaching the sea, known in later times as Chaldaea or Babylonia. It was upon 'a plain in the land of Shinar' that the Tower of Babel was built (*Gen.* xi. 2), and 'in the land of Shinar' was situated the kingdom of Nimrod (*Gen.* x. 10), who is commonly regarded as the builder of Babel.

D. mentions Shinar in connexion with Nimrod and the Tower of Babel, Purg. xii. 36; V. E. i. 7^{29}. [**Babel: Nembrotto.**]

Sennacherib, King of Assyria, B.C. 705–681; he was the son of Sargon, whom he succeeded, and was himself succeeded by his own son, Esarhaddon. In the year 700 he 'went up against' Hezekiah, King of Judah (2 *Kings* xviii. 13-16); in the following year (probably) he sent a second expedition against Hezekiah, and it was on this occasion that the Assyrian host, to the number of 185,000 men, was annihilated in a single night, either by a pestilence, or by some other divine visitation (2 *Kings* xix. 35). Sennacherib himself escaped and reached his capital in safety,

where he was eventually (eighteen years later) assassinated by two of his sons :—

'So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Armenia.' (2 *Kings* xix. 36–7; *Isaiah* xxxvii. 37–8.)

Sennacherib figures among the examples of defeated pride portrayed in Circle I of Purgatory, where D. sees graven on the ground a representation of the scene of his murder by his two sons, Purg. xii. 52–4 [**Superbi**]. In Isaiah's prophecy of the destruction of Sennacherib special mention is made of the pride (in A. V. 'tumult,' but in Vulg. 'superbia') of the latter (2 *Kings* xix. 28; *Isaiah* xxxvii. 29).

Senocrate, Xenocrates, the philosopher, native of Chalcedon, born B.C. 396, died at the age of 82, B.C. 314; he attached himself in his youth to Plato, whom he accompanied to Syracuse, and after Plato's death he went with Aristotle to the court of Hermias, tyrant of Atarneus in Mysia; after his return to Athens he was on several occasions sent as ambassador to Philip of Macedon; he succeeded Speusippus as president of the Academy, a post which he occupied for twenty-five years. Of his writings, which were chiefly metaphysical and ethical, nothing has been preserved but the titles. Aristotle wrote upon his doctrines, and he was highly esteemed by Cicero, who speaks of him as 'severissimus philosophorum, ob eamque rem ipsam magnus clarusque' (*Off.* i. 30).

D., in his account of the Academic and Peripatetic schools of philosophy (taken from Cicero, *Acad.* i. 4), couples Xenocrates with Aristotle as having brought moral philosophy to perfection, Conv. iv. 6^{131-8}. [***Academicae Quaestiones:*** **Calcidonio.**]

Senso e Sensato, Di. [***Sensu et Sensibili, De.***]

Sensu et Sensibili, De, Aristotle's treatise *On Sense and Sensible Things*; quoted as *Di Senso e Sensato*, Conv. iii. $9^{54, 105}$; A.'s opinion that, strictly speaking, light and colour alone are visible, Conv. iii. 9^{51-5} (*De Sens.*, Cap. 3); his refutation of the Platonic theory that sight consists, not in the entering of the visible into the eye, but in the going forth of the visual power towards the visible object, Conv. iii. 9^{99-105} (*De Sens.*, Cap. 2). [**Aristotile: Platone.**]

Sententiarum, Liber], Peter Lombard's 'Book of Sentences' (in four books), a collection of the sentences of the Fathers, which in the Middle Ages was the favourite text-book in the theological schools [**Pietro**[2]]. 'The design of the work was to place before the student, in as strictly logical a form as practicable, the views (*sententiae*) of the Fathers and all great doctors of the Church upon the chief and most difficult points in the Christian belief' (*Encyc. Brit.*).

It is referred to by St. Thomas Aquinas in the Heaven of the Sun as 'the treasure' which Peter Lombard offered to the Church, as the widow did her mites :—

'Quel Pietro fu, che con la poverella
Offerse a santa Chiesa il suo Tesoro.'
(Par. x. 107–8.)

The allusion is to a sentence in the preface of the work, in which Peter presents his book as a humble offering to the treasury of God, just as the widow offered her mites to the treasury of the Temple:—

'Cupientes aliquid de tenuitate nostra cum paupercula in gazophylacium Domini mittere.'

Peter Lombard's language is in close imitation of *Luke* xxi. 1–4 (in the Vulgate version):—

'Respiciens autem, vidit eos qui mittebant munera sua in gazophylacium, divites.

Vidit autem et quamdam viduam pauperculam mittentem aera minuta duo.

Et dixit: Vere dico vobis, quia vidua haec pauper, plus quam omnes misit.

Nam omnes hi ex abundanti sibi miserunt in munera Dei: haec autem ex eo quod deest illi, omnem victum suum quem habuit, misit.'

Sententiarum, Magister, the 'Master of the Sentences,' i. e. Peter Lombard, so called from the title of his best known work, the *Liber Sententiarum*, Mon. iii. 7^{36}. [**Pietro**[2].]

Septemtrio, the North, V. E. i. 8^{60}. [**Settentrione.**]

Serafi, Seraphim (for *Serafini*, coupled with *Cherubi*, in rime, for *Cherubini*), Par. xxviii. 99. [**Serafini.**]

Serafini, Seraphim, the highest Order of Angels, they ranking before all others in the Celestial Hierarchy, Par. iv. 28; viii. 27; xxi. 92; xxviii. 98–9; Conv. ii. 6^{54}; alluded to as *quei fuochi pii, Che di sei ale facean la cuculla*, 'the kindly fires which of six wings made their cowl,' Par. ix. 77–8 (ref. to *Isaiah* vi. 2: 'Above stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly').

Beatrice (in the Crystalline Heaven) in her exposition of the arrangement of the Angelic Hierarchies states that the Seraphim rank first in the first Hierarchy, next below them being the Cherubim, Par. xxviii. 98–9 (cf. Par. iv. 28; viii. 27; xxi. 92; Conv. ii. 6^{54}) [**Gerarchia**]; they contemplate the first Person of the Trinity, God the Father, Conv. ii. 6^{76-81}; they preside over the Heaven of the *Primum Mobile* or

Crystalline Heaven, Par. viii. 26–7; xxviii. 70–2 [**Paradiso** 1].

St. Thomas Aquinas (in the Heaven of the Sun) alludes to the 'seraphic ardour' of the Franciscan Order as distinguished from the 'cherubic light' of the Dominicans, Par. xi. 37–9. [**Cherubini: Domenicani.**]

Serchio, river of Tuscany, which rises in the Apennines of Lunigiana, flows S. towards Lucca, a few miles to the N. of which it turns S.W., and runs into the Ligurian Sea between Viareggio and Pisa; it formerly joined the Arno a short distance from its mouth, but it now enters the sea by a separate channel.

The demons in Bolgia 5 of Circle VIII of Hell (Malebolge), where the Barrators are punished in a morass of boiling pitch, tauntingly observe to one of the latter, who is a native of Lucca, that the swimming there is not like that in the Serchio (doubtless in allusion to the fact, noted by the old commentators, that the river was a favourite bathing-resort of the Lucchese), Inf. xxi. 49. [**Zita, Santa.**]

Sergestus, founder (according to Virgil, *Aen.* v. 121) of the great Roman house of Sergius, one of the four Trojan captains (the others being Mnestheus, Gyas, and Cloanthus, *Aen.* v. 115–23), who took part in the ship-race during the games in Sicily instituted by Aeneas in honour of his father's memory. Virgil describes (*Aen.* v. 201–72) how Sergestus, who was in the rear at the start, in making a great effort to draw to the front, fouls the rock which they have to round, and comes to grief, and how, after the race is over and the victors have received their prizes, Sergestus, having with difficulty got his ship off the rock, comes in, rowing helplessly, amid the jeers of the spectators:—

'Jamque adeo donati omnes opibusque superbi
Puniceis ibant evincti tempora taenis,
Cum saevo e scopulo multa vix arte revolsus,
Amissis remis atque ordine debilis uno,
Inrisam sine honore ratem Sergestus agebat.'
(*vv.* 268–72.)

The jeering of Sergestus by the Sicilian onlookers after his mishap is alluded to, Ecl. ii. 30–1. [**Sicani.**]

Serse, Xerxes, son of Darius, King of Persia B. C. 485–465; in the spring of B. C. 480 he set out from Sardis at the head of a countless host on his memorable expedition against Greece, crossed the Hellespont by a bridge of boats, and marched on Athens, after destroying Leonidas and his Spartans at Thermopylae; on the defeat and dispersion of his fleet at the battle of Salamis, he retreated homewards, reaching Sardis again before the end of the same year. He was eventually assassinated by Artabanus, the captain of his body-guard, after a reign of twenty years, B. C. 465.

D. mentions Xerxes in connexion with his passage of the Hellespont, Purg. xxviii. 71 [**Ellesponto**]; he is introduced as the type of a warrior by Charles Martel (in the Heaven of Venus), who says that one man is born to be a Solon (or lawgiver), another a Xerxes, and a third a Melchizedek (or good king), Par. viii. 124–5; his invasion of Greece with an immense army, with which he crossed the Hellespont from Abydos to Sestos, in his attempt to attain universal empire, and his miserable failure, Mon. ii. 9^{49-60} [**Abido: Sesto** 1]. D. probably had in mind in this last passage Orosius' account of Xerxes' expedition, how he set out with a vast host, and how he returned miserably with a handful of men:—

'Xerxes septingenta milia armatorum de regno et trecenta de auxiliis, rostratas etiam naves mille ducentas, onerarias autem tria milia numero habuisse narratur; ut merito inopinato exercitu inmensaeque classi vix ad potum flumina, vix terras ad ingressum, vix maria ad cursum suffecisse memoratum sit.' (ii. 9, § 2.)—'Rex Abydum, ubi pontem veluti victor maris conseruerat, cum paucis proficiscitur. Sed cum pontem hibernis tempestatibus dissolutum offendisset, piscatoria scapha trepidus transiit. Erat sane quod spectare humanum genus et dolore debuerit mutationes rerum hac vel maxime varietate permetiens: exiguo contentum latere navigio, sub quo ipsum pelagus ante latuisset et jugum captivitatis suae juncto ponte portasset; vilissimo unius servuli egere ministerio, cujus potentiae, dum montes exciduntur, valles replentur, amnes exhauriuntur, ipsa etiam rerum natura cessisset.' (ii. 10, §§ 8–10.)

Sesto 1, Sestos, town in Thrace, on the narrowest part of the Hellespont, opposite Abydos in Asia, from which it was rather more than a mile distant; celebrated in fiction on account of the exploit of Leander, who used to swim nightly across from Abydos to visit Hero, Purg. xxviii. 74 [**Abido: Leandro**]; and in history on account of the bridge of boats built by Xerxes across the Hellespont, Mon. ii. 9^{53} [**Ellesponto: Serse**].

Sesto 2, Sextus, i.e. (probably) Sextus Pompeius Magnus, younger son of Pompey the Great; together with his brother Cneius he fought against Caesar at Munda, B. C. 45, where he was defeated, and barely escaped with his life. After the murder of Caesar in the next year he put himself at the head of a fleet, and took possession of Sicily, whence he ravaged the coasts of Italy, and cut off from the Romans their corn supplies from Egypt and Africa, so that Rome was threatened with famine. He was eventually (B. C. 36) defeated by the fleet of Augustus under Agrippa off the N. coast of Sicily, and shortly after was taken prisoner and put to death at Mitylene by an officer of Antony (B. C. 35).

D. places Sextus among the Robbers in Round 1 of Circle VII of Hell, Inf. xii. 135 [**Predoni**]; his defeat at Munda is alluded to, Par. vi. 71–2 [**Munda**].

D.'s estimate of Sextus Pompeius was doubt-

less derived from Lucan and Orosius; the former calls him a Sicilian pirate, and reproaches him with having tarnished the fame of his father, who had exterminated the pirates in the Mediterranean:—

'Sextus . . . magno proles indigna parente,
Qui mox Scyllaeis exul grassatus in undis,
Polluit aequoreos Siculus pirata triumphos.'
(*Phars.* vi. 420-3.)

Orosius says:—

'Sextus Pompeius, postquam se in proscriptorum numerum relatum comperit, conversus in latrocinia omnem oram Italiae caedibus rapinisque vastavit. Sicilia praerepta commeatibusque impeditis Romam fame adfecit.' (*Hist.* vi. 18, § 19.)

Some commentators think that D.'s reference is not to Sextus Pompeius, but to Sextus Tarquinius, son of Lucius Tarquinius Superbus, who violated and caused the death of Lucretia, the wife of his cousin Tarquinius Collatinus. [**Lucrezia.**]

Benvenuto understands Sextus Pompeius to be meant, but dissents from Lucan's estimate of him:—

'Hic nota, lector, quod autor sequitur hic Lucanum, quia appellat Sextum vilem piratam, qui exercuit piraticam in mari, in quo pater suus piratas vicerat, de quibus habuerat gloriosum triumphum. Sed certe nescio videre cur iste debeat dici pusillanimis, nisi forte quia habuit fortunam contra se; imo videtur fuisse magnanimus, quia coactus est facere de necessitate virtutem.'

Sesto Cielo. [**Giove, Cielo di.**]

Sestos, town in Thrace, on the Hellespont, Mon. ii. 9^{53}. [**Sesto** [1].]

Setta, Ceuta (the ancient Septa, the site of the Roman colony *Ad Septem Fratres*), city in N. Africa, in Morocco, opposite to Gibraltar; it is situated on a peninsula which juts out from the mainland, and forms the E. extremity of the Strait of Gibraltar; its name is derived from its seven hills, the highest of which, the Monte del Hacho, is identical with the ancient Abyla, the southernmost of the two Pillars of Hercules. [**Colonne di Ercole.**]

Ulysses (in Bolgia 8 of Circle VIII of Hell), in describing his voyage westwards, says he first passed Ceuta on his left hand, then Seville on his right, Inf. xxvi. 110–11. [**Ulisse.**]

Sette Regi [1], the Seven Kings who warred against Thebes (viz. Adrastus, Polynices, Tydeus, Amphiaraüs, Capaneus, Hippomedon, and Parthenopaeus); mentioned in connexion with Capaneus, Inf. xiv. 68–9. [**Capaneo: Tebe.**]

Sette Regi [2], the Seven Kings of Rome (viz. Romulus, Numa Pompilius, Tullus Hostilius, Ancus Marcius, Tarquinius Priscus, Servius Tullius, and Tarquinius Superbus); mentioned by the Emperor Justinian (in the Heaven of Mercury) in connexion with the Roman Eagle, Par. vi. 41 [**Aquila** [1]]; their guardianship of Rome during her infancy, their names being given as 'Romolo, Numa, Tullo, Anco, e li tre Tarquinii,' Conv. iv. 5^{89-92} [**Tarquinii**].

Sette Savi. [**Savi, Sette.**]

Settembre, the month of September; D. refers to the crowded state of the hospitals of Valdichiana, owing to the malaria generated by its swamps, during the month of August, *tra il luglio e il settembre*, Inf. xxix. 47. [**Chiana.**]

Settentrione [1], the Constellation of 'the Plough' (Lat. *septem triones*, 'seven ploughing oxen'), otherwise known as 'the Wain' or 'the Great Bear'; figuratively, of the seven candlesticks of the mystical Procession in the Terrestrial Paradise, Purg. xxx. 1 (the constellation itself being referred to as *il più basso s., v.* 5) [**Processione**]; referred to as *sette stelle gelide*, Canz. xv. 29; and (in a quotation from Boëthius), *septem gelidi triones*, Mon. ii. 9^{96} [**Carro, Il** [1]].

Settentrione [2], the region of 'the Plough,' i. e. the North; the mountain of Purgatory as far removed from the Equator towards the N. as Jerusalem is towards the S., Purg. iv. 79–84; the Tropic of Cancer distant 23° and more northwards from the Equator, Conv. iii. 5^{135-42} [**Cancro**]; *Septemtrio*, of the N. limits of the *langue d'oïl*, V. E. i. 8^{60} [**Lingua** *Oil*]; *Tramontana*, the imaginary city of *Maria* at the N. Pole, distant 2,700 miles N. from Rome, Conv. iii. 5^{85-91} [**Maria** [4]]; the region of intense cold, Sest. ii. 25–7; *Aquilone*, the region of the N. wind (Aquilo), Purg. iv. 60; xxxii. 99; Conv. iv. 20^{76} [**Aquilone**]; referred to as *settentrional vedovo sito*, 'widowed region of the N.,' as having been debarred from gazing upon the 'quattro stelle Non viste mai fuor che alla prima gente' (i. e., according to some, the Southern Cross), Purg. i. 23–7 (*see below*); described as *la plaga Che ciascun giorno d'Elice si cuopra, Rotante col suo figlio*, i. e. the region which is every day covered by the constellation of the Great Bear, Par. xxxi. 31–3 [**Boote: Elice**].

With regard to the supposed reference to the Southern Cross (Purg. i. 23–7), Butler observes:—

'D.'s astronomical knowledge was probably sufficient to tell him that the *settentrional sito* had once enjoyed the sight of the four stars composing the Southern Cross, which have been visible as far N. as the shores of the Baltic.'

D. may have learned of the Southern Cross from the great Venetian traveller, Marco Polo, who made the voyage from China to Persia, viâ Sumatra and Ceylon, and therefore might have seen it, though he never mentions it in his book (written in 1298). Some take 'la prima gente' to be Adam and Eve, who from the Terrestrial Paradise, on the summit of the mountain of Purgatory, had seen these stars, which were visible only from the S. hemisphere. According to the geography of D.'s time Asia

and Africa lay N. of the Equator, so that after the expulsion of Adam and Eve from the Terrestrial Paradise these stars remained invisible to all mankind.

Settimo Cielo. [Saturno, Cielo di.]

Sfinge, Sphinx, a she-monster, who appeared in the neighbourhood of Thebes, and, seated on a rock, put a riddle to every Theban that passed by, slaying all those who could not supply the answer. The riddle, which ran as follows—a creature with four feet has two feet and three feet, and only one voice, but its feet vary, and when it has most it is weakest—was solved by Oedipus, who replied that the creature was man: in infancy he crawls upon all fours, in manhood he stands erect upon two feet, and in old age he supports his tottering steps with a staff. The Sphinx, on hearing the solution of the riddle, flung herself down from the rock and was killed.

D. mentions the Sphinx, together with Themis, in connexion with his mysterious prophecy of the DXV, Purg. xxxiii. 47. [**DXV: Edipo: Naiade: Temi.**]

Sibilia, Seville (the ancient Hispalis), city of Spain in Andalusia, on the left bank of the Guadalquivir, about 60 miles N.E. of Cadiz; it is practically a sea-port, the river being navigable for large vessels right up to the city, and in the Middle Ages, before the development of Cadiz, it was a commercial centre of great importance; it was in the hands of the Moors from the beginning of Cent. viii till 1248, when they were expelled by Ferdinand III, King of Castile and Leon.

Seville is mentioned by D. to indicate the W. limit of the habitable world, in connexion with the setting of the Moon in the W. (the time in question being shortly after sunrise, about 6 a.m.), Inf. xx. 124–6 [**Ispagna**]; Ulysses (in Bolgia 8 of Circle VIII of Hell), in describing his voyage westwards, says he first passed Ceuta on his left hand, then Seville on his right, Inf. xxvi. 110–11 [**Ulisse**].

Sibilla, the Cumaean Sibyl or prophetess (of Cumae in Campania), who was consulted by Aeneas before he descended to the infernal regions, and accompanied him on his journey, as is related in *Aen.* vi.

D. compares the fading from his mind of the impression of the beatific vision, which he beheld in the Empyrean, to the whirling away by the wind of the leaves on which the oracles of the Sibyl were written, Par. xxxiii. 61–6; the description is borrowed from Virgil—Helenus, son of Priam, King of Chaonia, describes to Aeneas how he is to consult the Cumaean Sibyl on his arrival in Italy:—

'Huc ubi delatus Cumaeam accesseris urbem
Divinosque lacus et Averna sonantia silvis,
Insanam vatem aspicies, quae rupe sub ima
Fata canit foliisque notas et nomina mandat.
Quaecumque in foliis descripsit carmina virgo,
Digerit in numerum atque antro seclusa relinquit.
Illa manent inmota locis neque ab ordine cedunt;
Verum eadem, verso tenuis cum cardine ventus
Impulit, et teneras turbavit janua frondes,
Nunquam deinde cavo volitantia prendere saxo,
Nec revocare situs aut jungere carmina curat:
Inconsulti abeunt, sedemque odere Sibyllae.'
(*Aen.* iii. 441–52.)

D. mentions the Sibyl again in connexion with the courage of Aeneas in descending alone with her to the infernal regions, Conv. iv. 26^{70-5}; the reference here again is to Virgil:—

'Nunc animis opus, Aenea, nunc pectore firmo,
Tantum effata, furens antro se inmisit aperto;
Ille ducem haud timidis vadentem passibus aequat.'
(*Aen.* vi. 261–3.)

Sicani, name by which Virgil and other Latin poets speak of the Sicilians, Sicania being another name for Sicily [**Siculi**]; their jeers at Sergestus, after his mishap in the ship-race during the games in honour of the memory of Anchises in Sicily, Ecl. ii. 30–1 [**Sergestus**].

Sicheo, Sychaeus, wealthy Phoenician of Tyre, uncle and husband of Dido; he was murdered for the sake of his wealth by his nephew, Dido's brother, Pygmalion, who kept his crime a secret, but the shade of Sychaeus appeared to Dido, and, revealing to her what had happened, urged her to fly from Tyre; she thereupon sailed across to Africa, where she founded the city of Carthage, and subsequently, forgetful of her vow to remain faithful to the memory of Sychaeus, became enamoured of Aeneas.

D. mentions Sychaeus in connexion with the unfaithfulness to him of Dido, whom he describes as *colei che . . . ruppe fede al cener di Sicheo* (an evident reminiscence of *Aen.* iv. 552: 'Non servata fides cineri promissa Sychaeo'), Inf. v. 61–2; Dido's love for Aeneas referred to by the troubadour Folquet (in the Heaven of Venus) as an outrage to the memory both of his wife Creusa, and of her own husband Sychaeus, Par. ix. 97–8. [**Dido.**]

Sicilia, island of Sicily, Conv. iv. $26^{95, 138}$; V. E. i. 8^{57}, 10^{57}, 12^{31}. [**Cicilia.**]

Siciliano, Vespro. [**Vespro Siciliano.**]

Sicilianus, Sicilian, V. E. i. $12^{5, 6, 8, 33, 44}$; *Siculus*, V. E. i. 12^{71}; Ecl. ii. 72; *Ciciliano*, Inf. xxvii. 7 [**Cicilliano**]; the name Sicilian applied to Italian poetry from the fact that the seat of the Court (in the time of Frederick II) was in Sicily, V. E. i. $12^{8-9, 30-5}$; the Sicilian dialect, *vulgare Sicilianum*, V. E. i. $12^{5, 6, 44}$; *Siculum vulgare*, V. E. i. 12^{71}; the mountains of Sicily, Ecl. ii. 72 [**Cicilia**].

Of the origin of the term Sicilian as applied to Italian poetry D. says:—

'Si quidem illustres heroes Federicus Caesar et bene genitus ejus Manfredus nobilitatem ac rectitudinem suae formae pandentes, donec fortuna permansit, humana secuti sunt, brutalia dedignantes: propter quod corde nobiles atque gratiarum dotati,

inhaerere tantorum principum majestati conati sunt: ita quod eorum tempore quicquid excellentes Latinorum enitebantur primitus in tantorum coronatorum aula prodibat. Et quia regale solium erat Sicilia, factum est ut quicquid nostri praedecessores vulgariter protulerunt Sicilianum vocetur: quod quidem retinemus et nos, nec posteri nostri permutare valebunt.' (V. E. i. 12^{20-25}.)

Siculi, inhabitants of Sicily; their dialect distinct from that of the Apulians, V. E. i. 12^{60-2}; that spoken by the Sicilian nobles the nearest approach of all the Italian dialects to the curial language, V. E. i. 12^{51-5}; the Italian vulgar tongue made use of by Sicilian poets, V. E. i. 19^{15-17} [**Cicilia**]; *Sicani*, their jeers at Sergestus, Ecl. ii. 31 [**Sergestus**].

Siculus, Sicilian, V. E. i. 12^{71}; Ecl. ii. 72. [**Sicilianus.**]

Siena, city of N. Italy in the centre of Tuscany, situated on a hill about 30 miles due S. of Florence, and the same distance S.W. from Arezzo, and about 40 miles from the coast.

After the death (in 1115) of the Countess Matilda of Tuscany, Siena, like Pisa, Lucca, and Florence, succeeded in establishing its independence; as the result of a struggle between the nobles and the popular party the government fell into the hands of the former, and Siena became the chief stronghold of the Ghibelline party in Central Italy, as Florence was that of the Guelfs; during Cent. xii and xiii there was constant warfare between the two cities, which culminated in the great battle at Montaperti on Sep. 4, 1260, when the Florentine Guelfs were completely defeated by the Sienese, and Florence itself narrowly escaped destruction [**Montaperti**]. But with the triumph of the Guelf cause under the house of Anjou, and the fall of the Hohenstaufen, Siena fell from her high position, and her power as the Ghibelline stronghold was finally broken on the occasion of the defeat of the Sienese by the united forces of the Florentines and the Guelfs of Tuscany, aided by French troops of Charles of Anjou, at Colle in June 1269, when the Sienese leader, the powerful Provenzano Salvani, was killed [**Colle**].

Siena is mentioned by Griffolino of Arezzo (in Bolgia 10 of Circle VIII of Hell) as the native place of Albero, who caused him to be burned as an alchemist, Inf. xxix. 109 [**Albero: Griffolino**]; by La Pia (in Antepurgatory) as her own native place, Purg. v. 134 [**Pia, La**]; and by Oderisi (in Circle I of Purgatory) in connexion with Provenzano Salvani, Purg. xi. 111, 123, 134 [**Provenzano Salvani**]; the name occurs in the specimen of the Sienese dialect, V. E. i. 13^{26} [**Sanese: Sanesi**]; the Campo, or public square, of Siena is mentioned by Oderisi, Purg. xi. 134 [**Campo di Siena**]; the Fonte Branda is mentioned by Maestro Adamo (in Bolgia 10 of Circle VIII of Hell), Inf. xxx. 78 [**Branda, Fonte**].

Both the Palazzo Pubblico and the Cathedral of Siena were in existence in D.'s day. The former, situated in the Piazza del Campo (now known as the Piazza Vittorio Emanuele), was built between 1289 and 1309, but the tower, which forms such a conspicuous feature of the building, was not begun until 1325, four years after D.'s death. The Cathedral was begun early in Cent. xiii; the dome was completed in 1264, the choir in 1317; the remainder, including the façade, not till 1380. Some of the *graffiti* on the pavement of the interior, representing scenes from Old Testament history (by Duccio di Buoninsegna, circ. 1285-1320), may have suggested to D. the idea of the representation of the examples of fallen pride on the pavement of Circle I of Purgatory (Purg. xii). Two flagstaffs preserved in the Cathedral (by the pillars of the dome) are said to be those of the Sienese *carroccio* or standard-wagon used at the battle of Montaperti in 1260, or possibly those of the Florentine *carroccio*, which was captured on that occasion.

Siestri, Sestri Levante (so called to distinguish it from Sestri Ponente, a few miles W. of Genoa), town in Liguria, on the Riviera di Levante, about 25 miles E. of Genoa; mentioned by Pope Adrian V (in Circle V of Purgatory) in connexion with the Lavagna, which runs into the sea between that town and Chiavari, Purg. xix. 100. [**Lavagna.**]

Sifanti, variant which occurs in many editions of the *D. C.*, as well as in the commentary of Benvenuto, for *Fifanti*, Par. xvi. 104. [**Fifanti.**]

Sigieri, Siger of Brabant, doctor of philosophy and professor of the University of Paris in Cent. xiii; placed by D. among the great doctors (*Spiriti Sapienti*) in the Heaven of the Sun, where his spirit is pointed out by St. Thomas Aquinas, Par. x. 136; *questi*, *v.* 133; *spirto*, *v.* 134; after pointing out the spirits of St. Isidore, Bede, and Richard of St. Victor, St. Thomas indicates the 'eternal light' of Siger, of whom he says that 'in his weighty thoughts death seemed to come to him slowly' (*vv.* 134-6); he adds that Siger in his lectures in the Rue du Fouarre at Paris 'deduced truths which brought him envy' (*vv.* 137-8). [**Sole, Cielo del.**]

But little is known concerning Siger; Pietro di Dante says of him:—

'Sigerius magnus philosophus fuit et theologus, natione de Brabantia, qui legit diu in vico straminum Parisiis, ubi philosophia legitur.'

It appears that Siger took a prominent part in the violent disputes which arose between the lay members of the University of Paris and the friars of the mendicant orders concerning the liberty of teaching; and that in 1266 he and Guillaume de St. Amour were publicly refuted by St. Thomas Aquinas, the

champion of the Dominicans. In 1275 the whole University was divided into two parties, the one being headed by a certain Albericus, the other by Siger. This schism was put an end to by the Papal legate in Paris, Simon de Brion (afterwards Pope Martin IV), who threatened the ringleaders in the disturbances with 'the sword of justice and of vengeance'—a threat which in the case of Siger appears to have been carried into execution some eight or nine years later. As a consequence, apparently, of this intervention of the Papal legate Siger quitted Paris, and retired to Liège; but in Nov. 1277 he was summoned to appear at Saint-Quentin before the Dominican Simon du Val, inspector-general of the faith for the province of France, on a charge of heresy, doubtless with reference to his teaching in Paris, and to the dangerous tendency of his writings, especially of the collection of controversial treatises entitled *Impossibilia*, in one of which the existence of the Deity is called in question.

The date of Siger's death is uncertain. It is known from a passage in an Italian imitation (in a series of sonnets) of the *Roman de la Rose*, written towards the end of Cent. xiii by one Durante, in which Siger is coupled with Guillaume de St. Amour, that he died 'by the sword,' i. e. was executed, at the Court of Rome at Orvieto. Falsenbiante ('Hypocrisy') speaks:—

> 'Mastro Sighier non andò guari lieto:
> A ghiado il fe' morire a gran dolore,
> Nella corte di Roma, ad Orbivieto.
> Mastro Guillelmo, il buon di Sant-Amore,
> Feci di Francia metter in divieto,
> E sbandir del reame a gran romore.'
> (*Son.* xcii. 9-14.)

The Papal Court was at Orvieto several times between 1277 (the date of the last historical mention of Siger) and 1300 (the date of the action of the *D. C.*, at which time Siger of course must have been dead)—Martin IV was there in Dec. 1282; from Jan. 5 to Dec. 23, 1283; and from Jan. 6 to June 27, 1284; Nicholas IV was there from June 13, 1290, to Oct. 19, 1291; and Boniface VIII was there from June 6 to Oct. 31, 1297. It appears most probable that Siger's execution took place in 1283 or 1284, during the residence at Orvieto of Martin IV, by whom (as legate) he had already been threatened with the extreme penalty in Paris in 1275. The mode of Siger's death points to his having been executed for a political offence, rather than for heresy, the ordinary penalty for the latter being burning. It is on record in a statement of Pierre du Bois (an eminent lawyer of whose services Philip the Fair availed himself in his contest with the Papacy) that Siger took an active part in political as well as religious controversies. Pierre du Bois mentions that he was a pupil of Siger, and heard him lecture on the theme (from the *Politics* of Aristotle) that it is better for a state to be governed by good laws rather than by honest men, inasmuch as the latter, being human, are accessible to human passions. It is pretty certain that Siger would not favour the pretensions of the Papacy to absolute temporal, as well as spiritual, supremacy (such, for instance, as were advanced by Martin IV when he claimed the right to depose Peter III of Aragon and bestow his kingdom upon Philip III of France),—and it is equally certain that by opposing the Papal claims he would incur the relentless animosity of the Pope.

According to a Brabantine chronicle (quoted by Pertz, *Scriptores*, xxiii. 263) Siger died a violent death at the Court of Rome at the hand of a mad clerk:—

> 'Hujus (Nicolai IV) tempore floruit Albertus de Ordine Praedicatorum . . . qui magistrum Sygerum in scriptis suis multum redarguit. Qui Sygerus natione Brabantinus, eo quod quasdam opiniones contra fidem tenuerat, Parisiis subsistere non valens, Romanam curiam adiit, ibique post parum tempus a clerico suo quasi dementi perfossus periit.'

A few fragments only of Siger's writings have been preserved; these consist of *Quaestiones Logicales*, apparently an extract from a longer work, in which the commentaries of Themistius and Averroës on the *De Anima* of Aristotle are cited; *Quaestiones Naturales*, including a fragment 'De anima intellectiva'; and the collection of treatises entitled *Impossibilia*, in which arguments are given for various propositions (afterwards refuted), such as the non-existence of the Deity ('Deus non est'), the non-reality of all so-called real appearances, the non-existence of evil actions deserving of prohibition or punishment, &c.

Victor Le Clerc suggested (*Hist. Litt. de la France*, xxi. 96 ff.) that the Siger mentioned by D. was identical with another Siger, who was Procurator of the Sorbonne, and Dean of Sainte-Marie at Courtrai, and who left a bequest of books to the Sorbonne. This theory, however, has been disposed of by the discovery that Siger of Courtrai was Procurator in 1315, and did not die until 1341, and therefore could not have been represented by D. as being dead in the year 1300.

The recently established fact that Siger of Brabant died in Italy is of importance in connexion with the supposed visit of D. to Paris, where he is said by some of the commentators to have attended Siger's lectures in the Rue du Fouarre. It is evident from the mention of him in the Italian poem by Durante (quoted above) that Siger's name and fate were well-known in Italy, so that it is no longer necessary to assume that D.'s knowledge of him was acquired in Paris itself. (See Gaston Paris, *Siger de Brabant*, in *La Poésie du Moyen Age*, 1895.)

Signa, village of Tuscany, near the Arno (long noted for its straw-plaiting industry), about 10 miles W. of Florence; *quel da Signa*, i.e. probably Fazio (or Bonifazio) de' Mori Ubaldini of Signa, Par. xvi. 56. [**Bonifazio** 3.]

Signore, Lord, Master; title by which D. refers to Christ, Inf. xix. 91; Purg. xx. 94; Par. xxiv. 35; xxxi. 107; V. N. § 26^{18}; Conv. iv. 11^{111}, 17^{108} [**Cristo**]; to Virgil, Inf. ii. 140; iv. 46; viii. 20, 103, 116; xvi. 55; Purg. iv. 109; vi. 49; vii. 61; ix. 46; xix. 85 [**Virgilio**].

Sile, small river of Upper Italy in Venetia, which unites with the Cagnano at Treviso; hence D. alludes to Treviso as the place *dove Sile e Cagnan s'accompagna*, Par. ix. 49; the two rivers are mentioned together to indicate Treviso, Conv. iv. 14^{116-17}. [**Cagnano**: **Trevigi.**]

Silvestro 1, Pope Sylvester I (314–335); mentioned, in connexion with the legend that he healed Constantine the Great of leprosy and converted him to Christianity, Inf. xxvii. 94; *Sylvester*, Mon. iii. 10^{3}; referred to, in connexion with the so-called Donation of Constantine, as *il primo ricco patre*, Inf. xix. 117; *il pastore*, Par. xx. 57. [**Costantino.**]

The incident of Constantine's conversion by Sylvester is narrated in the *Legenda Aurea* of Jacobus de Voragine (Archbishop of Genoa, 1292–1298). According to this account, Constantine, having been stricken with leprosy in punishment for his persecution of the Christians, was advised by the heathen priests to wash himself in a bath of infants' blood. Accordingly, three thousand infants were collected for the purpose; but Constantine, touched by the lamentations and prayers of the bereaved mothers, ordered the babes to be restored to their parents, saying that it was better for him to die rather than that so many innocent lives should be sacrificed. That same night St. Peter and St. Paul appeared to him in a vision, and bade him send for Sylvester from his hiding-place in Mt. Soracte, who should cure him of his leprosy. Constantine did as he was bidden, and after receiving baptism at Sylvester's hands was immediately cured; he thereupon set himself to convert his mother Helena, and finally succeeded in bringing her and the whole of the Roman people to the true faith. Other accounts add that Constantine, in order still further to prove his gratitude, and to leave the Church completely at liberty, bestowed upon Pope Sylvester the city of Rome, and the whole Empire of the West, and himself retired to Byzantium, which he rebuilt and named Constantinople after his own name.

Brunetto Latino relates the legend as follows:—

'Porce que la lois des crestiens estoit novelement venue, si que li un estoient en doute et li autre mescreant, avint il par maintes foiz que li empereor et li autre qui governoient les viles faisoient granz persecutions as crestiens, et lor faisoient sofrir divers tormenz, jusques au tens que Costantins li Maigne fu empereres et Silvestres fu evesques et apostoiles de Rome. . . . Or avint chose que Silvestres o grant compaignie de crestiens s'en estoient foï sor une haute montaigne por eschuer les persecutions; et Costantins li empereres, qui estoit malades d'une lepre, l'envoia querre, car, à ce que on disoit de lui et de ses ancestres, il voloit oïr son conseil. Et tant ala la chose que Silvestres le baptisa selonc la loi des crestiens, et monda de sa lepre. Lors maintenant devint il crestiens o touz les siens; et por essaucier le non Jhesu Crist docta il sainte Eglise, et li dona toutes les emperiaus dignitez. Et ce fu fait l'an de l'incarnation Jhesu Crist .ccc.xxxiij. anz; et jà estoit trovée la sainte croiz .i. po devant. Lors s'en ala Costantins en Constantinoble, laquele est par son non ainsi apelée, qui premierement avoit à non Bisance, et tint l'empire de Grece, lequel ne souzmist mie as apostoiles selonc ce que il fist celui de Rome.' (*Trésor*, i. 87.)

Villani says:—

'Il grande Costantino fu il primo imperadore cristiano, e adotò la Chiesa di tutto lo 'mperio di Roma, e diede libertà a' cristiani al tempo del beato Silvestro papa, il quale il battezzò e fece cristiano, mondandolo della lebbra per virtù di Cristo: e ciò fu negli anni di Cristo intorno 320. Il detto Costantino fece fare in Roma molte chiese all' onore di Cristo, e abbattuti tutti gli templi del paganesimo e degl' idoli, e riformata la santa Chiesa in sua libertà e signoria: e ripreso il temporale dello 'mperio della Chiesa sotto certo censo e ordine, se ne andò in Costantinopoli, e per suo nome così la fece nominare, che prima avea nome Bisanzia, e misela in grande stato e signoria.' (i. 59.)

Silvestro 2, St. Sylvester, one of the earliest followers of St. Francis of Assisi; he is said to have been a priest, and to have supplied St. Francis with stone for church-building, about the price of which he disputed on one occasion, whereupon St. Francis added a handful of gold to his previous payment; Sylvester soon after, struck with remorse at his own greed in contrast with the contempt for gold displayed by St. Francis, abandoned his former life and became one of the saint's disciples.

St. Thomas Aquinas (in the Heaven of the Sun) mentions St. Sylvester, together with St. Giles, in connexion with St. Francis, Par. xi. 83. [**Egidio** 1: **Francesco** 2.]

The Ottimo Comento gives the following account of these earliest Franciscans:—

'Il primo fu frate Bernardo, . . . lo quale li molti beni che ebbe non alli parenti, ma alli poveri diede, ed in santa vita e chiara morte e' di miracoli risplendè. Il secondo fu frate Piero, il quale, rinunziando perfettamente il mondo, simigliantemente distribuì e diede li suoi beni alli poveri. E l'autore di costui non fa menzione; ma soggiugne e dice fra Gilio, il quale fu il terzo, secondo che si scrive nella leggenda del detto ordine, uomo di mirabile santitade, al quale si dice per grazia essere

conceduto da Dio che in quelle cose che al bene dell' anima pertengono invocato efficacemente aiuti. Commemora poi la detta leggenda frate Filippo, la cui bocca Dio toccò con pietra di nettezza; sì che, avvegna ch' elli fosse laico, intendendo le sante scritture ed interpretando, le parole di Gesù dolcissimamente annunziava. . . . Il terzo connumera l'autore per santità frate Silvestro: di costui si legge, che venendo san Francesco con costui alla cittade d'Arezzo, nella quale aveva battaglia e guerra cittadinesca, vide san Francesco li demonii allegrantisene, e san Francesco, chiamando il detto suo compagno, disse: va alla porta della cittade, e comanda a quelli demonii dalla parte di Dio che n'escano. Il quale affrettandosi dinanzi alla porta valentemente gridò: dalla parte di Dio, e di comandamento del nostro padre Francesco, partitevi tutti demonii; e così fecero, e li cittadini tornarono a concordia. Il predetto Silvestro, essendo ancora sacerdote seculare, vide in sonno uscire una croce d'oro di bocca di santo Francesco, la cui sommitade toccava li cieli, le cui braccia distese in largo abbracciando cignevano l'una parte e l'altra del mondo. Egli compunto abbandonò il mondo, e divenne perfetto seguitatore di santo Francesco.'

Silvio, Silvius, posthumous son of Aeneas by Lavinia, daughter of Latinus, King of Latium; according to the account given by Servius (on *Aen.* vi. 760) Lavinia, being left with child at the death of Aeneas, took refuge in the woods for fear of Ascanius (Aeneas' son by Creusa), and there gave birth to Silvius; it was then arranged that Lavinia should have Lavinium, while Ascanius founded Alba, in which kingdom he was eventually succeeded by Silvius.

D. refers to Aeneas as *di Silvio lo parente*, Inf. ii. 13 [**Enea**]; he follows Virgil in making Silvius the son, not of Ascanius as some do (e. g. Livy, i. 4), but of Aeneas:—

'Silvius, Albanum nomen, tua postuma proles,
Quem tibi longaevo serum Lavinia conjunx
Educet silvis regem regumque parentem,
Unde genus Longa nostrum dominabitur Alba.'
(*Aen.* vi. 763–6.)

Simifonti, strong fortress in the Valdelsa, S.W. of Florence; in 1202 it was captured and destroyed by the Florentines, with whom it had long been carrying on hostilities.

Cacciaguida (in the Heaven of Mars) mentions it in connexion with some individual (who has not been identified), of whom he says that his grandfather was a beggar ('andava alla cerca') at Simifonti, while he (the descendant) had become a merchant and money-changer in Florence, Par. xvi. 61–3. The point of Cacciaguida's allusion, which appears to be to some special circumstance, is not now understood. Some think the reference is to an incident in the taking of Simifonti by the Florentines, to whom the fortress was betrayed by one of the defenders, as is recorded by Villani:—

'Negli anni di Cristo 1202, essendo consolo in Firenze Aldobrandino Barucci da santa Maria Maggiore, . . . i Fiorentini ebbono il castello di Simifonti, e fecionlo disfare, e il poggio appropriare al comune, perocchè lungamente avea fatta guerra a' Fiorentini. E ebbonlo i Fiorentini per tradimento per uno da Sandonato in Poci, il quale diede una torre, e volle per questa cagione egli e' suoi discendenti fossono franchi in Firenze d'ogni incarico, e così fu fatto, con tuttochè prima nella detta torre, combattendola, fu morto da' terrazzani il detto traditore. . . . E disfatto il detto castello, i Fiorentini feciono dicreto che mai non si dovesse rifare.' (v. 30.)

Casini thinks there may possibly be a reference to one of the Velluti family, who were well-known merchants and money-changers in Florence, and originally came from Simifonti. The special allusion may be to Lippo del Velluto, who is mentioned by Dino Compagni (i. 18) as belonging to the government which expelled Giano della Bella in 1295.

Simoenta, the Simoïs, one of the chief rivers of the Troad, which with the Scamander (or Xanthus) was celebrated in the accounts of the Trojan war (*Aen.* v. 634); the two rivers rise in two different parts of the chain of Mt. Ida, and unite on the plain of Troy, through which they flow N.W. in a single stream, falling into the Hellespont E. of the promontory of Sigeum.

The Emperor Justinian (in the Heaven of Mercury), in tracing the career of the Roman Eagle, mentions the Simoïs, together with Antandros (*Aen.* iii. 6) and the tomb of Hector (*Aen.* v. 371), to indicate the Troad, Par. vi. 67. [**Antandro: Aquila**[1].]

Simon Mago, Simon the sorcerer or magician of Samaria (in Vulg. 'Simon magus'), who was converted by the preaching of Philip and received baptism at his hands. Subsequently he witnessed the effect of the 'laying on of hands' by the apostles St. Peter and St. John, whereby 'the Holy Ghost was given,' and, being desirous of acquiring a similar power for himself, he offered money for it, whereupon he was severely rebuked by St. Peter for thinking that the gift of God might be purchased with money (*Acts* viii. 9–24). From the name of Simon, on account of his attempt to buy the gift of the Holy Ghost, is derived the word *Simony*, as applied to all traffic in spiritual offices, those who are guilty of the offence being termed *Simoniacs*.

D. apostrophizes Simon and his followers at the entrance to Bolgia 3 of Circle VIII of Hell (Malebolge), where they are punished, Inf. xix. 1 [**Simoniaci**]; Beatrice (in the Empyrean) mentions him in her denunciation of Clement V, who, she says, shall be thrust down there where Simon is for his deserts, Par. xxx. 146–7 [**Clemente**[2]]; he is named as the type of simoniacal traffickers, Canz. xviii. 71.

Simoniaci], Simoniacs, those guilty of the sin of simony, i.e. of trafficking in spiritual

things; referred to as *miseri seguaci di Simon mago*, Inf. xix. 1; they are placed among the Fraudulent in Bolgia 3 of Circle VIII of Hell (Malebolge), Inf. xix. 1–123 [**Frodolenti**]; their punishment is to be thrust head-downwards into round holes in the rocky bottom of the Bolgia, with their legs as far as the calves projecting, and their feet on fire (*vv.* 13–5, 22–7); each one on the arrival of a fresh sinner is thrust further down below the rock (*vv.* 73–5). *Examples*: Simon Magus (Inf. xix. 1; Par. xxx. 147) [**Simon Mago**]; Pope Nicholas III [**Niccolò** 2]; and, by anticipation, Boniface VIII (Inf. xix. 52–7, 81; Par. xxx. 148) [**Bonifazio** 1]; and Clement V (Inf. xix. 82–7; Par. xxx. 146–7) [**Clemente** 2].

Simonide, Simonides, Greek lyric poet, 'one of the greatest poets and most accomplished men of antiquity,' born in the island of Ceos, circ. B.C. 556; he spent part of his life at Athens, where in B.C. 489 he gained the prize offered by the Athenians for an elegy upon those who fell at the battle of Marathon, among the unsuccessful competitors on this occasion being Aeschylus the tragic poet; he died at the court of Hiero at Syracuse, aged nearly ninety, B.C. 467; his extant works consist of two or three elegies, a few epigrams, and a number of lyrical fragments.

Simonides is mentioned by Virgil (addressing Statius in Purgatory) as being among the Greek poets who are with Homer and himself in Limbo, Purg. xxii. 107 [**Limbo**]; Aristotle's opinion as expressed in the *Ethics* (x. 7), 'contra Simonide poeta parlando,' that man should bring himself as near as possible to divine things, Conv. iv. 13^{70-2} ('Oportet hominem, quatenus licet, immortalem se reddere, omniaque efficere, ut ex praestantissimo omnium quae in ipso est vitam traducat'); as a matter of fact Aristotle does not mention Simonides in this passage of the *Ethics*—the source of D.'s quotation is, as the Milanese editors pointed out, a passage in the *Summa contra Gentiles* of St. Thomas Aquinas, where he says :—

'Cum enim Simonides cuidam homini praetermittendam divinam cognitionem persuaderet et humanis rebus ingenium applicandum, oportere, inquiens, humana sapere hominem, et mortalia mortalem; contra eum Philosophus dicit quod homo debet se ad immortalia et divina trahere quantum potest.' (i. v. § 3.)

The close correspondence of D.'s words, 'che l'uomo si dee trarre alle divine cose quanto può,' with the concluding sentence of the above quotation, makes it certain that D. had this passage of the *Contra Gentiles* in mind, and not the actual passage in the *Ethics*. (See Moore, *Studies in Dante*, i. 105.)

Simpliciter Ente, De, the treatise *On simple Being*, title by which D. in his Latin works, for the most part, quotes the *Metaphysics* of Aristotle, Mon. i. 12^{51}, 13^{15}, $15^{12, 19}$; iii. 14^{48}. [***Metaphysica.***]

Sinigaglia, now Senigallia, the ancient Sena Gallica, called Senogallia by Pliny (iii. 19), so named to distinguish it from Sena Julia (Siena); it is situated on the Adriatic at the mouth of the Misa, about 17 miles N.W. of Ancona, in what was formerly the duchy of Urbino, but now forms part of the province of the Marches. The ancient city, which was founded by the Galli Senones, was made a Roman colony in B.C. 289; it was sacked by Pompey in B.C. 82, and ravaged by Alaric, King of the Visigoths, in Cent. v, and again by the Lombards in Cent. viii, and by the Saracens in Cent. ix; it was eventually ruined for a time in Cent. xiii by the wars of the Guelfs and Ghibellines, and especially by the severities of Guido da Montefeltro.

Cacciaguida (in the Heaven of Mars) mentions it and Chiusi as instances of once powerful cities which were rapidly falling into decay, Par. xvi. 75 [**Chiusi**]. According to Benvenuto the town was practically deserted in his day, owing to its unhealthy climate; he says :—

'Ista est civitas in Marchia anconitana inter Anconam et Fanum sita in litore maris adriaci . . . dicitur enim Senegallia, quia Galli Senones aedificaverunt eam. Cum enim Galli praedicti cum eorum duce Brenno intrassent Italiam, sicut adhuc saepe faciunt barbari, socialiter euntes versus urbem pervenerunt ad istam planitiem, et videntes locum aptum genti armigerae (quia ibi sunt prata virentia et sylvae vicinae, et locus est supra mare et juxta flumen, habens portum et copiam rerum), ideo traxerunt ibi moram ad certum tempus, et ibi aedificare coeperunt. Et certe fuit olim satis magna civitas et cum fortibus moeniis et multis aliis turribus, ut notavi; sed nunc hodie est quasi derelicta propter aërem mortiferum quia nullus potest ibi vivere sane, immo non diu; unde pauci alienigenae desperati stant adhuc ibi. Habet tamen adhuc bonum episcopatum et magnos redditus.'

Sinone, Sinon, the treacherous Greek who during the siege of Troy allowed himself to be taken prisoner by the Trojans, and then by a lying tale persuaded them to admit within their walls a wooden horse, which the Greeks had constructed as a pretended atonement for the Palladium stolen from Troy by Ulysses and Diomed. The Trojans, taken in by his specious story, dragged the horse, which was full of armed Greeks, into the midst of the city; then, in the middle of the night Sinon let out his comrades, who fell suddenly upon the unsuspecting Trojans and thus made themselves masters of Troy. The story is told by Virgil (*Aen.* ii. 57 ff.).

D. places Sinon among the Falsifiers in Bolgia 10 of Circle VIII of Hell (Malebolge), *il falso Sinon greco da Troia*, Inf. xxx. 98; *Sinone*, *v.* 116; *il Greco*, *v.* 122; he and Poti-

phar's wife, *duo tapini*, *v.* 91; *l'altro*, *v.* 98; *l'un*, *v.* 100; *gli*, *v.* 104; *lui*, *v.* 106; *ei*, *v.* 109; *spergiuro*, *v.* 118; he and Maestro Adamo, *li*, *v.* 130 [**Falsatori**]; he is mentioned as the type of treachery, *il falso Greco*, Canz. xviii. 71.

D., after hearing from Maestro Adamo the history of the crime for which he was condemned to a place among the Falsifiers, inquires of him as to two sinners who are lying prostrate close by and smoking 'like hands bathed in winter' (Inf. xxx. 91–3); Adamo replies that he found them in that position when he arrived, and that they had not stirred since (*vv.* 94–6); he then names them as Potiphar's wife and Sinon the lying Greek, and explains that they are reeking like that because of the sharp fever which racks them (*vv.* 97–9); Sinon, hearing himself thus mentioned, strikes A. on the paunch with his fist, and the latter retaliates by smiting S. on the face, reminding him that though his feet are hampered his arms are free to strike (*vv.* 100–8); S. retorts that A.'s arms were not so ready when he was on his way to be burned alive, whatever they may have been when he was occupied in falsifying coin (*vv.* 109–11); A. allows that S. speaks the truth on that head, which is more than he did when asked to tell the truth at Troy (*vv.* 112–14); S. replies that, if he told a false tale, so A. made false coin, and that his crime was one, whereas A. had been guilty of many (*vv.* 115–17); thereupon A. reminds S. of his perjury (*Aen.* ii. 195) with regard to the wooden horse, and taunts him with the fact that his infamy is known to all the world (*vv.* 118–20); S. in return taunts A. with the thirst and dropsy with which he is tormented, thereby inviting from A. the reminder that he is not the only one there who is suffering from thirst and in torment (*vv.* 121–9); at this point Virgil hurries D. away, and they proceed on their journey (*vv.* 130–5). [**Adamo, Maestro.**]

Sion, name of one of the two hills upon which the city of Jerusalem is situated, hence used as a synonym for the city itself (2 *Sam.* v. 7); Sion (i. e. Jerusalem), the antipodes of Purgatory, Purg. iv. 68. [**Gerusalemme.**]

Siratti, the ancient Soracte (in mediaeval Latin *Siraptis*), now (by a corruption of the name) known as Monte di S. Oreste, mountain near the Tiber about 24 miles N. of Rome; on its summit (circ. 2,250 ft.) stands the church of San Silvestro, and a little lower down is the monastery of the same name founded in 746 by Carloman, eldest son of Charles Martel, and brother of Pepin.

D. mentions Soracte in connexion with Pope Sylvester I, who is said to have taken refuge in a cave on the mountain during the persecutions of Constantine, and to have been summoned thence by the Emperor just before his conversion to Christianity, Inf. xxvii. 94. [**Costantino: Silvestro** [1].]

Sirena, one of the Sirens; an allegorical personage who appears to D. in a vision, commonly understood to denote the pleasures of the flesh, especially those which lead to the sins of avarice, gluttony, and lust, Purg. xix. 7–33; *femmina balba*, *v.* 7; *dolce Sirena*, *v.* 19; *l'altra*, *v.* 31; *antica strega*, *v.* 58.

In the hour before dawn, after leaving Circle IV of Purgatory, D. has a dream, in which there appears to him a woman with a stammering utterance, squinting eyes, crooked gait, deformed hands and pallid complexion (Purg. xix. 1–9); D. gazes upon her, and under his gaze her deformities disappear, her face assumes a rosy hue, and she begins to sing so sweetly that D. feels entranced (*vv.* 10–18); in her song she describes herself as the Siren who turned Ulysses from his path, as she does all those who come within hearing of her voice (*vv.* 19–24); scarcely has she ceased ere a holy lady ('donna santa') appears and calls to Virgil, who comes at her bidding (*vv.* 25–30); she then (or, according to some, Virgil) seizes the Siren, tears her open in front, and exposes her belly, from which issues such a stench as to awaken D. from his dream (*vv.* 31–3); later on V., noticing that D. is preoccupied, bids him bear in mind that if he has seen the 'ancient witch,' and her allurements, he has also seen the way of escape from her (*vv.* 52–60).

The 'donna santa ed onesta' (*vv.* 26, 30) is usually interpreted to mean the light of reason, under which the false attractions of sensual delights appear in their naked hideousness.

Benvenuto's interpretation of the allegory, which represents that of the majority of commentators, is as follows:—

'Poeta noster per istud mirabile somnium praefigurat materiam de qua tractaturus est; quia enim jam tractaverat de quatuor vitiis capitalibus, quae sunt spiritualia . . . , nunc tractare intendens de reliquis tribus, quae sunt corporalia et versantur circa delectabilia, fingit sibi apparere unam foeminam mirabiliter deformatam, quae paulo post per inspectionem ejus mirabiliter reformatur, et pulcra et placida videtur. Nota ergo profundam fictionem poetae: nam per istam mulierem sic transformatam in contrariam figuram poeta figuraliter repraesentat nobis illecebram et voluptatem mundanam, quae recte ad modum mulieris est in se turpis, horribilis, et odibilis quantum ad existentiam et rei veritatem; sed est pulcra, placibilis et amabilis quantum ad apparentiam et umbram exteriorem. Hanc ergo mulierem prodigiosam poeta describit a quinque organis defectuosis: primo, quia erat balbutiens lingua; secundo, lusca visu; tertio, clauda pede; quarto, trunca manu; quinto, fucata colore. Nunc ergo his praemissis veniendum est ad literam exponendam, quae male

exposita est a multis, qui putaverunt istam mulierem figurare solum avaritiam, . . . quod tamen est penitus falsum, imo figurat avaritiam, gulam et luxuriam, ut statim clarebit ex ipsa expositione. Dicit ergo poeta : *una femmina balba*—hoc respicit avaritiam, quae non loquitur clare et aperte, sed implicite et dolose ; gulam, quia ebrietas facit linguam grossam, ita ut non possit articulate loqui ; luxuriam, quae facit hominem adulari, lingere et multa fingere falso ; *negli occhi guercia*—hoc facit avaritia, quia avarus non videt recte, nimia cupiditate caecus tam habendi, quam retinendi ; hoc facit gula, quae reddit oculos lippientes et visum destruit ; luxuria multo fortius, quia offuscat oculos corporales et intellectuales, et quid deceat non videt ullus amans ; *e sopra i piè distorta*,—talis est avaritia, quae nunquam recte incedit, nec judicat recta lance ; gula pejus, quia ebrius praestat risum videntibus ipsum ambulare tortuose ; luxuria pessime vadit per viam rectam ; *con le man monche*—istud patet in avaro, qui nihil dat, nil recte facit nisi cum moritur ; unde paulo infra audies quod avari stant manibus et pedibus ligati ; gulosus nihil vult operari, luxuriosus minus, imo luxuria fovetur inertia et accidia ; *e di colore scialba*—hoc verificatur in avaro, guloso et luxurioso qui habent bona tantum simulata ; omnes isti communiter habent faciem pallidam et sine colore. . . . Poeta describit aliam mulierem pudicam potentius insurgentem contra illam meretricem impudentissimam. Per hanc intelligit virtutem rationalem quae detegit turpitudinem primae, et docet vitare illius blanditias.'

Butler, who thinks the 'dolce Sirena' typifies sloth, identifies the 'donna santa e presta' with the 'donna gentile' (i.e. the Virgin Mary) of Inf. ii. 94.

There is some difficulty involved in the statement put into the mouth of the Siren by D. that she turned Ulysses from his path by her singing:—

> 'Io volsi Ulisse del suo cammin vago
> Al canto mio,' (*vv.* 22-3)—

since as a matter of fact, according to the Homeric account, Ulysses resisted the allurements of the Sirens by tying himself to the mast of his ship until he was too far off to hear their singing. Many think that D. has confused the Siren with Circe or Calypso, or that he supposed the latter to be Sirens [**Sirene**]. Benvenuto says:—

'Dici potest quod poeta loquitur de Circe et Calypso, quae verae sirenes detinuerunt Ulyxem, Circe per annum, Calypso per multos.'

Moore suggests (*Studies in Dante*, i. 264-5) that D. had in mind the following passage from the *De Finibus* (v. 18) of Cicero, in which he translates several lines from the Sirens' song in Homer, and in his comment implies that Ulysses was ensnared ('irretitus') by them:—

'Sirenes neque vocum suavitate videntur aut novitate quadam et varietate cantandi revocare eos solitae, qui praetervehebantur, sed quia multa se scire profitebantur, ut homines ad earum saxa discendi cupiditate adhaerescerent. Ita enim invitant Ulixem (nam verti, ut quaedam Homeri, sic istum ipsum locum):

> O decus Argolicum, quin puppim flectis, Ulixes,
> Auribus ut nostros possis agnoscere cantus!
> Nam nemo haec umquam est transvectus caerula cursu
> Quin prius adstiterit vocum dulcedine captus,
> Post variis avido satiatus pectore musis
> Doctior ad patrias lapsus pervenerit oras . . .

Vidit Homerus probari fabulam non posse, si cantiunculis tantus vir irretitus teneretur ; scientiam pollicentur, quam non erat mirum sapientiae cupido patria esse cariorem. Atque omnia quidem scire, cujuscumque modi sint, cupere curiosorum, duci vero majorum rerum contemplatione ad cupiditatem scientiae summorum virorum est putandum.'

Sirene, Sirens, sea-nymphs who dwelt on an island near Sicily and by their singing lured to destruction all who sailed within hearing of them. When Ulysses approached their island he stopped the ears of his companions with wax and bound himself to the mast of his ship, whereby he escaped without being ensnared. The Sirens, in despair at the failure of their allurements, flung themselves into the sea, and were metamorphosed into rocks. They are said to have been three in number, and are commonly regarded as symbolical of the pleasures of the senses. Brunetto Latino (following Isidore of Seville, *Orig.* xi. 3) says they were in reality three harlots:—

'Selonc la verité les sereines furent .iij. meretrix qui decevoient touz les trespassanz et metoient en poureté.' (*Trésor*, i. 137.)

D. mentions the Sirens, as symbolical of sensual pleasures, Purg. xix. 19 [**Sirena**] ; Purg. xxxi. 45 ; Epist. v. 4 ; as typical sweet singers, Par. xii. 8.

Sirenes, Sirens, Epist. v. 4. [**Sirene.**]

Siria, Syria, modern name for the Holy Land ; according to the Syrian usage Beatrice died in the ninth month of the year, V. N. § 30^{4-5} [**Tisrin**] ; the land of Christ's nativity, Conv. iv. 5^{71}.

Siringa, Syrinx, nymph of Arcadia, who, being pursued by Pan, took refuge in the river Ladon, where in answer to her prayers she was metamorphosed into a reed ; out of this reed Pan made a flute, which was thus invented for the first time. It was with the tale of Syrinx that Mercury lulled to sleep the watchful Argus. The story is told by Ovid (*Metam.* i. 621 ff.).

D. mentions Syrinx in connexion with this incident, Purg. xxxii. 65. [**Argo** [2].]

Sismondi, noble Ghibelline family of Pisa, mentioned by Count Ugolino, together with the Gualandi and Lanfranchi, as having been foremost among those whom the Archbishop Ruggieri incited to work his destruction, Inf. xxxiii. 32. [**Gualandi ; Ugolino, Conte.**]

Sisto, Sixtus I (said to have been a presbyter of Rome), Bishop of Rome (circ. 119–127) during the reign of the Emperor Hadrian.

D. follows the tradition that he was martyred, and includes him, together with Pius I, Calixtus I, and Urban I, among those of his immediate successors mentioned by St. Peter (in the Heaven of Fixed Stars) as having, like himself, shed their blood for the Church, Par. xxvii. 44.

Sizii, ancient noble family of Florence, mentioned by Cacciaguida (in the Heaven of Mars), together with the Arrigucci, as having held office in his day, Par. xvi. 108. [**Arrigucci.**]

Soave, Swabia or Suevia, ancient duchy in S.W. of Germany, which corresponded roughly to the modern Würtemberg, Baden, and Hohenzollern, together with a part of Bavaria. The dukedom was founded early in Cent. x, and was held for the most part by members of the Saxon and Franconian royal and imperial houses. In 1079 it passed to Frederick I of Hohenstaufen, the founder of the Hohenstaufen or Swabian line, in which there were five Emperors. The dukedom became extinct in 1268, at the death of Conradin, the last of the Hohenstaufen. [**Hohenstaufen: Table vii.**]

Piccarda (in the Heaven of the Moon) refers to the Emperor Henry VI (1190–1197) as *il secondo vento di Soave*, and to his son, the Emperor Frederick II (1212–1250), as *il terzo vento*, Par. iii. 119–20; the latter is spoken of as *Federigo di Soave*, Conv. iv. 3^{38-9}. [**Arrigo** [5]: **Federico** [2].]

Socrate, Socrates, the famous Greek philosopher, born near Athens, circ. B.C. 470; in his youth he followed the profession of his father, who was a sculptor, but he soon abandoned it in order to devote himself to teaching, his object being to promote the intellectual and moral improvement of his fellow-men; he served as a common soldier during the campaign against Potidaea (B.C. 432–429), and again at Delium (424) and Amphipolis (422); in 406 he was a member of the senate, but his political life was not of long duration; in 399 he was indicted as an offender against public morality, on the charges of denying the gods recognized by the state, of introducing new divinities, and of corrupting the young; being found guilty, he was condemned to death, and after thirty days' imprisonment drank hemlock, and died in the seventieth year of his age. Plato in the *Phaedo* relates how in his last conversation Socrates argued that the wise man should view the approach of death with cheerful confidence, and how he himself met death with composure and cheerfulness, expressing his firm belief in the immortality of the soul; he further believed in the existence of a Supreme Being as the Creator of the Universe. Xenophon in his *Memorabilia* says of him that no one ever knew of his doing or saying anything profane or unholy. Socrates wrote nothing, and made no attempt to found a school or system of philosophy; nor did he, like the sophists of his time, deliver public lectures, his method of teaching being to mix freely with his fellow-men in places of public resort, and to convey instruction by means of questioning and conversation. He had many distinguished friends, among them being Plato, Xenophon, Euclid of Megara, and Alcibiades.

D. places Socrates with Plato among the ancient philosophers who are grouped around Aristotle in Limbo, ranking them next to the Master, Inf. iv. 134–5 [**Limbo**]; his opinion, which he shared with Plato and Dionysius, that 'substantial generation' is the effect of the stars, especially in the case of human souls, Conv. ii. 14^{28-35}; his contempt for life in comparison with knowledge, Conv. iii. 14^{84-5}; the doctrine of the mean as applied to virtue held by him and by his successor Plato, Conv. iv. 6^{115-25}; owing to the negative character of his philosophy no school was named after him, Conv. iv. 6^{128-30} (cf. Cicero, *Acad. Quaest.* i. 4); his favourable opinion of Plato on first seeing him, Conv. iv. 24^{59-61} [**Platone**].

Soddoma, Sodom, ancient city of Palestine, destroyed by fire from heaven on account of the abominable wickedness of its inhabitants (*Gen.* xix. 4–8, 23–9); mentioned together with Cahors to indicate the sins of sodomy and of usury, Inf. xi. 50 [**Caorsa**]; coupled with Gomorrah among the instances of lust proclaimed by the Lustful in Circle VII of Purgatory, Purg. xxvi. 40, 79 [**Lussuriosi: Sodomiti**].

Sodomiti], Sodomites, those who have been guilty of unnatural offences, placed among the Violent in Round 3 of Circle VII of Hell, Inf. xv. 16–xvi. 87; *schiera*, xv. 16; *famiglia*, *v.* 22; *greggia*, *v.* 37; *compagni*, *v.* 102; *gente*, *v.* 118; *torma*, xvi. 5 [**Violenti**]; their punishment is to be kept continually running, in two divisions, over a desert of burning sand, while flashes of fire fall upon them from above (Inf. xiv. 13–30); if any of them stop for as much as a moment they have to lie for a hundred years without being able to screen themselves from the falling fire (Inf. xv. 37–9). *Examples* (in the first division): Brunetto Latino [**Brunetto**]; Priscian [**Prisciano**]; Francesco d'Accorso [**Accorso, Francesco d'**]; Andrea de' Mozzi [**Andrea de' Mozzi**]; (in the second division): Guidoguerra [**Guido Guerra**]; Tegghiaio Aldobrandi [**Aldobrandi, Tegghiaio**]; Jacopo Rusticucci [**Jacopo Rus-**

ticucci]; Guglielmo Borsiere [**Borsiere, Guglielmo**].

Those who expiate offences against nature in Purgatory are placed with the Lustful in Circle VII, their punishment being to pass and repass through intensely hot flames, while they proclaim aloud the names of Sodom and Gomorrah, Purg. xxvi. 28–81; *gente*, *vv.* 28, 76; *nuova gente*, *v.* 40; *l'una gente*, *v.* 46; *quella turba*, *v.* 65 [**Lussuriosi**]. No examples are named, but the charge brought against Julius Caesar of having been guilty of this offence is referred to, Purg. xxvi. 76–8 [**Cesare** [1]].

Soldan. [**Soldano.**]

Soldanier, Gianni de'. [**Gianni de' Soldanier.**]

Soldanieri, ancient noble family of Florence, mentioned by Cacciaguida (in the Heaven of Mars) as having been of importance in his day, Par. xvi. 93.

Villani says:—

'Nel quartiere della porta di san Brancazio erano grandissimi e potenti la casa de' Lamberti, . . . i Pigli gentili uomini e grandi in quelli tempi, Soldanieri, e Vecchietti.' (iv. 12.)

They were Ghibellines (Vill. v. 39; vi. 33), and as such were among the families expelled from Florence in 1258 (vi. 65). Dino Compagni mentions them among the Ghibellines who were condemned to pains and penalties in April, 1302, when Charles of Valois was in Florence (ii. 25). The Ottimo Comento says of them:—

'Questi sono ancora; ma per parte Ghibellina sono fuori.'

A renegade member of this family, Gianni de' Soldanieri, who sided against his own party for the purposes of self-aggrandisement, is placed by D. among the traitors in Antenora, Inf. xxxii. 121. [**Gianni de' Soldanier.**]

Soldano, the Soldan or Sultan of Egypt, called also in D.'s time the Sultan of Babylon (thus Boccaccio speaks of Saladin as 'il soldan di Babilonia'); the Sultan in 1300 (i.e. El-Melik En-Násir Muhammad, 1299–1309), Inf. v. 60; the Sultan in 1297 (i.e. El-Melik El-Mansoor Lágeen, 1296–1299), Inf. xxvii. 90; the Sultan in 1219 (i.e. El-Melik El-Kámil, 1218–1238), Par. xi. 101 (*see below*). [**Table xxi.**]

D. refers to Egypt as *terra di Soldano*, Inf. xxvii. 90; and, by a confusion, to the Empire of Semiramis (i.e. the kingdom of Babylon) as *la terra che il Soldan corregge*, Inf. v. 60. [**Babilon.**]

St. Thomas Aquinas (in the Heaven of the Sun) in his account of St. Francis of Assisi mentions the visit of the latter to the Sultan in Egypt, 'in his thirst for martyrdom,' for the purpose of preaching the Christian faith to him, Par. xi. 100–5 [**Francesco** [2]]. In 1219 (during the fifth Crusade) St. Francis joined the Crusaders' army before Damietta, and at the risk of his life making his way into the camp of the Sultan, El-Melik El-Kámil, summoned him to embrace Christianity. The Sultan received him courteously and listened to him, but remained unconvinced, even when St. Francis offered to prove his faith by entering the fire. Finally, after pressing gifts upon him which St. Francis refused, the Sultan dismissed him in safety to the Crusaders' camp, whence he returned to Italy (see Mrs. Oliphant's *Francis of Assisi*, pp. 166–75).

Saladin, the founder of the Ayubite dynasty of Sultans in Egypt, is mentioned Inf. iv. 129; Conv. iv. 11^{126}. [**Saladino.**]

Sole, the Sun, Inf. i. 38, 60; ii. 128; vi. 68; vii. 122; xi. 91; xxiv. 2; xxvi. 117; xxviii. 56; xxix. 105; xxxiii. 54; xxxiv. 96, 105; Purg. i. 39, 107; ii. 1, 56; iii. 16, 96; iv. 16, 56, 81, 119, 138; v. 39; vii. 26, 54, 85; viii. 133; ix. 44; xii. 74; xiii. 13, 67; xv. 5; xvi. 107; xvii. 6, 9, 52; xviii. 80, 110; xix. 10, 39; xxi. 101; xxii. 61; xxiii. 114, 121; xxv. 2, 77; xxvi. 4, 23, 45; xxvii. 5, 61, 66, 68, 79, 133; xxviii. 33; xxix. 6, 78, 117, 118; xxx. 25; xxxi. 121; xxxii. 11, 18, 56; xxxiii. 104; Par. i. 47, 54, 63, 80; ii. 33, 80; iii. 1; v. 133; viii. 12; ix. 8, 69, 85, 114; x. 41, 48, 53, 76; xi. 50; xii. 15, 51; xv. 76; xvii. 123; xviii. 105; xix. 5; xx. 31; xxii. 56; xxiii. 8, 12, 29, 79; xxv. 54, 119; xxvi. 120, 142; xxvii. 28, 69, 86; xxix. 99; xxx. 8, 25, 75, 105, 126; xxxi. 120; xxxii. 108; xxxiii. 64, 145; V. N. § 42^{29}; Conv. i. $13^{86, 88}$; ii. $3^{25, 57, 58}$, 4^{5}, 6^{140}, $14^{123, 148}$, $15^{48, 57, 146, 149}$, 16^{46}; iii. $5^{12, 18, 35, 78, 127, 132, 144, 156, 167, 175, 187, 199}$, $6^{2, 8, 11}$, $7^{23, 24, 30}$, 8^{130}, $12^{43, 50, 51, 54, 59}$; iv. $8^{51, 56, 61}$, $23^{135, 145}$; Canz. ii. 50; vii. 19, 60; ix. 2, 42; xii. 57; xv. 2, 16; xix. 74, 117; Sest. ii. 20; Son. xxxvi. 2; xxxix. 9; *Sol*, Mon. i. 9^{7}; iii. $4^{19, 131, 133, 136, 144, 156}$; Epist. iv. 4; A. T. § 19^{45}, 24^{16}; Apollo being god of the Sun, D. also speaks of the Sun as *Delius*, Epist. vi. 2; *Phoebus*, Mon. ii. 9^{95}; *Phoebae frater*, Mon. i. 11^{35}; *figlio di Latona*, Par. xxix. 1 [**Apollo**]; it is otherwise referred to as *nato d'Iperione*, Par. xxii. 142; *Hyperione natus*, Epist. iv. 4; *Titan*, Epist. v. 1; vii. 1; Ecl. ii. 2; *occhio del cielo*, Purg. xx. 132; *luminare majus*, Mon. iii. 1^{35}, 4^{12}; *il pianeta Che mena dritto altrui per ogni calle*, Inf. i. 17–18; *quello specchio Che su e giù del suo lume conduce*, Purg. iv. 62–3; *dolce lume*, Inf. x. 69; Purg. xiii. 16; *gran luce*, Purg. xxxii. 53; *lucerna del mondo*, Par. i. 38; *carro della luce*, Purg. iv. 59; *ministro maggior della natura*, Par. x. 28; *padre d'ogni mortal vita*, Par. xxii. 116; *colui che il mondo schiara*, Inf. xxvi. 26; *colui*

che tutto il mondo alluma, Par. xx. 1; *quei ch' apporta mane e lascia sera*, Par. xxvii. 138; *quei che dal ciel quarto non si parte*, Son. xxviii. 7; *il gran pianeta*, Canz. xix. 96; *colui*, Purg. vi. 56; xxiii. 120; *quei*, Purg. xi. 116.

The Sun is referred to as the brother of the Moon, Purg. xxiii. 120; Mon. i. 11^{35} [**Phoebe**]; the son of Latona, Par. xxix. 1 [**Latona**]; the son of Hyperion, Par. xxii. 142; Epist. iv. 4 [**Iperione**]; the Titan, Epist. v. 1; vii. 1; Ecl. ii. 2 [**Titan**]; the Heaven of the Sun being the fourth in D.'s conception of the Universe, he refers to the Sun itself as *Quei che dal ciel quarto non si parte*, Son. xxviii. 7 [**Sole, Cielo del**].

The Sun as a measure of time, Purg. xii. 74; Par. x. 28–30; representing a year, Inf. vi. 68; xxix. 105; Purg. xxi. 101; Par. xxvi. 119–20; a day, Inf. xxxiii. 54.

In the *D. C.* indications of time are frequently given by a reference to the Sun—except during the journey through Hell ('dove il Sol tace,' Inf. i. 60), when the hour is indicated by a reference to the state of the Moon [**Luna**];—the rising Sun, morning, is indicated, Inf. i. 17, 38; xxxiv. 96, 105; Purg. i. 107, 122; ii. 1, 55; iii. 16; iv. 16, 56, 59; ix. 44; xix. 39; xxvii. 133; *il Sole a mezza terza riede*, 'the Sun is returning to mid tierce,' i. e. to halfway between 6 a.m. and 9 a.m., viz. 7.30 a.m., Inf. xxxiv. 96 (cf. Conv. iv. 23^{150-4}); *cinquanta gradi salito era Lo Sole*, i. e. the Sun had been up three hours and twenty minutes (since it passes through fifteen degrees every hour), Purg. iv. 15–16; midday, Purg. iv. 119, 138; xii. 74; xxxiii. 104; Par. i. 47, 54; afternoon, Purg. xiii. 13; xv. 5; xxv. 2; setting Sun, evening, Purg. vii. 85; xvii. 9; xxvi. 4; xxvii. 5, 61, 66, 68; the Sun mentioned in connexion with D.'s journey, but without express indication of time, Purg. xxiii. 114, 121; xxvi. 23; Par. i. 80; x. 28; xxii. 142; xxvii. 86.

The Sun in Aries, Inf. i. 38–40; Purg. ii. 1–6, 56–7; viii. 133–5; xxv. 2; xxxii. 53–4; Par. i. 37–40; x. 8–9, 31; xxix. 1–2; Conv. iii. $5^{78, 178}$; in which sign it was at the time of the Creation, and also at the commencement of D.'s journey, Inf. i. 38–40; when in Aries its creative power is most active, Par. i. 37–42; in Gemini at the time of D.'s birth, Par. xxii. 112–17 (cf. Inf. xv. 55; xxvi. 23); in Libra, Conv. iii. $5^{79, 182}$; in Sagittarius, Purg. xviii. 79–81; in Capricorn, Par. xxv. 101–2; xxvii. 68–9; in Aquarius, Inf. xxiv. 2.

The eclipse of the Sun, Par. ii. 80; xxv. 119; Conv. ii. 3^{57}; A. T. § 20^{26}; at the time of the Crucifixion, Par. xxvii. 35–6; the darkening of the Sun on that occasion due either to a miraculous eclipse of it by the Moon, Par. xxix. 97–9; or to a withdrawal of its light on the part of the Sun, whence the phenomenon was visible in every quarter of the habitable globe, *vv.* 100–2; the Sun higher in the heavens than the Moon, as is manifest during an eclipse of the former, Conv. iii. 3^{57-8}; A. T. § 20^{26-8}.

The diameter of the Sun,—its apparent diameter one foot, Conv. iv. $8^{51-3, 60-2}$; Epist. x. 2; its actual diameter $5\frac{1}{2}$ times that of the Earth (i. e. $35{,}750 = 6{,}500 \times 5\frac{1}{2}$ miles), Conv. iv. 8^{56-64}. [**Terra** 2.]

The Sun illumines the world and all the other stars, Inf. xxvi. 26; Par. i. 38; xx. 1; Canz. xix. 117; Conv. ii. 14^{125-6}; iii. 12^{54-6}; hence most worthy to be an image of the Deity, Conv. iii. 12^{52-3}; its light too bright to be endured by the human eye, Purg. xvii. 52; xxxii. 11; Par. i. 54; x. 48; xxv. 118–20; Canz. vii. 60; Conv. ii. 14^{126-7}; iii. 8^{130}; affects the various bodies upon which it shines diversely according to the various substances of which they are composed, Conv. iii. 7^{24-45}; the Sun the source of heat, and hence of life and strength, Inf. ii. 127–9; Purg. xi. 116–17; xix. 10–11; xxv. 77–8; xxxii. 55–6; Par. xxii. 56, 116; Canz. xix. 96–101; Conv. iii. 12^{59-60}; Mon. i. 9^{6-7}; supplies the greater portion of the light of the Moon, Mon. iii. $4^{117-19, 130-3, 143-5, 156}$; but the latter is independent of it as regards its being, its power, and its working, Mon. iii. 4^{135-40}; motion of the Sun round the Earth, Canz. vii. 19; Son. xxxix. 9; Conv. iii. $5^{35, 78, 199}$, $6^{2, 8}$, 12^{43}; at midday its heat is at its greatest, and its motion at its slowest, Purg. xxxiii. 103–4; Par. xxiii. 11–12; if the movement of the *Primum Mobile* were to be suspended, it would be hidden from the Earth during half its course, viz. 182 days, 14 hours, Conv. ii. 15^{139-47}; according to the Pythagoreans the Sun once deviated from its path and scorched that part of the heavens through which it passed, thus causing what is known as the Milky Way, Conv. ii. 15^{47-52}; according to Anaxagoras and Democritus the latter is caused by the reflection of the light of the Sun, Conv. ii. 15^{55-8}. [**Galassia.**]

The chariot of the Sun, Purg. xxix. 117–18; Conv. iv. 23^{134-5}; the horses of the Sun, Purg. xxxii. 57; Conv. iv. 23^{134-9} [**Eoo**]; 'the brightest handmaid of the Sun,' i. e. the dawn, Par. xxx. 7 [**Aurora**].

In a figurative sense the Sun represents the ecclesiastical power of the Pope, as does the Moon the temporal power of the Emperor, Mon. iii. 1^{35-7}, $4^{10-21, 156-9}$; Pope and Emperor represented as two Suns, 'due Soli ... che l'una e l'altra strada Facean vedere, e del mondo e di Deo,' Purg. xvi. 107–8; the Sun, used figuratively for God, Purg. vii. 26; Par. ix. 8; x. 53; xviii. 105; xxv. 54; xxx. 126; Conv. iii. 12^{31}; for the Blessed, Par. x. 76; for St. Francis, Par. xi. 50; for Virgil, Inf. xi. 91; for Beatrice, Par. iii. 1; xxx. 75.

Sole, Cielo del, the Heaven of the Sun; the fourth in D.'s conception of Paradise, Par. x. 49; Conv. ii. 4^5; Son. xxviii. 7 [**Paradiso** 1];

resembles Arithmetic in two respects, Conv. ii. 14^{123-7}; it is presided over by the Powers [**Podestadi**]; Aristotle erroneously believed it to be immediately above the Heaven of the Moon, and thus next but one to the Earth, Conv. ii. 3^{25-7}; its movement corresponds with that of the Heaven of Venus, Conv. ii. 6^{138-40}; its movement from W. to E., not directly contrary to the diurnal movement from E. to W., but obliquely contrary to it, Conv. iii. 5^{126-30}; it is referred to as *quarto cielo*, Conv. ii. 4^{5}; Son. xxviii. 7; *cielo della luce*, V. N. § 2^{2}.

In the Heaven of the Sun D. places the spirits of great theologians and others who loved wisdom (*Spiriti Sapienti*), Par. x. 49–51; these are arranged in three circles (*corona*, x. 65; *ghirlanda*, x. 92; xii. 20; *coro*, x. 106; xiv. 62; *gloriosa ruota*, x. 145; *santa mola*, xii. 3; *giro*, xii. 4; xiv. 74; *circonferenza*, xiv. 75) one outside the other (xii. 5; xiii. 16–21; xiv. 74–5), with Beatrice and D. in the centre (x. 65; xiii. 21); in the first circle are twelve spirits, who are named as follows:—St. Thomas Aquinas [**Tommaso** 2]; Albertus Magnus [**Alberto** 1]; Gratian [**Graziano**]; Peter Lombard [**Pietro** 2]; Solomon [**Salomone**]; Dionysius the Areopagite [**Dionisio** 2]; Orosius [**Orosio**]; Boëthius [**Boezio**]; Isidore of Seville [**Isidoro**]; Bede [**Beda**]; Richard of St. Victor [**Riccardo**]; Siger of Brabant [**Sigieri**]; in the second circle are twelve others, viz. St. Bonaventura [**Bonaventura**]; Illuminato of Rieti [**Illuminato**]; Augustine the Franciscan [**Agostino** 1]; Hugh of St. Victor [**Ugo** 2]; Petrus Comestor [**Pietro Mangiadore**]; Petrus Hispanus [**Pietro Ispano**]; the prophet Nathan [**Natan**]; St. Chrysostom [**Crisostomo**]; Anselm of Canterbury [**Anselmo**]; Donatus the grammarian [**Donato**]; Rabanus Maurus [**Rabano**]; the Abbot Joachim [**Gioacchino** 1]; of the spirits of which the third circle is composed none is named.

On leaving the Heaven of Venus D. and Beatrice ascend 'as quick as thought' to that of the Sun (Par. x. 28–38); the brilliancy of the spirits they here see is beyond D.'s powers of description, surpassing that of the Sun itself (*vv.* 40–8); D., at the bidding of B., offers a thanksgiving to God, with such earnestness that he becomes unmindful of B. (*vv.* 52–63); he sees the first circle of spirits, who sing with ineffable sweetness and revolve thrice round B. and himself (*vv.* 64–81); one of them, that of St. Thomas Aquinas, addressing D., names himself and the eleven other spirits who make up the circle (*vv.* 82–138); when he has ceased speaking the circle of spirits revolves again, singing as before (*vv.* 139–48). After they have once more become stationary, St. Thomas proceeds to relate the life of St. Francis of Assisi (Par. xi. 13–139) [**Francesco** 2]. St. T. having concluded, the circle of spirits a third time revolves, and is now joined by a second circle, which revolves outside the first (xii. 1–21); when the spirits have ceased singing and circling, one of those composing the second circle, that of St. Bonaventura, addresses D. and proceeds to relate the life of St. Dominic (*vv.* 22–112) [**Domenico**]; finally, after deploring the degeneration of the Franciscan Order, St. B. names himself and the eleven other spirits with him (*vv.* 113–45) [**Bonaventura**]. The circling and singing of the spirits, which had been renewed when St. B. ceased speaking, having once more been stayed (Par. xiii. 1–30), St. Thomas Aquinas resumes and explains to D. a difficulty which had presented itself to the latter regarding the statement previously made by St. T. (Par. x. 112–14) to the effect that Solomon never had an equal in wisdom (xiii. 31–111); he concludes by warning D. against the hasty judgements of mankind (*vv.* 112–42) [**Tommaso** 2]. When St. T. has finished, Solomon, at the request of B., proceeds to solve D.'s doubts concerning the glorified body (xiv. 1–60) [**Salomone**]; the other spirits express their approval of S.'s words by saying 'Amen' (*vv.* 61–6); a third circle of spirits now appears, the brightness of which completely dazzles D. (*vv.* 67–81); when he has recovered he finds that he and B. have ascended to the next heaven, that of Mars (*vv.* 82–4).

Sole, Porta. [**Porta Sole.**]

Solone, Solon, the celebrated Athenian legislator, one of the Seven Sages of Greece, born circ. B.C. 638. He was archon in 594, and entirely remodelled the constitution of Athens, making a large number of special laws; after residing abroad for some years he returned to Athens, where he died at the age of eighty, circ. B.C. 558.

Solon is mentioned as type of a lawgiver by Charles Martel (in the Heaven of Venus), who says that one man is born to be a Solon, another a Xerxes (or warrior), and a third a Melchizedek (or priest), Par. viii. 124–5; one of the Seven Sages of Greece, Conv. iii. 11^{38} [**Biante**]; his laws at Athens and those of Lycurgus at Sparta are alluded to, Purg. vi. 139.

Sophisticis Elenchis, De, Aristotle's treatise *On Sophistical Refutations* (divided by the Latin translators into two books); his statement that the overthrow of an argument is the pointing out of the mistake, Mon. iii. 4^{25-6} (*Soph. Elench.* ii. 3). [**Aristotile.**]

Sordel. [**Sordello.**]

Sordello, famous troubadour of Cent. xiii, who was born (circ. 1200) at Goito, a village on the Mincio, about 10 miles N.W. of Mantua; he is placed by D. in Antepurgatory among those who were negligent in repentance, Purg. vi. 74; viii. 38, 43, 62, 94; *il buon Sordello,*

Purg. vii. 52; *Soràel*, Purg. vii. 3; ix. 58; *il Mantovan*, Purg. vii. 86; *un anima posta Sola soletta*, vi. 58–9; *quella* (*anima*), *vv.* 60, 69; *lei*, *vv.* 61, 67; *anima Lombarda*, *v.* 61; *ella*, *v.* 64; *l'ombra*, *v.* 72; *l'un*, *v.* 75; *anima gentil*, *v.* 79; *quegli*, vii. 13; *quell' ombra*, *v.* 67; *l'uno*, viii. 64 [**Antipurgatorio**]; he is mentioned as a native of Mantua, and as having abandoned his own native dialect, not only in poetry but in every other form of utterance, and also as having been distinguished for his eloquence, V. E. i. 15^{9-14}.

As D. and Virgil are on their way through Antepurgatory, after they have parted from Pierre de la Brosse, they come upon a spirit (that of Sordello), standing all alone, haughty and disdainful, and of dignified mien, of whom V. proposes to ask the way (Purg. vi. 58–63); as they approach, S. takes no heed of them until V. prays him to tell them the quickest way to the ascent (*vv.* 64–8); instead of replying to V.'s demand, S. inquires whence they come and who they are (*vv.* 69–71); V. is about to answer, and has scarce uttered the word 'Mantua' when S. springs towards him and names himself as Sordello of that place, whereupon the two poets embrace (*vv.* 72–5); D. then breaks out into an apostrophe to Italy, inveighing against the party strife by which the country is torn, and against the Emperor's neglect, and the perverseness of his own city of Florence (*vv.* 76–151). V. and S. having exchanged greetings, V. at S.'s request makes himself known, and informs S. of his condition (vii. 1–9); S., on learning who V. is, humbly embraces him and begs to be told whether he has come from Hell, and if so from what part (*vv.* 10–21); V. explains that he has come from Limbo (*vv.* 22–36), and then asks S. to direct them on the nearest road to the Gate of Purgatory (*vv.* 37–9); S. thereupon offers himself as their guide, and, explaining that, as it is close upon nightfall and they cannot ascend in the dark, they must find some place to halt in, suggests that they should accompany him to where certain spirits are congregated, whose acquaintance they would be glad to make (*vv.* 40–8); V. having acquiesced, S. leads them to a small valley in the mountain-side, bright with flowers and grass, where he points out to them many Kings and Princes, who through pressure of temporal affairs had deferred their repentance, among them being the Emperor Rudolf, Ottocar of Bohemia, Philip III of France, Henry I of Navarre, Peter III of Aragon, Charles I of Anjou, Alphonso III of Aragon, Henry III of England, and William of Montferrat (*vv.* 49–136). The night now falls, and after the spirits have prayed together two angels descend from on high and keep guard over them (viii. 1–36); S. having explained the reason of the angels' coming, the three poets go down among the spirits, where D. sees Nino Visconti of Pisa and Currado Malaspina, with the former of whom he converses (*vv.* 37–84); presently, while D. is watching the sky and V. is explaining to him the stars he sees, S. draws their attention to a serpent making its way towards them (*vv.* 85–102); after the latter has been driven back by the angels, D. converses with Currado Malaspina (*vv.* 103–39). Before long, as the three poets and their two companions are seated on the grass, D. falls asleep, and while unconscious is borne by Lucy to the Gate of Purgatory, Sordello being left behind with Nino Visconti and Currado Malaspina (ix. 1–63).

Comparatively little is known with any certainty of Sordello's life; he appears to have been in Florence about the year 1220, and shortly after he was in Verona, at the court of Count Ricciardo di San Bonifazio, who had married (in 1221 or 1222) Cunizza, daughter of Ezzelino II da Romano (Par. ix. 32). In or about 1226 Sordello, at the bidding, it is said for political reasons, of her brother Ezzelino III, abducted Cunizza from Verona and took her to Ezzelino's court [**Cunizza**]. Not long after this he went to a castle at Ceneda (some fifteen miles N. of Treviso) belonging to the Strasso family, with whom he was on intimate terms; while under their roof he secretly married Otta, a lady of the family, and fled with her to Treviso, where (between 1227 and 1229) he placed himself under the protection of Ezzelino, never stirring abroad without an armed escort for fear of the vengeance of Count Ricciardo di San Bonifazio, and of the Strasso family. During his stay at Treviso it appears that Sordello once more entered into relations with Cunizza, and formed a liaison with her, thereby incurring the resentment of her brother Ezzelino, on which account he was forced hurriedly to leave Treviso, and betook himself to Provence. From here after a brief stay he passed into Spain, where he spent two or three years (between 1229 and 1232) at the courts of Alphonso IX of Leon, Ferdinand III of Castile and Leon, and James I of Aragon (to whom one of his poems is dedicated); thence he went to Poitou to the court of Savaric de Mauléon (d. 1233). About this time probably he made a journey into Portugal, after which he made a lengthened stay in Provence. To the year 1240 or thereabouts belongs one of Sordello's most important poems, his lament for the death of Blacatz, one of the Provençal barons of Count Raymond Berenger IV. In the summer of 1241 he was with the latter at Montpellier, when Romieu of Villeneuve, Berenger's seneschal, with whom Sordello was acquainted, was also present, on the occasion of the conference between the Count, James I of Aragon, and Raymond VII of Toulouse, as

to the projected marriage of this last with the Count's daughter Sancia (who eventually married Richard of Cornwall). When, shortly after the death of Count Raymond Berenger, his youngest daughter Beatrice married (Jan. 1246) Charles of Anjou, who thus became lord of Provence, Sordello addressed a poem of welcome to him, urging him while yet in the prime of youth to address himself to noble deeds. In 1248 Charles joined the Crusade undertaken by his brother Louis IX, and invited Sordello to follow him, an invitation which Sordello declined in a second poem. Charles remained over seas for two years, and in the spring of 1251 was again in Provence. In the next year Sordello appears at Aix as one of the witnesses at the signature of a treaty of peace between Charles and the rebellious city of Marseilles (July 26, 1252). During the absence of Charles in Flanders from 1253 to 1257 Sordello remained in Provence, and on the Count's return he again figures as witness to a treaty (signed at Aix, June 6, 1257) between Charles and the city of Marseilles, which had rebelled a second time. During the next eight or nine years Sordello remained at Charles' court in Provence. When the latter in the spring of 1265 set out on his expedition to Italy to take possession of the kingdom of Sicily, Sordello followed him, accompanying the troops which went by land while Charles went by sea. Sordello's presence in Italy is attested by a brief of Clement IV addressed to Charles (Sep. 22, 1266), in which the Pope refers to the fact that Sordello was in prison at Novara, and urges Charles to procure his release, on the ground of his past services to him ('languet Novariae miles tuus Sordellus qui emendus esset immeritus, nedum pro meritis redimendus')—an application which has been taken to indicate that Sordello had been present on the occasion of Charles' crushing defeat of Manfred at the battle of Benevento in the previous February. In any case Sordello was among those who shared in the distribution of Apulian fiefs made by Charles to his Provençal barons after his victories over the Hohenstaufen at Benevento and Tagliacozzo, to Sordello and his heirs being assigned several castles in the Abruzzi, under a deed dated March, 1269, in which he is styled by Charles as 'Sordellus de Godio miles dilectus familiaris et fidelis noster,' special mention being made of the important services rendered by him ('grandia, grata, et accepta servitia'); and by a second deed dated the same year (June 30, 1269) another castle in the same province is assigned to him for life. No further record of Sordello has been preserved, and the date and place of his death are unknown; there is a tradition that he came to a violent end, which though otherwise unconfirmed is to a certain extent rendered probable by the place assigned to him by D. in Antepurgatory.

Of Sordello's poems some forty have been preserved, of which the most important in point of length is the *Ensenhamen*, or *Documentum Honoris*, a didactic poem of more than 1,300 lines; the most interesting from the point of view of the Dante student is his lament for the death of Blacatz, from which it is commonly supposed that D. got the idea of assigning to Sordello the function of pointing out the various princes in the valley of flowers in Antepurgatory. (See C. de Lollis, *Vita e Poesie di Sordello di Goito*; F. Torraca, in *Giorn. Dant.* iv. 1–43, 297–310; and E. G. Parodi, in *Bull. Soc. Dant. Ital.* N.S. iv. 185–97.)

The following account of Sordello is given by the old Provençal biographer:—

'Sordels fo de Mantoana, d'un castel que a nom Got, gentils catanis, e fo avinens hom de la persona, e fo bons chantaire e bons trobaire, e grans amaires; mas mout fo truans e fals vas dompnas e vas los barons ab cui el estava; et entendet se en madompna Conissa, sor de ser Aicelin e de ser Albric de Romans, q'era moiller del comte de Saint Bonifaci ab cui el estava, e per voluntat de miser Aicelin el emblet madompna Conissa, e menet la 'n via. E pauc apres el s'en anet en Cenedes, ad un castel d'aqels d'Estras, de ser Henric e de ser Guillem e d'en Valpertin, q'eron mout siei amic, et esposet una soa seror celadamens, que avia nom Otha, e venc s'en puois a Trevis. E qand aqel d'Estras lo saup, si li volia offendre de la persona, eil amic del comte de Sain Bonifaci eissamens; don el estava armatz sus en la casa de miser Aicelin, e, qand el anava per la terra, el cavalgava en bos destriers ab granda compaignia de cavalliers. E per paor d'aicels qeil volion offendre, el se partic, et anet s'en en Proenssa, et estet ab lo comte de Proenssa, et amet una gentil dompna e bella de Proenssa, et apellava la en los siens chantars que el fazia per lieis *doussa enemia*; per la cal dompna el fetz maintas bonas chanssos.'

Benvenuto, who gives a circumstantial account of the intrigue of Sordello with Cunizza (derived probably from a lost Provençal source), says of him:—

'Hic fuit quidam civis mantuanus nomine Sordellus, nobilis et prudens miles, et, ut aliqui volunt, curialis, tempore Eccirini de Romano, de quo audivi (non tamen affirmo) satis jocosum novum, quod breviter est talis formae. Habebat Eccirinus quamdam sororem suam valde veneream, . . . quae accensa amore Sordelli ordinavit caute quod ille intraret ad eam tempore noctis per unum ostiolum posterius juxta coquinam palatii in civitate Veronae; et quia in strata erat turpe volutabrum porcorum, sive pocia brodiorum, ita ut locus nullo modo videretur suspectus, faciebat se portari perquemdam servum suum usque ad ostiolum, ubi Cunitia parata recipiebat eum. Eccirinus autem, hoc scito, uno sero subornatus sub specie servi, transportavit Sordellum, deinde reportavit. Quo facto, manifestavit se Sordello, et dixit: Sufficit, de caetero abstineas accedere ad opus tam sordidum per locum

tam sordidum. Sordellus terrefactus supplicanter petivit veniam, promittens nunquam amplius redire ad sororem. Tamen Cunitia maledicta retraxit eum in primum fallum. Quare ipse, timens Eccirinum formidatissimum hominum sui temporis, recessit ab eo, quem Eccirinus, ut quidam ferunt, fecit postea trucidari.'

Of the office assigned to Sordello by D. he says :—

'Nota quod poeta pulcre fingit quod Sordellus duxerat istos poetas ad videndum istos viros illustres, quia fuit homo curialis et curiosus investigator et admirator omnium valentum sui temporis et omnium virtutes et mores sciebat et referebat.'

Sordellus, the troubadour Sordello, V. E. i. 15^{9}. [**Sordello.**]

Sorga, the Sorgue, small river of France, whose 'chiare, fresche e dolci acque,' as Petrarca calls them (Canz. xi. 1), rise from a spring in the ravine of Vaucluse (famous as the retreat of Petrarca); the river enters the Rhone a short distance above Avignon after a course of about twenty-five miles.

Charles Martel (in the Heaven of Venus) mentions the confluence of the Sorgue with the Rhone in connexion with Provence (of which he would have been Count had he survived his father Charles II of Naples), Par. viii. 59. [**Provenza: Rodano.**]

Spagna, Spain (preceded by vowel), Inf. xxvi. 103; Par. vi. 64; xix. 125; (preceded by consonant), *Ispagna*, Purg. xviii. 102. [**Ispagna.**]

Speculum Juris (more correctly *Speculum Judiciale*), treatise on civil and canon law, written circ. 1270 by Wilhelmus Durandus (1237–1296), afterwards (1286) Bishop of Mende in Languedoc; it is regarded as one of the best sources of the dogmatic history of law, and enjoyed a great reputation in the Middle Ages, its author being commonly known as 'Speculator' from the title of his work.

D., who quotes the treatise simply as *Speculum*, in his Letter to the Italian Cardinals deplores the fact that the works of the Fathers are neglected for those of the canonists and decretalists, Epist. viii. 7.

Speusippo, Speusippus, Athenian philosopher, nephew of Plato, whom he succeeded as head of the Academy (B.C. 347–339); mentioned with Plato in connexion with the Academic school of philosophy, Conv. iv. 6^{126}. [**Accademici.**]

Spiriti Amanti], Spirits of those who were lovers upon earth; placed in the Heaven of Venus, Par. viii–ix. *Examples*: Charles Martel of Hungary, Cunizza, Folquet of Marseilles, and Rahab. [**Venere, Cielo di.**]

Spiriti Contemplanti], Spirits of those who upon earth led a contemplative life; placed in the Heaven of Saturn, Par. xxi–xxii. 99. *Examples*: St. Peter Damian, St. Benedict, St. Macarius, and St. Romualdus. [**Saturno, Cielo di.**]

Spiriti Giudicanti], Spirits of those who upon earth loved and exercised justice; placed in the Heaven of Jupiter, Par. xviii. 52–xx. *Examples*: David, the Emperor Trajan, Hezekiah, the Emperor Constantine, William II of Sicily, and Rhipeus. [**Giove, Cielo di.**]

Spiriti Militanti], Spirits of those who upon earth fought for the faith; placed in the Heaven of Mars, Par. xiv. 79–xviii. 51. *Examples*: Cacciaguida, Joshua, Judas Maccabaeus, Charlemagne, Roland, William of Orange, Renouard, Godfrey of Bouillon, and Robert Guiscard. [**Marte, Cielo di.**]

Spiriti Operanti], Spirits of those who for love of fame performed great deeds upon earth (Par. vi. 112–14); placed in the Heaven of Mercury, Par. v. 85–vii. *Examples*: the Emperor Justinian, and Romieu of Villeneuve. [**Mercurio, Cielo di.**]

Spiriti Sapienti], Spirits of those who upon earth loved wisdom or were great theologians; placed in the Heaven of the Sun, Par. x–xiv. 78. *Examples*: St. Thomas Aquinas, Albertus Magnus, Gratian, Peter Lombard, Solomon, Dionysius the Areopagite, Orosius, Boëthius, Isidore of Seville, Bede, Richard of St. Victor, and Siger of Brabant; St. Bonaventura, Illuminato of Rieti, Augustine the Franciscan, Hugh of St. Victor, Petrus Comestor, Petrus Hispanus, the prophet Nathan, St. Chrysostom, Anselm of Canterbury, Donatus the grammarian, Rabanus Maurus, and the Abbot Joachim. [**Sole, Cielo del.**]

Spiriti Votivi Mancanti], Spirits of those who upon earth took holy vows but failed to keep them; placed in the Heaven of the Moon, Par. ii. 34–v. 84. *Examples*: Piccarda Donati, and Constance of Sicily. [**Luna, Cielo della.**]

Spirito Santo, the Holy Spirit, Purg. xx. 98; Par. iii. 53; xix. 101; xx. 38; xxi. 128; xxiv. 92; xxvii. 1; xxix. 41; V. N. § 30^{36}; Conv. ii. $6^{69, 86, 90, 110}$; iv. 21^{107-9}; *Santo Spiro*, Par. xiv. 76; *Spiritus Sanctus*, Mon. i. 16^{35}; iii. 3^{88}, 4^{86}, 16^{67}; Epist. x. 22; *ardente Spirito*, Par. xxiv. 138; *eterno Spiro*, Par. xi. 98; *Spiritus aeternus*, Mon. iii. 4^{83}; *Spiritus Patri et Filio coaeternus*, Mon. iii. 1^{30-1}, 16^{67-9}; *Amore*, Par. x. 1; xiii. 57; *primo Amore*, Inf. iii. 6; *eterno Amore*, Par. vii. 33; alluded to, Par. xxxiii. 119-20, 126.

David is referred to as *il cantor dello Spirito Santo*, Par. xx. 38 [**David**]; the Virgin Mary, as *l'unica Sposa Dello Spirito Santo*, Purg. xx. 97–8 [**Maria** [1]]; St. Paul, as *il gran vasello Dello Spirito Santo*, Par. xxi. 127–8 [**Paolo**];

Holy Scripture, as *La larga ploia Dello Spirito Santo*, Par. xxiv. 91–2; *tuba Sancti Spiritus*, Mon. i. 16^{35}; the writers of Holy Scripture, as *gli scrittor dello Spirito Santo*, Par. xxix. 41; the divine will, *il piacer dello Spirito Santo*, Par. iii. 53; the Spirits in the Heaven of the Sun, *vero isfavillar del Santo Spiro*, Par. xiv. 76; the Spirits in the Heaven of Jupiter, *quei lucenti incendi Dello Spirito Santo*, Par. xix. 100–1.

The Holy Spirit the third Person of the Trinity, Inf. iii. 6; Par. vii. 33; x. 1; xiii. 57; xxvii. 1; xxxiii. 119–20, 126; V. N. § 30^{36}; proceeding from the Father and the Son, Par. x. 1–3; xiii. 57; Conv. ii. $6^{86-8, 90}$; and co-eternal with them, Mon. iii. 1^{30-1}, 16^{67-9}; love the special attribute of the Holy Spirit, Inf. iii. 6; Par. vii. 33; x. 1; xiii. 57; xxxiii. 126; Conv. ii. $6^{69, 110}$; iv. 21^{106-7}; the seven gifts of the Spirit, according to Isaiah (xi. 2–4), viz. wisdom, understanding, counsel, might, knowledge, mercy, and the fear of the Lord, Conv. iv. 21^{108-12}; the Holy Spirit speaks by the mouth of the Scriptures, Par. xx. 38; xxiv. 91–2, 138; xxix. 41; Mon. i. 16^{35}; iii. 4^{86-7}, 16^{67-8}; Epist. x. 22; of the Psalmist, Par. xx. 38; of the Prophets, Mon. iii. 16^{67}; Epist. x. 22; of the Apostles, Par. xxiv. 138; Mon. iii. 16^{70}; of the Pope, Par. xi. 98; of the Fathers, Mon. iii. 3^{87-9}.

In the celestial Hierarchy it is the function of the Powers to contemplate the Holy Spirit, Conv. ii. 6^{86-9} [**Podestadi**]; and the Thrones are informed with the love thereof, Conv. ii. 6^{109-10} [**Troni**].

Spiro, Santo, the Holy Spirit, Par. xiv. 76; *eterno Spiro*, Par. xi. 98. [**Spirito Santo.**]

Spoletani, inhabitants of Spoleto; their dialect distinct from those of the Romans and Tuscans, V. E. i. 10^{63-4}; rejected, with those of the Romans and of the inhabitants of the March of Ancona, as unworthy to be the Italian vulgar tongue, V. E. i. 11^{18-21}; has certain affinities with those of Perugia, Orvieto, Viterbo, Città di Castello, and Rome, V. E. i. 13^{29-32}. [**Ducatus: Spoletum.**]

Spoletum, Spoleto, capital of the ancient duchy of that name, in the centre of the modern province of Umbria. [**Ducatus.**]

D., writing in March $13\frac{10}{11}$, reminds the rebellious Florentines of the fate of Milan and Spoleto, both of which were chastised (the former in 1157, the latter in 1152) for their resistance to the Emperor Frederick Barbarossa, Epist. vi. 5.

Villani records the destruction of these two cities :—

'Federigo Barbarossa imperadore tornando in Lombardia il primo anno del suo imperiato, perchè la città di Spuleto non l'ubbidio imperciocchè era della Chiesa, vi si puose ad oste e vinsela, e tutta la fece disfare. . . . Il detto Federigo, passando per Lombardia per andare in Francia contra Luis re che riteneva papa Alessandro, trovando la città di Milano che gli s'era rubellata, si l'assediò, e per lungo assedio l'ebbe l'anno di Cristo 1157 del mese di Marzo, e fecele disfare le mura, e ardere tutta la città, e arare e seminare di sale.' (v. 1.)

Stagira, town of Macedonia, in Chalcidice, on the Strymonic Gulf, famous as the birthplace of Aristotle, who was hence surnamed the Stagirite. D., in reference to this fact, speaks of Aristotle (according to most editions) as *Aristotile, che da Stagira ebbe soprannome*, Conv. iv. 6^{131-2}. [**Aristotile.**]

As, however, D. evidently had in mind here a passage from the *Acad. Quaest.* (i. 4) of Cicero in which the latter couples (as does D.) 'Xenocratem Chalcedonium et Aristotelem Stagiritem,' it is probable (especially as in the MSS., in which the name is corrupted into *Scargere* or *Scargieri*, there is no trace of *di* or *da*) that the correct reading is not *da Stagira* but *Stagirita*. (See Moore, *Studies in Dante*, i. 268.) [***Academicae Quaestiones.***]

Stagirita, Stagirite, native of Stagira, surname of Aristotle, mentioned by D. (according to the better reading), Conv. iv. 6^{131}. [**Stagira.**]

Statius, the poet Statius, V. E. ii. 6^{81}. [**Stazio.**]

Stazio, the Roman poet Statius (Publius Papinius Statius), the most eminent poet of the Silver Age, born at Naples, according to some towards the end of the reign of Tiberius (A.D. 14–37), according to others circ. A.D. 61, where he died circ. A.D. 96, at the end of the reign of Domitian. The greater part of his life was spent at Rome, where he had access to the court, his father, who was a grammarian, having been tutor and favourite of Domitian. His chief work is the *Thebaid*, an epic poem in hexameters (in twelve books) on the expedition of the Seven against Thebes, which was published circ. 92 as the result of twelve years' labour, with a dedication to Domitian; he then began another epic, the *Achilleid*, on the life of Achilles and the whole Trojan war, but only the first book and part of the second were completed; besides these he published at various times a collection of miscellaneous and occasional poems on different subjects (in five books) under the title of *Silvae*.

D. by a poetical fiction, for which there does not appear to be any historical foundation, represents Statius as having secretly embraced Christianity before the completion of the *Thebaid*, the means of his conversion having been the famous passage in Virgil's fourth Eclogue (*vv.* 5–7), which was commonly regarded in the Middle Ages as prophetic of the coming of Christ (Purg. xxii. 67–91).

D. also, by an error common to mediaeval

writers, describes Statius as a native of Toulouse (Purg. xxi. 89); in which he is followed by Boccaccio, who in the *Amorosa Visione* (v. 34) speaks of 'Stazio di Tolosa'; and Chaucer, who in the *House of Fame* (iii. 370) speaks of 'The Tholosan that highte Stace.' This error arose apparently from a confusion of the poet Statius with a rhetorician of the same name, Lucius Statius, who was born at Toulouse at the beginning of Nero's reign (circ. A. D. 58). Statius himself indicates that he was a native of Naples in one of the poems in the *Silvae* (v. iii. 105–6); but the latter was not known in D.'s time, the unique MS. (now lost), from which all the existing MSS. are derived, not having been discovered until the beginning of Cent. xv, when it was brought to Italy from the monastery of St. Gall in Switzerland by Poggio. Ozanam states that the University of Toulouse (founded in 1215) claimed Statius as the first founder of its school, just as Naples claimed Virgil as the founder of its own.

Statius is placed among the Prodigals in Circle V of Purgatory (whence, having just obtained his release, he accompanies D. and Virgil through the remaining Circles, and into the Terrestrial Paradise, remaining with D. after V. has disappeared, and sharing with the former, as some think, the draught of the water of Eunoë to which Matilda leads them), Purg. xxi. 91; xxii. 25; xxiv. 119; xxv. 29, 32; xxvii. 47; xxxii. 29; xxxiii. 134; *ombra*, xxi. 10; *lei*, *v.* 12; *gli*, *v.* 15; *egli*, *v.* 19; *quei*, *v.* 40; *ei*, *v.* 75; *quello spirto*, *v.* 86; *ombra*, *v.* 110; *antico spirto*, *v.* 122; *gli*, *v.* 131; *ei*, *v.* 133; *egli*, xxii. 64; referred to as *poeta*, Purg. xxii. 115, 139; xxviii. 146; *savio*, Purg. xxiii. 8; xxxiii. 15; *scorta*, Purg. xxvii. 19; *saggio*, *v.* 69; *maestro*, *v.* 114; D. refers to V. and S. as *gli spiriti veloci*, Purg. xxii. 9; *li poeti*, *v.* 115; *elli*, *v.* 127; *li duo poeti*, *v.* 139; *i savi*, xxiii. 8; *le buone scorte*, xxvii. 19; *li miei saggi*, *v.* 69; *ei*, *v.* 86; *i gran maestri*, *v.* 114; *i miei poeti*, xxviii. 146.

After D. and Virgil have parted from Hugh Capet in Circle V, and are on their way upward, they feel the mountain of Purgatory shake violently, whereat they are greatly alarmed, and come to a standstill; but presently, when the tremor has subsided, they proceed on their way again (Purg. xx. 124–51). As they continue their ascent, D. full of wonder the while at the recent phenomenon, they are overtaken by a spirit (that of Statius), which greets them and thus attracts their attention (xxi. 1–13); V. returns the greeting of S. and then explains to him who he and D. are, and how they come to be making the ascent (*vv.* 14–33); then, to D.'s great contentment, he inquires of S. as to the reason why the mountain shook (*vv.* 34–9); S. explains that this takes place whenever a soul feels itself pure enough to mount higher, and that the shaking they had just experienced was due to the release of himself from Circle V, where he had been confined for more than 500 years (*vv.* 40–72); D. and V. being satisfied on this point, V. asks S. who he is, and why he has been in Purgatory for such a length of time (*vv.* 73–81); S. in reply names himself, and relates how he came from Toulouse, his native place, to Rome, where his poetical talent gained him great honour, and how he wrote the *Thebaid*, and commenced the *Achilleid*, but died before he could complete it (*vv.* 82–93); he then refers to the *Aeneid* as having been the source of his own poetic art, and expresses the wish that he had lived during the lifetime of V. (*vv.* 94–102); in spite of a warning glance from V., D. smiles, so that S. asks the reason (*vv.* 103–14); D. in embarrassment hesitates to answer, but, encouraged by V., explains that he smiled because S. without knowing it had been speaking thus highly of V. and of the *Aeneid* to V. himself (*vv.* 115–29); S. on hearing that it is V. attempts to embrace his feet, but is restrained by the latter, who reminds him that they are both but shades (*vv.* 130–6). They all three then ascend to Circle VI, and while they go S., in answer to V.'s question as to how he came to be in the Circle of the Avaricious, explains that his vice was not avarice, but its opposite, viz. prodigality, and that he had been brought to repent of this sin through certain lines of the *Aeneid* (iii. 56–7), otherwise he would have been in Hell (xxii. 1–54); V. then inquires what brought about S.'s conversion from paganism, he not having been a Christian when he wrote the *Thebaid* (*vv.* 55–63); S. tells V. that, as it was through him he became a poet, so through him also he became a Christian, the means of his conversion having been V.'s prophetic lines in the fourth *Eclogue*, which led him to listen to the 'new preachers,' and to sympathize with their sufferings under the persecution of Domitian, and at last secretly to be baptized, though he still remained outwardly a pagan, for which lukewarmness he had been detained in Circle IV of Purgatory among the Slothful for more than 400 years (*vv.* 64–93); in conclusion S. asks V. as to the fate of certain other Latin poets (*vv.* 94–9); V. informs him that they are in Limbo with himself and Homer, and many other Greeks, amongst whom he specially names the Greek women introduced by S. into the *Thebaid* and *Achilleid* (*vv.* 100–14); the three poets now pass on their way through Circle VI, V. and S. in front, D. following behind (*vv.* 115–29). As they ascend to Circle VII, S., in reply to an inquiry of D. as to how hunger can be felt where there is no body (as in the case of the Gluttonous in Circle VI), takes occasion to expound the theory of generation, and of the development

of the soul, from its first origin in the embryo to its life in the spiritual body which it forms to itself after the mortal body is dead (xxv. 1–108). From Circle VII they pass through the flames, V. first, then D., with S. behind, and come to the ascent to the Terrestrial Paradise, at the foot of which they rest for the night (xxvii. 1–93); the next morning they make the ascent, and when they have reached the top V. informs D. that his power to act as guide to him is now at an end (*vv.* 109–42). They then pass through the Terrestrial Paradise, D. going in front, with V. and S. following behind, and witness a wondrous pageant, at the close of which Beatrice appears (xxviii. 1–xxx. 33); D. now perceives that V. has vanished, and weeps bitterly at his loss (*vv.* 34–54); but he is reproved by B. for that and other shortcomings (*vv.* 55–145; xxxi. 1–69), and, after having made confession, is drawn by Matilda through the stream of Lethë (*vv.* 70–102). D. and S. then accompany M. (xxxii. 28–30), who eventually brings them both to the stream of Eunoë and invites them to drink of it (xxxiii. 112–35). [**Matelda**: **Paradiso Terrestre.**]

It is difficult to determine what D. intended Statius to represent in the allegory of the *D. C.* Moore suggests (*Studies in Dante*, i. 33) that, as Virgil represents human reason and Beatrice revelation or theology, so Statius typifies something intermediate, such as human reason enlightened by Christianity. That D. had in view some definite piece of symbolism is evident from the precision with which he indicates the positions of Virgil and Statius with regard to himself on their way through Purgatory—before the fire of purification (Purg. xxvii. 10–12) is reached D. walks behind V. and S. (Purg. xxii. 127–8); during the passage through the fire he is between them, V. being in front of him and S. behind (Purg. xxvii. 46–8); but when they reach the Terrestrial Paradise D. goes in front, while V. and S. follow behind (Purg. xxviii. 82, 145–6).

Statius is several times mentioned in D.'s prose works:—as *Stazio*, in connexion with his account of Oedipus (*Theb.* i. 47), Conv. iii. 8^{93} [**Edipo**]; and of Hypsipylë and Archemorus (*Theb.* v. 609–10), Conv. iii. 11^{165} [**Archemoro**: **Isifile**]; as *Stazio il dolce poeta* (cf. Purg. xxi. 88—the epithet *dolce*, as applied to Statius, being perhaps due to a recollection of Juvenal's 'Tanta dulcedine captos Afficit ille animos,' *Sat.* vii. 84–5, quoted by Benvenuto), in connexion with his account of Adrastus, Polynices, and Tydeus (*Theb.* i. 397 ff., 671–81), Conv. iv. $25^{60, 108}$ [**Adrasto**: **Polinice**: **Tideo**]; and of Acastë, Argia, and Deiphylë (*Theb.* i. 537–9), Conv. iv. 25^{79} [**Aceste**[2]: **Argia**: **Deifile**]; and, as *Statius*, as one of the 'regulati poetae,' together with Virgil, Ovid, and Lucan, V. E. ii. $6^{79–81}$.

D. was indebted to the *Thebaid* and *Achilleid* of Statius for many details of classical mythology. [***Achilleis***: ***Thebaidos.***]

Stefano, Santo], St. Stephen, the first Christian martyr, who was stoned outside the gates of Jerusalem by the Hellenistic Jews on a charge of blasphemy (*Acts* vi–vii).

D. introduces him as an example of meekness in Circle III of Purgatory, where the sin of wrath is expiated, referring to him as *un giovinetto*, Purg. xv. 106–14. [**Iracondi.**]

Scartazzini and others think that D.'s description of St. Stephen as 'a young man' (*v.* 107) is due to his having by a lapse of memory applied to St. Stephen the term by which Saul, 'the young man' at whose feet the witnesses laid their clothes, is described in the account of the scene in the *Acts* (vii. 58). Moore, however, points out (*Studies in Dante*, i. 84) that more probably D. was merely influenced by the traditional representation of St. Stephen as a young man in sacred art, a circumstance in itself perhaps due to the comparison of his face to that of an angel (*Acts* vi. 15), angels being always represented as of youthful aspect.

Stefano Urosio], Stephen Ouros II, King of Rascia (the mediaeval kingdom of Servia), 1275–1321; alluded to as *quel di Rascia*, Par. xix. 140. [**Rascia.**]

Stellato, Cielo. [**Cielo Stellato.**]

Stelle Fisse, the Fixed Stars; their Heaven the eighth, Conv. ii. $3^{23–5}$, $4^{8–9}$ [**Cielo Stellato**]; their light derived by reflection from that of the Sun, Par. xx. 6; xxiii. 30; Conv. ii. 14^{125}; iii. $12^{54–6}$; their number 1,022, according to the astronomers, Conv. ii. $15^{18–22}$. D. got his information as to the number of the Fixed Stars from Alfraganus, whose account, which he in part follows almost *verbatim*, is as follows:—

'Dicamus quod sapientes probaverunt universas stellas, quarum possibilis eis fuerit probatio per instrumenta usque ad ultimum quod apparuerit eis, ex parte meridiei in climate tertio, et diviserunt quantitates eorum in magnitudine, per sex divisiones luminosas. . . . Feruntque ex eis in magnitudine prima 15 stellae, in secunda 45, et in tertia 208, et in quarta 474, et in quinta 217, et in sexta 63 . . . erunt quae praeceptae sunt his probationibus 1022 stellarum, praeter planetas.' (Cap. 19.)

Stelle Fisse, Cielo delle. [**Cielo Stellato.**]

Stige, Styx, one of the rivers of Hell, 'abhorrèd Styx, the flood of deadly hate,' Inf. vii. 106; ix. 81; xiv. 116; *fonte*, vii. 101; *palude*, *v.* 106; *tristo ruscel*, *v.* 107; *pantano*, *v.* 110; viii. 12; *acqua*, vii. 103, 118, 119; viii. 16, 30; *limo*, vii. 121; *belletta negra*, *v.* 124; *lorda pozza*, *v.* 127; *fango*, *v.* 129; *sucide onde*, viii. 10; *loto*, *v.* 21; *morta gora*, *v.* 31; *broda*,

v. 53; *lago*, *v.* 54; *torbid' onde*, ix. 64. [**Fiumi Infernali.**]

On leaving Circle IV of Hell D. and Virgil come upon a spring of almost black water, which flows downward, and forms a filthy marsh of black slush, called Styx (Inf. vii. 100–8); here they see immersed naked in the mud those who have been guilty of wrath and (according to some) of sloth (*vv.* 109–26) [**Accidiosi: Iracondi**]; after skirting the swamp for some distance, they come to the foot of a tower (*vv.* 127–30), on the summit of which they notice two flamelets, forming a signal which is answered by two other flamelets on another tower on the opposite side of the water (viii. 1–6); presently, in answer to the signal, Phlegyas, the Stygian ferryman, comes across and carries them over (*vv.* 10–30); on their way they see Filippo Argenti in the lake of mud, with whom D. has some converse (*vv.* 31–63) [**Argenti, Filippo**]; after making a great circuit Phlegyas lands them at the entrance to the City of Dis (*vv.* 64–81) [**Dite**].

D.'s description of Styx as 'tristo ruscel' (viii. 107) points to the interpretation of the name given by Servius (who in his comment on *Aen.* vi. 134 says, 'a tristitia Styx dicitur') and Uguccione da Pisa, an interpretation which is adopted by Boccaccio—'questo nome Stige è interpretato tristizia.' The idea of representing Styx as a marsh ('palude,' vii. 106) was doubtless borrowed by D. from Virgil, who more than once (e.g. *Aen.* vi. 323, 369) uses the expression 'Stygia palus,' as well as 'Stygii lacus' (*Aen.* vi. 134; cf. Inf. viii. 54).

Stoici, the Stoic school of philosophers, so called from the porch (*Stoa*) at Athens where Zeno, the founder of the school, used to teach. The Stoics were famed for the austerity of their ethical doctrines, of which the chief (among the later Stoics) was that virtue is the supreme end of life, or the highest good. The most famous of Zeno's disciples were Cleanthes and Chrysippus. Among the Romans the most famous were Cato of Utica, Brutus, and, as teachers of the philosophy, Cicero, Seneca, Epictetus, and Marcus Aurelius. [**Zenone.**]

The Stoics appear to have believed in the immortality of the soul, Conv. ii. 9^{65}; Zeno the founder of the school, and Cato of Utica one of his followers, Conv. iv. $6^{83-4,\ 94-5}$; the Stoic doctrine that virtue is the sole end of human life, Conv. iv. 6^{85-93} (from Cicero, *Off.* iii. 8: 'ad honestatem nati sumus eaque sola expetenda est, ut Zenoni visum est;' *Acad. Quaest.* iv. 22: '. . . utrum Zenoni credidisset, honestum quod esset, id bonum solum esse'); the Stoics, the Peripatetics, and the Epicureans, the three great philosophical schools at Athens, Conv. iii. 14^{138-9}; these three schools the three sects of the active life, symbolized by the three Maries at the sepulchre of our Lord, Conv. iv. 22^{159-62}. [***Academicae Quaestiones.***]

Stoico, Stoic philosopher, Conv. ii. 9^{65}. [**Stoici.**]

Storia di Tebe. [***Thebaidos.***]

Storia Thebana. [***Thebaidos.***]

Strami, Vico degli, the Rue du Fouarre (Vicus Stramineus or Vicus Straminis) at Paris (Petrarca's 'strepidulus straminum vicus'), so called from the straw-strewn floors of the Schools; it was close to the river, in the region which is still known as the Quartier Latin, and was the centre of the Arts Schools at Paris.

St. Thomas Aquinas (in the Heaven of the Sun) mentions it in connexion with Siger of Brabant, who taught there, Par. x. 137. [**Sigieri.**]

Stretto di Gibilterra. [**Gibilterra, Stretto di.**]

Stricca, young man of Siena, said by the old commentators to have been a member of the 'Spendthrift Brigade' of Siena and to have dissipated his patrimony in riotous living; he is mentioned by Capocchio (in Bolgia 10 of Circle VIII of Hell) ironically as an exception to the general empty-headedness of the Sienese, and described as having known 'how to make his expenditure moderate,' Inf. xxix. 125–6. [**Brigata Spendereccia: Capocchio.**]

Stricca, of whose identity the old commentators know nothing, is supposed to be the Stricca di Giovanni dei Salimbeni of Siena (brother of Niccolò, *v.* 127) who was Podestà of Bologna in 1276 and again in 1286. Some, on the other hand, think he belonged to the Tolomei family, others to the Marescotti. The name itself is said to be an abbreviation for Baldastricca. [**Niccolò [1].**]

Strofade, the Strophades, two small islands in the Ionian Sea, off the coast of Messenia, some thirty miles S. of Zacynthus (Zante); mentioned in connexion with the Harpies, who drove the Trojans from the islands, Inf. xiii. 11. [**Arpie.**]

Subasio, Monte. [**Monte Subasio.**]

Substantia Orbis, De, treatise (in one book) of Averroës *On the Substance of the World*; his opinion that all potential forms of matter are actually existent in the mind of the Creator, A. T. § 18^{36-9}.

This opinion, as a matter of fact, does not occur in this treatise of Averroës; it is attributed to Plato by Albertus Magnus in his *De Natura et Origine Animae.* [**Averrois.**]

Suicidi], Suicides; placed, together with Spendthrifts, among the Violent in Round 2 of Circle VII of Hell, Inf. xi. 40–1; xiii. 1–151; their punishment is to be transformed into trees, on the leaves of which the Harpies feed, thus

causing them excruciating agony, Inf. xiii. 94–108 [**Violenti**]. *Examples*: Pier delle Vigne [**Pier delle Vigne**]; and Lotto degli Agli [**Agli, Lotto degli**].

Summulae Logicales], the title of a manual of logic (in twelve parts) compiled by Petrus Hispanus (Pope John XXI); referred to by St. Bonaventura (in the Heaven of the Sun) as *dodici libelli*, Par. xii. 135. [**Ispano, Pietro.**]

Superbi], the Proud; those who expiate the sin of Pride in Purgatory are placed in Circle I, Purg. x–xii. 72 [***Beatitudini***: **Purgatorio**]; their punishment is to go bowed down beneath heavy weights, Purg. x. 115–19, 130–9; sculptured on the wall of the terrace are instances of Humility, Purg. x. 28–99; viz. the scene of the Annunciation, with the angel Gabriel and the Virgin Mary (*vv.* 34–50) [**Gabriello**: **Maria**[1]]; David dancing before the Ark and Michal looking on (*vv.* 52–72) [**David**: **Micol**]; the Emperor Trajan and the widow (*vv.* 73–93) [**Traiano**]; further on, portrayed upon the ground are instances of defeated Pride, Purg. xii. 16–69; viz. the fall of Lucifer (*vv.* 25–7) [**Lucifero**]; the slaying of Briareus (*vv.* 28–30) [**Briareo**]; the defeat of the Giants (*vv.* 31–3) [**Giganti**]; Nimrod at the foot of the Tower of Babel (*vv.* 34–6) [**Nembrotto**]; Niobe and her dead children (*vv.* 37–9) [**Niobe**]; Saul transfixed by his own sword on Mt. Gilboa (*vv.* 40–2) [**Saul**]; Arachne and her ruined web (*vv.* 43–5) [**Aragne**]; Rehoboam fleeing to Jerusalem after the revolt of the ten tribes (*vv.* 46–8) [**Roboam**]; the slaying of Eriphylë by her son Alcmaeon (*vv.* 49–51) [**Almeone**: **Erifile**]; the slaying of Sennacherib by his sons (*vv.* 52–4) [**Sennacherib**]; the vengeance of Tomyris upon Cyrus (*vv.* 55–7) [**Ciro**: **Tamiri**]; the rout of the Assyrians after the slaying of Holofernes by Judith (*vv.* 58–60) [**Assiri**: **Judit**: **Oloferne**]; the fall of Troy (*vv.* 61–3) [**Troia**]. *Examples*: Omberto Aldobrandesco [**Omberto**]; Oderisi of Gubbio [**Oderisi**]; Provenzano Salvani of Siena [**Provenzan Salvani**]; Alighiero, D.'s great-grandfather [**Alighiero**].

Sylvester, Pope Sylvester I, Mon. iii. 10[3]. [**Silvestro**[1].]

T

Tabernic, -icch, -icchi. [**Tambernic.**]

Tacco, Ghin di. [**Ghin di Tacco.**]

Taddeo, Taddeo d'Alderotto of Bologna (or, according to some, of Pescia), celebrated physician of the latter half of Cent. xiii, and reputed founder of the scientific school of medicine at the University of Bologna. He wrote commentaries on the works of Hippocrates and Galen, with philosophical illustrations, and owing to his eminence as a physician was surnamed 'Ippocratista.'

He is probably the Taddeo who is coupled by St. Bonaventura (in the Heaven of the Sun) with Henry of Susa, the Decretalist, Par. xii. 83 (where the two represent the *jura ed aforismi* of Par. xi. 4). [***Aforismi***: **Decretalistae.**]

Benvenuto says of him:—

'Fuit Thaddaeus famosus medicus, conterraneus autoris, qui legit et scripsit Bononiae, et vocatus est plusquam commentator; et factus est ditissimus . . . et mortuus est morte repentina, et sepultus est Bononiae ante Portam Minorum in pulcra et marmorea sepultura.'

Villani, who states that Taddeo was a Florentine by adoption, records his death in 1303 at Bologna:—

'In questo tempo morì in Bologna maestro Taddeo, detto di Bologna, ma era stato per suo matrimonio nostro cittadino, il quale fu sommo fisiziano sopra tutti quegli de' cristiani.' (viii. 65.)

For several anecdotes about Taddeo and his practice as a physician, see Rashdall, *Universities of Europe in the Middle Ages* (i. 236).

The following account of Taddeo, in which mention is made of his exorbitant charges as a physician, is given in the continuation of the *Speculum Historiale* of Vincent of Beauvais:—

'Thadeus, natione florentinus, medicus celeberrimus hiis temporibus apud Bononiam legendo clarus existens, qui cum doctissimus haberetur adeo obscura omnia Hippocratis et aliorum principum in medicina detexit et explanavit, ut alter Hippocrates suo tempore habitus fuerit. Et quae nunc ad manus habentur haec sunt: exposicio afforismorum Hippocratis et pronosticorum ejusdem, duaeque exposiciones diversis temporibus accomodatae super librum Galieni qui dicitur *Micro Tegni*, hoc est minor ars. Item liber de servanda sanitate; et ad varias valitudines consilia multa. Item in libro acutorum Hippocratis exposicionem edidit ac etiam in sinagogis Johanicii et aliqua alia. Tandem octogenarius moritur Bononiae circa annos Domini mille ducentos septuaginta. Qui ob celebrem ejus famam divitias cumulavit immensas. Nam a principibus Italiae convocatus quinquaginta aureos in mercedem diurnam pacisci consueverat. Ab Honorio vero summo pontifice semel vocatus non prius accedere voluit quam centum aurei illi in diem statuerentur. Unde liberalis pontifex decem milia illi aureorum condonavit.'

Taddeo d'Alderotto is also generally supposed to be referred to as the author of the

Italian translation of the Latin version of Aristotle's *Ethics*, of which D. speaks with contempt in the *Convivio*, i. 10[70–1].

It has been stated by certain commentators that Taddeo's Italian version of the *Ethics* was translated into French by Brunetto Latino, and utilized by him in his *Trésor* (Liv. ii. Pt. i); and that Bono Giamboni, who translated the *Trésor* into Italian, incorporated Taddeo's version in the *Tesoro*, instead of translating that part of Brunetto's work. Thor Sundby, however, has shown that this is altogether erroneous. (See *Brunetto Latinos Levnet og Skrifter*, trans. by Renier, pp. 139–57.)

Tagliacozzo, village of Central Italy, in the Abruzzi, about 20 miles S. of Aquila, in the neighbourhood of which Charles of Anjou, with the help of the veteran Erard de Valéry, 'il vecchio Alardo,' by means of a stratagem, with inferior numbers, defeated Conradin, the last of the Hohenstaufen (Aug. 23, 1268), Inf. xxviii. 17. [**Alardo: Curradino.**]

Villani gives the following account of the battle of Tagliacozzo, in which Charles, acting on the advice of Erard, turned defeat into victory by holding his reserves in hand until Conradin's victorious troops were scattered in pursuit, and in search of plunder; Charles' fresh troops then suddenly fell upon the enemy, who, taken by surprise, fled almost without striking a blow:—

'Lo re Carlo . . . veggendo che Curradino avea troppo più gente di lui, per lo consiglio del buono messer Alardo di Valleri, cavaliere francesco di grande senno e prodezza, il quale di quegli tempi era arrivato in Puglia tornando d'oltremare dalla terra santa, sì disse al re Carlo se volesse esse vincitore gli convenia usare maestria di guerra più che forza: il re Carlo, confidandosi molto nel senno del detto messer Alardo, al tutto gli commise il reggimento dell' oste e della battaglia, il quale ordinò della gente del re tre schiere. . . . Il re Carlo col fiore della sua cavalleria e baronia, di quantità di ottocento cavalieri, fece riporre in aguato dopo uno colletto in una vallea, e col re Carlo rimase il detto messere Alardo di Valleri. . . . Curradino dall' altra parte fece di sua gente tre schiere, l'una de' Tedeschi, ond' egli era capitano col dogi d'Osterich, e con più conti e baroni; l'altra degli Italiani, onde fece capitano il conte Calvagno con alquanti Tedeschi; l'altra fu di Spagnuoli, ond' era capitano don Arrigo di Spagna loro signore. . . . La mattina a buona ora . . . Curradino e sua oste . . . con grande vigore e grida, fatte le sue schiere, si strinse a valicare il passo del fiume per combattere col re Carlo. . . . E stando la schiera de' Provenzali (la quale guidava messer Arrigo di Cosance) alla guardia del ponte, contastando a don Arrigo di Spagna e a sua gente il passo, gli Spagnuoli si misono a passare il guado della riviera ch' era assai piccolo, e incominciarono a inchiudere la schiera de' Provenzali che difendeano il ponte. Curradino e l'altra sua oste, veggendo passati gli Spagnuoli, si mise a passare il fiume, e con grande furore assaliro la gente del re Carlo, e in poca d'ora ebbono barattati e sconfitti la schiera de' Provenzali. . . . E rotta la detta schiera de' Provenzali, simile feciono di quella de' Franceschi e degli Italiani, . . . perocchè la gente di Curradino erano per uno due che quegli del re Carlo, e fiera gente e aspra in battaglia: e veggendosi la gente del re Carlo così malmenare, si misono in fuga e abbandonarono il campo. I Tedeschi si credettono avere vinto, che non sapeano dell' aguato del re Carlo, si cominciarono a spandere per lo campo, e intendere alla preda e alle spoglie. Lo re Carlo era in sul colletto di sopra alla valle dov' era la sua schiera con messer Alardo di Valleri, . . . per riguardare la battaglia, e veggendo la sua gente così barattare, prima l'una schiera e poi l'altra, e venire in fuga, moria a dolore, e volea pure fare movere la sua schiera per andare a soccorrere i suoi: messer Alardo, maestro dell' oste e savio di guerra, con grande temperanza e con savie parole ritenne assai lo re, dicendo che per Dio si sofferisse alquanto, se volesse l'onore della vittoria, perocchè conoscea la covidigia de' Tedeschi come sono vaghi delle prede, per lasciargli più spartire dalle schiere, e quando gli vide bene sparpagliati, disse al re: "fa' muovere le bandiere, ch' ora è tempo": e così fu fatto. E uscendo la detta schiera della valle, Curradino nè i suoi non credeano che fossono nimici, ma che fossono di sua gente, e non se ne prendeano guardia, e vegnendo lo re con sua gente stretti e serrati, al diritto se ne vennero ov' era la schiera di Curradino co' maggiori de' suoi baroni, e quivi si cominciò la battaglia aspra e dura, con tutto che poco durasse, perocchè la gente di Curradino erano lassi e stanchi per lo combattere, e non erano tanti cavalieri schierati ad assai quanti quegli del re, e sanza ordine di battaglia, perocchè la maggiore parte di sua gente, ch' era cacciando i nemici, e chi ispartito per lo campo per guadagnare preda e pregioni, e la schiera di Curradino per lo improvviso assalto de' nemici tuttora scemava, e quella del re Carlo tuttora cresceva, perchè gli primi di sua gente, ch' era fuggiti della prima sconfitta, conoscendo le 'nsegne del re, si metteano in sua schiera, sicchè in poca d'ora Curradino e sua gente furono sconfitti. E quando Curradino s'avvide che la fortuna della battaglia gli era incontro, e per consiglio de' suoi maggiori baroni si mise alla fuga.' (vii. 26, 27.)

Tagliamento, torrential river of N. Italy, which rises in the Carnic Alps above Tolmezzo, and flows first E., then S. through the province of Udine in Venetia, and falls into the upper Adriatic some 40 miles N.E. of Venice.

Cunizza (in the Heaven of Venus) mentions the Tagliamento as one of the boundaries of the March of Treviso, whose peoples (i.e. the inhabitants of Vicenza, Padua, Treviso, Feltro, and Belluno, with perhaps those of Venice and Verona) she refers to as *la turba presente, Che Tagliamento e Adice richiude*, Par. ix. 43–4. [**Adice: Marca Trivisiana.**]

Taide, Thais, name of a courtesan introduced by Terence in his *Eunuchus* (iii. 1).

D. places her (as if she were a real person and not merely a fictitious character in a play) among the Flatterers in Bolgia 2 of Circle VIII of Hell (Malebolge), Inf. xviii. 133; *sozza e*

scapigliata fante, *v.* 130 [**Adulatori**]; she is pointed out by Virgil, who describes her as a 'filthy and dishevelled wench' (*v.* 130), and says that she is the harlot who when asked by her paramour, 'have I great thanks with thee?' answered 'nay, marvellous' (*vv.* 133–5). This passage from the *Eunuchus* is here quoted by D., not direct from the play of Terence (with which he was probably not acquainted), but from the *De Amicitia* of Cicero, where it is introduced in illustration of the habitual exaggeration indulged in by flatterers:—

'Nec parasitorum in comoediis adsentatio faceta nobis videretur, nisi essent milites gloriosi.

Magnas vero agere gratias Thais mihi?

Satis erat respondere *magnas*; *ingentes*, inquit. Semper auget adsentator id, quod is, cujus ad voluntatem dicitur, vult esse magnum.' (§ 98.)

D., through ignorance of the context of the play itself, has attributed to Thais the reply ('ingentes') put by Terence into the mouth of the parasite Gnatho, to whom (and not to Thais, as D. supposes) Thraso's question is addressed. [**Terenzio.**]

Talamone, small sea-port on the Tyrrhenian Sea, situated on a promontory of the same name in the S.W. extremity of the Sienese Maremma, in the territory of Grosseto in Tuscany, about ten miles S.E. of the mouth of the Ombrone, and about the same distance N.W. of Orbetello; it possesses a convenient anchorage, sheltered from the S.W. gales by the island of Giglio and by Monte Argentario, but the creek is liable to become silted up.

In 1303 the harbour of Talamone was purchased by the Sienese (the deed of purchase, dated Sep. 10 in that year, is still preserved at Siena), who were eager for an outlet to the sea, from the Abbot of San Salvatore for 8,000 gold florins; but the enterprise was a failure on account of the expense entailed by the constant dredging operations to keep the entrance clear, and also because of the unhealthiness of the situation, the place being infected with malaria from the Maremma.

The hopes of the Sienese with regard to Talamone are referred to mockingly by Sapia (in Circle II of Purgatory), who prophesies that her fellow-citizens will lose both money and lives in the project, and will in the end be more disappointed even than in their search for the stream Diana, Purg. xiii. 151–4. [**Diana**[2]**: Sanesi: Sapia.**]

Benvenuto says:—

'Sciendum quod Thalamon est unum castellum senensium in Maritima, ubi Senenses expenderunt aliquando multum, et saepe fecerunt cavari portum cum magnis laboribus et impensis; sed perdebant operam, quia portus cito replebatur, et propter corruptionem aëris locus non est bene habitabilis; et tamen semper habebant in ore Thalamonem, et de ipso confabulabantur; sed spes eorum erat vana.'

Buti:—

'Talamone è uno castello in sul mare dov'è lo porto chiamato lo porto a Talamone, et è de' Senesi; nel quale porto li Senesi ànno grande speransa, credendo per quello divenire grandi omini in mare, forsi come li Genovesi o li Veneziani; ma quello porto è poco usato, perchè non è in buono sito di mare, et è infermo et è molto di lunge da Siena, sicchè mercanzie non v'ànno corso.'

The place was taken and destroyed a few years after D.'s death by Don Pedro, son of Frederick, King of Sicily, as Villani records (x. 100); but some thirty years later (in 1356) the Florentines, being at war with Pisa, asked leave of the Sienese to establish there a commercial depôt, thus proving that the little port had capabilities. (See Aquarone, *Dante in Siena*, pp. 70 ff.)

Tale. [**Talete.**]

Talete, Thales, the Ionic philosopher, and one of the Seven Sages, born at Miletus circ. B.C. 636, died at the age of ninety circ. B.C. 546; he was one of the founders of the systematic study of philosophy and mathematics in Greece; his philosophical doctrines (the chief of which was that water or fluidity is the elemental principle of all things) were preserved only by oral tradition until Aristotle and other of the later Greek philosophers committed them to writing.

D. places Thales, together with Anaxagoras (with whom he is coupled by Aristotle in the *Ethics*, vi. 7), among the great philosophers of antiquity in Limbo, *Tale* (in rime), Inf. iv. 137 [**Limbo**]; he is mentioned as one of the Seven Sages, *Talete*, Conv. iii. 11[39] [**Bianto**].

Tambernic, name of a mountain (which has not been identified), mentioned by D. in connexion with the ice of Cocytus, which he says was so thick that it would not even crack if Tambernic were to fall upon it, Inf. xxxii. 28–30. [**Cocito.**]

'Mons altissimus in Sclavonia,' comments Benvenuto; and most of the older commentators are of the same opinion. Philalethes thinks it may be identified with the Frushka Gora ridge, immediately S. of the Danube (some sixty or seventy miles above Belgrade), in the neighbourhood of Tovarnik in Syrmia at the E. extremity of Slavonia.

Tamigi, the river Thames; mentioned to indicate London (or, more precisely, Westminster Abbey), in connexion with the heart of Prince Henry 'of Almain,' Inf. xii. 120. [**Arrigo**[6].]

Tamiri, Tomyris, Queen of the Massagetae, a Scythian people, by whom Cyrus was defeated and slain, B.C. 529.

D. mentions Tomyris in connexion with the story of her revenge for the treacherous slaughter of her son by Cyrus, how after his

defeat and death she had his head cut off and thrown into a vessel full of human gore, and mocked it, Purg. xii. 55–7: the defeat of Cyrus and his death at the hands of Tomyris (whom D., following Orosius, calls 'Queen of the Scythians') in the midst of his dream of universal empire, Mon. ii. 9^{43-8}. [Ciro.]

D.'s authority for the incident of the revenge of Tomyris was Orosius, who, after describing how Cyrus was slain in ambush by the Queen, says:—

'Regina caput Cyri amputari atque in utrem humano sanguine oppletum coici jubet, non muliebriter increpitans: Satia te, inquit, sanguine quem sitisti, cujus per annos triginta insatiabilis perseverasti.' (ii. 7, § 6.)

Tamiris. [Tamiri.]

Tanai, the river Don (classical Tanais), which rises in the heart of Russia, and flows first S.E. and then S.W., and discharges into the N.E. extremity of the Sea of Azov. It was formerly regarded as the boundary between Europe and Asia.

D. mentions it as a typical instance of a river which is ice-bound during the winter, Inf. xxxii. 27. His description may be an echo of the Virgilian

'Hyperboreas glacies, Tanaimque nivalem,
Arvaque Riphaeis nunquam viduata pruinis.'
(*Georg.* iv. 517–8.)

Orosius says of the Don:—

'Europa incipit sub plaga septentrionis, a flumine Tanai, qua Riphaei montes Sarmatico aversi oceano Tanaim fluvium fundunt.' (i. 2, § 4.) [Maeotidae Paludes.]

Tarlati, Cione de'. [Cione de' Tarlati.]

Tarpeia, the Tarpeian hill at Rome on which, in the temple of Saturn, was placed the Roman treasury; mentioned in connexion with the violation of the latter by Julius Caesar in B.C. 49, after the vain attempt of the tribune Metellus to defend it, Purg. ix. 137. [Metello.]

Tarpeius, Tarpeian, hence Roman; *signa Tarpeia*, the Roman Eagle, Epist. vii. 1. [Aquila[1].]

Tarquinii, the Tarquin kings of Rome, i.e. Lucius Tarquinius Priscus, the fifth king, who succeeded Ancus Marcius, and reigned thirty-eight years; and Lucius Tarquinius Superbus, the seventh and last king, who succeeded his father-in-law, Servius Tullius, and reigned twenty-four years, until his banishment, B.C. 510.

D. uses the term, apparently, to include not only the two Tarquin kings, but also Servius Tullius, since he enumerates the seven kings of Rome as follows, viz. *Romolo, Numa, Tullo, Anco, e li tre* (var. *re*) *Tarquinii*, Conv. iv. 5^{89-91}. Some editors get over the difficulty by inserting 'Servio Tullio,' for which there does not appear to be the smallest MS. authority. The most probable explanation of the omission of Servius Tullius is that D. is here following Virgil's enumeration of the Roman kings (*Aen.* vi. 777–818), from which also that king is omitted. D. was undoubtedly familiar with the sixth book of the *Aeneid*, and especially with the passage (*vv.* 756–853) in which Anchises is represented as pointing out to Aeneas the long line of Alban and Roman kings, and the worthies of the commonwealth, a passage of which he has made considerable use in the *De Monarchia* (ii. 5^{97-129}, 7^{71-7}). Virgil's list is as follows:—

'Quin et avo comitem sese Mavortius addet
Romulus . . .
Nosco crines incanaque menta
Regis Romani, primam qui legibus urbem
Fundabit (i.e. *Numa*) . . .
Cui deinde subibit
Otia qui rumpet patriae residesque movebit
Tullus in arma viros et jam desueta triumphis
Agmina. Quem juxta sequitur jactantior *Ancus* . . .
Vis et *Tarquinios reges* . . . videre?' (*vv.* 777–818.)

Virgil, as Conington points out, doubtless intended Servius Tullius to be included in the expression *Tarquinios reges*. Tullius, whose mother was a slave of Tanaquil, the wife of Tarquinius Priscus, was born in the royal palace and was brought up as the king's son; he was closely connected with the Tarquin family, his wife having been the daughter of Tarquinius Priscus, while his own two daughters married the sons of Tarquinius. His inclusion, therefore, with the Tarquin kings, if not strictly accurate, is not beyond the bounds of poetical licence; and D., with Virgil's lines before him, may be excused for taking the same liberty. (See *Academy*, Feb. 23, 1895.)

The Virgilian *Tarquinios reges* is, as Moore argues (*Studies in Dante*, i. 195–6), strongly in favour of the reading 'li *re* Tarquinii,' as against 'li *tre* Tarquinii,' which looks suspiciously like a copyist's correction, made for the purpose of bringing the number of kings up to the required seven.

Tarquino, Lucius Tarquinius Superbus, seventh and last king of Rome, the Tarquins having been expelled by the Romans, at the instigation of Lucius Junius Brutus, after the rape of Lucrece by Sextus Tarquinius; mentioned in connexion with Brutus, who is referred to as *quel Bruto che cacciò Tarquino*, Inf. iv. 127. [Bruto[1]: Lucrezia.]

Note.—D. uses the form *Tarquino* in rime (: *Latino* : *Saladino*), but, as Nannucci points out (*Teorica dei Nomi*, pp. 653–4), this form was also used in contemporary prose.

Tartari, Tartars (more correctly Tatars), name applied to certain roving tribes which inhabited the steppes of Central Asia, and descended upon E. Europe in the early part of Cent. xiii; and, more loosely, in the Middle Ages to the whole of the inhabitants of Central Asia, from the Caspian eastwards.

D. mentions them, together with the Turks, in connexion with the brilliancy of the colour-

ing and design of the cloths manufactured by them, Inf. xvii. 17; and couples them with the Jews and Saracens as believing in the immortality of the soul, Conv. ii. 9^{70-1}.

The so-called Tartar cloths referred to by D. (Inf. xvii.17) were in high repute in Europe in the Middle Ages, so much so that in Old French rich stuffs of Oriental origin were commonly known as 'tartarin,' or 'tartaire.' Thus in an O.F. poem, *La Panthere d'Amors*, written towards the end of Cent. xiii, persons of consequence are described as wearing Tartar cloth :—

'Bien avisai,
Qu'il estoient de grant afaire,
Car de samit ou de tartaire
Ou de drap d'or de grant value
Avoit chascuns robe vestue.' (*vv.* 208–12.)

Similarly, Nerio Moscoli (Cent. xiii) speaks of cloth so rich that 'niun tartaresco Paregiar lo porria,' and Boccaccio of 'un farsetto con più macchie e di più colori che mai drappi fossero tartareschi e indiani' (*Decam.* vi. 10).

Accounts of the Tartars from personal observation by two countrymen of his own were current in D.'s day. Of these one was the *Liber Tartarorum* (or *Historia Mongalorum quos nos Tartaros appellamus*) of Giovanni di Pian del Carpine (Joannes de Plano Carpini), a native of Umbria and disciple of St. Francis of Assisi, who was sent by Pope Innocent IV in 1245 on a mission to the Tartar and other Asiatic princes, and returned home two years later; he died circ. 1250, after compiling an account of his travels, which was largely made use of by Vincent of Beauvais in his *Speculum Historiale*. The other was contained in the famous *Libro del Milione* (written in French in 1298) of D.'s contemporary, the great Venetian traveller Marco Polo, to whom Villani was indebted, as he himself acknowledges (viii. 35), for his information about the Tartars. Besides these there was the account of the Flemish Franciscan, William of Rubruk, who was sent by Louis IX in 1253 to the Emperor of Tartary, and wrote a very valuable narrative of his experiences, which is frequently quoted by Roger Bacon in the *Opus Majus*.

Taumante, Thaumas, son of Pontus and Ge, and father of Iris by the ocean-nymph Electra; hence Iris is referred to as *la figlia di Taumante*, Purg. xxi. 50 (cf. *Aen.* ix. 5; *Metam.* xiv. 845). [**Iri.**]

Taurinum, Turin, city of N. Italy, at the confluence of the Dora Riparia and the Po, in the centre of the modern Piedmont; coupled with Trent and Alessandria della Paglia as being on the confines of Italy and consequently incapable of preserving a pure dialect owing to the introduction of foreign elements, V. E. i. 15^{61-4}.

Tauro, Taurus ('the Bull'), constellation and second sign of the Zodiac, which the Sun enters about April 20. [**Zodiaco.**]

D. indicates, approximately, the hour of 2 p.m. by saying that 'the meridian circle had been left by the Sun to Taurus, and by Night to Scorpio,' Purg. xxv. 2–3 [**Scorpio**]; Gemini, which is the third sign of the Zodiac, is referred to as *il segno Che segue il Tauro*, Par. xxii. 110–11 [**Gemelli**]; Taurus, as being the next sign after Aries, is referred to as *altra stella*, Purg. xxxii. 57.

Tebaide. [***Thebaidos.***]

Tebaldello, called by some Tribaldello, member of the Zambrasi family of Faenza, who in order to avenge a private grudge against some of the Ghibelline Lambertazzi (who after their expulsion from Bologna in 1274 had taken refuge in Faenza), treacherously opened the gates of that city in the early morning of Nov. 13, 1280, to their Guelf opponents, the Geremei of Bologna; the latter, in the words of Pietro Cantinelli, a contemporary chronicler of Faenza, rushed like wild beasts upon their prey, killing and wounding and spoiling in every direction :—

'Tanquam leones avidi et intenti ad praedam, ipsam civitatem irruentes, quotquot potuerunt gladio occiderunt, alios vulnerantes, alios carceribus reducentes.'

Tebaldello is placed among the Traitors in Antenora, the second division of Circle IX of Hell, where he is named by Bocca degli Abati, who refers to him as *Tebaldello, Ch'aprì Faenza quando si dormia*, Inf. xxxii. 122–3. [**Antenora.**]

Villani gives the name of the traitor as Tribaldello de' Manfredi, and erroneously refers the event to the year 1282, two years later than the actual date (vii. 80). (See Valgimigli, *Tebaldello Zambrasi*, Faenza, 1866.)

Salimbene of Parma, who was personally acquainted with Tebaldello, gives the following account in his Chronicle (printed by C. E. Norton in *Report XIV of American Dante Society*) :—

'Eodem anno (1280), in mense novembris, capta fuit Faventia per ravennates et xxv. soldaderios reginos, qui erant in civitate Imolae pro communi regino in servitio bononiensium, et per quosdam milites comitis, et per bononienses, qui postea illuc cucurrerunt, et post eos tota militia parmensium et reginorum, qui iverunt usque ad Imolam; et multi bononienses fuerunt ibi capti, et fuerunt ultra xlv. de bonis, et multi mortui. Et quidam magnus et potens dictae civitatis Faventiae, qui vocabatur dominus Tebaldellus de Zambrasiis, qui non erat legitimus, sed frater suus frater Zambrasinus, qui est de ordine fratrum Gaudentium, medietatem haereditatis paternae dederat ei, quia videbat eum virum industrium, et quia plures de Zambrasiis non remanserant nisi isti duo fratres, et quia ambo poterant esse divites, ideo divisit cum eo haereditatem ex aequo, et fecit eum inclytum; hic ergo Tebaldellus, quem centies vidi et cognovi, et fuit vir pugnator sicut alter Jepte, dictam terram, scilicet faventinam civitatem, dedit in manibus praedictorum bononiensium. Et eo tempore, quo intraverunt civitatem Faventiae predicti bononienses intrinseci, idest qui ex parte Ecclesiae se esse dicebant, media pars civitatis Faventiae erat cum

bononiensibus exterioribus in obsidione cujusdam castri: observavit ergo Tebaldellus tempus congruum sibi ad malefaciendum.'

He says elsewhere:—

'Pars Ecclesiae in Faventia a Zambrasiis denominabatur, et non erant nisi duo ex illo casali, scilicet frater Zambrasinus, qui de ordine fratrum Gaudentium fuit et est, et Tebaldellus frater ipsius non legitimus; et reputabatur, quia vir fortis et pulcher erat, et dives. . . . Hic bis civitatis suae Faventiae proditor fuit: primo dedit eam liviensibus, et habitabam ibi tunc; secundo parti Ecclesiae eam restituit; et post breve tempus in fovea civitatis liviensis periit, et suffocatus est cum dextrerio suo et aliis multis.'

Villani states (vii. 81) that Tebaldello was killed in 1282 during the assault on Forlì under John of Appia, which was repulsed by Guido da Montefeltro. [**Forlì.**]

Benvenuto, who states that Tebaldello's name was still in his day a by-word for villainy, says that the whole affair arose out of a quarrel about a couple of pigs:—

'Iste nequam proditor nomine Thebaldellus fuit de Ciambrasiis nobilibus de Faventia, cujus tempore ghibellini bononienses, vocati Lambertacii, expulsi de patria, reduxerunt se Faventiam, in qua tunc vigebat et regnabat pars ghibellina. Accidit ergo quod aliqui ex istis Lambertaciis furati fuerunt duos pulcerrimos porcos isti Thebaldello. Iste saepe conquestus, cum nullam posset habere emendationem, juravit se ulturum. Ordinavit ergo tradere Faventiam bononiensibus; quod sagaciter adimplevit. Nam introduxit eos tempore nocturno, nullis verentibus aut suspicantibus tale quid. Ex quo Lambertacii aufugerunt nudi de lectis pro magna parte cum uxoribus et filiis; propter quod fuerunt per varias partes dispersi per Italiam. Et sic vide, quomodo Thebaldellus ex minima offensa fecit tam odiosam vindictam. . . . Unde dicitur adhuc in partibus meis, quando videtur unus, qui habeat malum aspectum: iste videtur ille qui Faventiam prodidit.'

The story of this incident was noised abroad throughout Romagna, and was celebrated in a vernacular poem (written shortly after the event), in which the abduction of Tebaldello's pigs and the terrible price that was paid for them are specially referred to:—

'E Tibaldello gli hanno ordinato,
Quando sarà la sera addormentato,
Doverli torre un bon porco castrato
Dentro la stalla:
A desinar sel cossen sen' tardanza
E si se lo manzono in gran risaglia,
Non si pensar com la i sarà bruscaglia
Quel desinare.
Quando Tibaldello possè spiare . . .
Di questa cosa curar non paria,
Anzi s'allegra con lor per la via,
Ma di curto gli ordinerà una tela
Com' odoriti . . .

Allor li guelfi vennen tostamente,
E ferìn i ghibellini di presente,
E molti glie morì di quella gente
Ghibellina . . .

Troppo li costa cara la sozizza
Del porco e la carne arrostita
Ch' elli cavono forì de la stalla
a Tibaldello.'

(*Serventese dei Geremei e Lambertazzi*, pub. by T. Casini in *Rime dei poeti bolognesi del sec. xiii.*)

Tebaldo[1], Thibaut IV, Count of Champagne, 1201–1253; he succeeded his uncle, Sancho VII, as King of Navarre, under the title of Teobaldo I, in 1234; he died in 1253. Thibaut, who took part, with Louis VIII of France, in the Crusade against the Albigenses, is celebrated for his passion, real or feigned, for Blanche of Castile, grand-daughter of Henry II of England, wife of Louis VIII, and mother of St. Louis. As a song-writer he stands at the head of the lyric poets of N. France during Cent. xiii.

D. refers to him as *Rex Navarriae*, V. E. i. 9^{26}; ii. 5^{37}, 6^{56}; his line, *De fin* (correctly *fine*) *amor si vient sen et bonté*, quoted for an instance of the use of the French word *Amor*, V. E. i. 9^{27}; and again, as an example of an endecasyllabic line, V. E. ii. 6^{38}.

The line *Ire d'amor qui en mon cor repaire* (misquoted in most editions *Dreit amor qu'en mon cor repaire*), adduced as an example of the illustrious style, and attributed to Thibaut, V. E. ii. 6^{56-7}, in reality belongs to another Champenois poet, Gaces Brulez, a contemporary and friend of Thibaut. Rajna thinks this wrong attribution, as the passage now stands, may be due to the accidental omission in MSS. of a line of Thibaut's, and of the name of Gaces Brulez before the line here attributed to the former.

Thibaut's eldest son, Teobaldo II of Navarre, is mentioned, Inf. xxii. 52 [**Tebaldo**[2]]; and his second son, Enrique I of Navarre, is referred to, Purg. vii. 104, 109 [**Arrigo**[7]: **Navarra: Table xiii**].

Tebaldo[2], Teobaldo II (Thibaut V, Count of Champagne), King of Navarre, 1253–1270; referred to by Ciampolo, the Navarrese barrator (in Bolgia 5 of Circle VIII of Hell), as *il buon re Tebaldo*, Inf. xxii. 52. [**Ciampolo.**]

He was the eldest son of Teobaldo I of Navarre, and elder brother of Enrique I, and son-in-law of Louis IX of France, whose daughter Isabelle he married in 1258 [**Tebaldo**[1]: **Table viii: Table xiii**]. He accompanied St. Louis on his disastrous expedition against Tunis in 1270, and died on his way home at Trapani in Sicily in the same year. Benvenuto says of him: 'rex Thebaldus ultra reges Navarriae fuit vir singularis justitiae et clementiae.' D.'s estimate of him is fully borne out by the contemporary Burgundian poet, Rustebuef, who in a poem on the Tunisian expedition (*Li Diz de la Voie de Tunes*) says:—

'Li bons rois de Navarre qui let si bele terre
Que ne sai ou plus bele puisse on trover ne querre
(Mes hom doit tot lessier por l'amor Dieu conquerre:
Cil voiages est clefs qui paradis desserre)

Ne prent pas garde a chose qu'il ait eũ a fere,
S'a il assez eũ et anui et contrere;
Mes si com Diex trova saint Andreu debonere,
Trueve il le roi Thiebaut doux et de bon afere.'
(*vv.* 53-60.

And again, in a lament for the King's death (*La Complainte dou Roi de Navarre*):—

'Roi Hanrris, freres au bon roi,
Diex mete en vos si bon aroi
Com en roi Thiebaut vostre frere . . .
A Dieu et au siecle plesoit
Quanque li rois Thiebauz fesoit:
Fontaine estoit de cortoisie;
Toz biens i ert sanz vilonie.' (*vv.* 109 ff.)

Elsewhere in this same poem, in which he refers to the fact that the King's 'master in chivalry' had been the famous Erard de Valéry ('il vecchio Alardo,' Inf. xxviii. 18), Rustebuef says of him:—

'De li sambler eũst envie
Li miendres qui orendroit vive,
Que vie si nete et si vive
Ne mena nus qui soit ou monde.
Large, cortois et net et monde
Et bon aus chans et a l'osté,
Tel le nos a la morz osté.' (*vv.* 19-25.)

Tebana, Storia. [***Thebaidos.***]

Tebani, Thebans; mentioned in connexion with Amphiaraüs, who was swallowed up by the earth during the siege of Thebes, Inf. xx. 32 [**Anfiarao**]; the Theban worshippers of Bacchus on the banks of the Asopus and Ismenus, Purg. xviii. 93 [**Asopo**]; referred to as *il sangue tebano*, in connexion with Juno's wrath against them on Semelë's account, Inf. xxx. 2 [**Semele**].

Tebano, Theban; *il sangue tebano*, i. e. the Theban race, Inf. xxx. 2 [**Tebani**]; *la Tebana Storia*, i. e. the *Thebaid*, Conv. iv. 25^{61} [***Thebaidos***].

Tebe, Thebes, capital of Boeotia, on the river Ismenus; according to tradition it was founded by Cadmus, and was the birthplace of Bacchus; the walls were said to have been built by Amphion, at the sound of whose lyre the stones moved into their places of their own accord. In consequence of the dispute as to the sovereignty between Eteocles and Polynices, sons of Oedipus, an expedition against the city on behalf of Polynices, known as the war of the Seven against Thebes, was undertaken by Adrastus, King of Argos, who was accompanied by Amphiaraüs, Capaneus, Hippomedon, Parthenopaeus, Polynices, and Tydeus; but, as had been foretold by Amphiaraüs, the expedition ended disastrously, Adrastus being the only one of the Seven who lived to return.

Thebes is mentioned in connexion with Capaneus and the expedition of Adrastus, Inf. xiv. 69; xxv. 15 [**Adrasto: Capaneo**]; the madness of Athamas, Inf. xxx. 22 [**Atamante**]; the building of its walls by Amphion, Inf. xxxii. 11 [**Anfione**]; Pisa, on account of its cruel treatment of Ugolino, referred to as a second Thebes, Inf. xxxiii. 89 [**Pisa**]; its history the subject of the *Thebaid* of Statius, Purg. xxi. 92; xxii. 89; Conv. iv. 25^{79-80} [**Stazio: *Thebaidos***]; referred to, in connexion with the wanderings of Manto, daughter of Tiresias, after the fall of the city, as *la città di Baco*, Inf. xx. 59 [**Bacco: Manto**].

Tebe, Storia di. [***Thebaidos.***]

Tecni. [***Tegni.***]

Tedeschi, Germans, Inf. xvii. 21; Conv. i. 7^{86}; *Alamanni*, V. E. i. 8^{59}; *Teutonici*, V. E. i. 8^{30}; their gluttonous habits, Inf. xvii. 21; coupled with the English, as foreigners to whom the commentary on the *Convivio* would have been intelligible if written in Latin, Conv. i. 7^{84-7}; their tongue one of several into which the original language of Europe was divided, V. E. i. 8^{29-32}; their country the boundary of the domain of the *langue d'oïl* on the N. and W., V. E. i. 8^{59-60}. [***Lingua Oil.***]

Tedesco, German; *Alberto Tedesco*, i. e. the Emperor Albert I of Austria, Purg. vi. 97 [**Alberto** [2]]; *ripe tedesche*, i.e. the banks of the Danube on its course through Germany, Par. viii. 66; a German unable to distinguish Provençal from Italian, Conv. i. 6^{55-6} [***Lingua Oc***];—the German language; a knowledge of Latin does not enable a man to distinguish German from other vernaculars, Conv. i. 6^{53-5}.

Tegghiaio. [**Aldobrandi, Tegghiaio.**]

Tegni, Li, i.e. τέχνη (ἰατρική), the *Methodus Medendi*, 'Art of Healing,' otherwise known as *Ars Parva*, of Galen; coupled with the 'Aphorisms' of Hippocrates as inappropriate gifts from a physician to a knight, Conv. i. 8^{31-3}.

This work was translated into Latin from an Arabic version in Cent. xi at Monte Cassino by Constantinus (who also translated the 'Aphorisms' of Hippocrates with Galen's Commentary), and in Cent. xii by Gerard of Cremona. [**Galieno.**]

Telamon, mentioned as being the son of Aeacus, the brother of Peleus and Phocus, and the father of Ajax, Conv. iv. 27^{192-4}. [**Eaco.**]

Telemaco], Telemachus, son of Ulysses and Penelope; he was still an infant when Ulysses went to Troy, and after his father had been absent for nearly 20 years he set out in quest of tidings of him; on his return home he found that Ulysses had come back.

Ulysses (in Bolgia 8 of Circle VIII of Hell) relates how his desire to travel and see the world was more powerful than his love for his old father or for his young son, Inf. xxvi. 94-9. [**Ulisse.**]

Temi, Themis, daughter of Uranus (Heaven) and Ge (Earth); she was regarded as a prophetic divinity, and was supposed to have been Apollo's predecessor at Delphi. Her

most famous oracular saying was her reply to Deucalion and Pyrrha, who, having asked how they were to repeople the earth after the deluge, were told by her 'to cast their mother's bones behind them,' the meaning being that they were to throw stones behind their backs (Ovid, *Metam.* vii. 379–94).

D. mentions Themis, together with the Sphinx, in connexion with his mysterious prophecy of the DXV, Purg. xxxiii. 47 [**DXV**: **Sfinge**]; he says the mystery shall be solved 'without scathe of herds or crops' (*v.* 51), an allusion to the account given by Ovid of how, after the riddle of the Sphinx had been solved by Oedipus, Themis in anger sent a monster to ravage the flocks and fields of the Thebans:—

> 'Scilicet alma Themis non talia linquit inulta:
> Protinus Aoniis immittitur altera Thebis
> Pestis, et exitio multi pecorumque suoque
> Rurigenae pavere feram.' (*Metam.* vii. 762–5.)

Templari], the Knights Templars; their destruction by Philip IV of France, alluded to by Hugh Capet (in Circle V of Purgatory), Purg. xx. 91–3. [**Clemente**[2]: **Filippo**[2].]

The Knights Templars were one of the three great military orders founded in Cent. xii for the defence of the Latin Kingdom of Jerusalem (the other two being the Knights Hospitallers or Knights of St. John, and the Teutonic Knights). The original founder of the order was a Burgundian knight, Hugh de Paganis, by whom it was instituted, with the approval of Pope Honorius II, early in Cent. xii. The Templars derived their name from the circumstance that they were quartered in the palace of the Latin Kings on Mt. Moriah, which was also known as Solomon's temple. After having existed as a powerful and wealthy order for nearly two centuries they were in 1307 accused by Philip the Fair of heresy, sacrilege, and other hideous offences, in consequence of which he ordered their arrest, and by means of diabolical tortures wrung from them confessions (for the most part undoubtedly false) of their alleged enormities. Five years later, at Philip's instigation, they were condemned by Clement V, and the order was suppressed by decree of the Council of Vienne (May, 1312); in the following year the Grand Master, Du Molay, was burned alive at Paris in the presence of the king. The French king's motive in aiming at the destruction of the Templars was, it can hardly be doubted, a desire to get possession of the immense wealth of the order, as is implied by D., and stated in so many words by Villani, who also states that Clement V abetted him in his design in order to divert his attention from the question of the condemnation of Boniface VIII which Philip had persistently demanded.

'Nel anno 1307 il re di Francia . . . accusò e dinunziò al papa per sobducimento de' suoi uficiali, e per cupidigia di guadagnare sopra loro, il maestro del tempio e la magione di certi crimini ed errori, e che al re fu fatto intendere ch' e' tempieri usavano. . . . Per sua avarizia si mosse il re, e sì ordinò e fecesi promettere segretamente al papa, di disfare l'ordine de' tempieri, opponendo contro a loro molti articoli di resia: ma più si dice che fu per trarre di loro molta moneta, e per isdegni presi col maestro del tempio e colla magione. Il papa per levarsi d'addosso il re di Francia, per la richiesta ch' egli avea fatta del condannare papa Bonifazio, come avemo detto dinanzi, o ragione o torto che fosse, per piacere al re egli assenti di ciò fare.' (viii. 92.)

Terentius, the poet Terence, Epist. x. 10. [**Terenzio.**]

Terenzio, Terence (Publius Terentius Afer), celebrated Roman comic poet, born at Carthage, B.C. 195; died in Greece, at the age of thirty-six, B.C. 159. He came to Rome originally as a slave-boy, but, showing some turn for letters, was educated and freed by his master; he was soon admitted to the friendship of Laelius and Scipio Africanus the younger, who are credited with having criticized and corrected his plays before their production. Terence appears only to have written six comedies, all of which are extant.

He is mentioned, together with Caecilius, Plautus, and Varro (or Varius), by Statius (in Purgatory), who asks Virgil for news of them, and is told that they and Persius and many others are with Homer and V. himself in Limbo, Purg. xxii. 97. [**Limbo.**]

Terence is here referred to by Statius as *Terenzio nostro antico* (var. *amico*)—the alternative reading *amico* has been objected to on the ground that it would be absurd for Statius to apply the term to Terence, who died more than 200 years before he was born; but it may be observed that Boëthius speaks of Lucan, from whom he was separated by more than 400 years, as 'familiaris noster' (*Cons. Phil.* iv. pr. 6).

Terence is mentioned again, in connexion with his plays, which are referred to as justifying the definition of a comedy as a play with a happy ending, Epist. x. 10.

D. shows no acquaintance with the works of Terence, who is frequently quoted by other mediaeval writers, e.g. by the author of the *Moralium Dogma*, and by Brunetto Latino in his *Trésor*. The quotation from the *Eunuchus* (Inf. xviii. 133–5), which some think is made direct from Terence, is undoubtedly taken at second-hand from Cicero's *De Amicitia* [**Taide**]. D. would be familiar with the name of Terence, as occurring in the list of Roman comic writers given by Horace (2 *Epist.* i. *vv.* 56–9), as well as in the *De Civitate Dei* (ii. 12) of St. Augustine [**Cecilio**].

Terra[1], Tellus (the Greek Ge), personification of the Earth, the first being that sprang from Chaos; she gave birth to Uranus (Heaven) and Pontus (Sea), and by the former became the mother of the Titans or Giants.

The Giants referred to as her sons, *i figli della terra*, Inf. xxxi. 121 (cf. Conv. iii. 3[53–63]) [**Giganti**]; her prayer to Jupiter that he would slay Phaëthon for scorching the earth by driving the chariot of the Sun too close to it (*Metam.* ii. 272–300), Purg. xxix. 118–20 [**Fetonte**].

Terra[2], the Earth, the terrestrial globe, Purg. xix. 3; xxix. 119; Conv. ii. 7^{107}, 14^{97}, $15^{142, 144}$; Conv. iii. 5^{24-160}; iv. $8^{57, 59}$; A. T. §§ 3^{16}, 12^{16}, 13^{7}, 22^{12}, 23^{10}; referred to as *vostro mondo*, Par. ix. 119; *questo globo*, Par. xxii. 134; *l'aiuola che ci fa tanto feroci*, Par. xxii. 151; *questo mondo*, Conv. iii. 5^{20-9}, 6^{8}; *questa palla*, Conv. iii. 5^{93-200}; its natural frigidity, Purg. xix. 3; nearly set on fire when Phaëthon was driving the chariot of the Sun, Purg. xxix. 119 [**Fetonte: Terra**[1]]; its shadow extends as far as the sphere of Venus, where it comes to a point, Par. ix. 118–19 (*see below*) [**Venere, Cielo di**]; its insignificant appearance as seen from the Heaven of the Fixed Stars, whence it was visible 'from its hills to its river-mouths,' Par. xxii. 134–5, 151–3; its diameter (6,500 miles), Conv. ii. 7^{106-8}, 14^{97-8}; iv. 8^{59-60} (*see below*); twenty-eight times greater than that of Mercury, Conv. ii. 14^{92-8} [**Mercurio**[2]]; five and a half times less than that of the Sun, Conv. iv. 8^{56-8} [**Sole**]; its circumference (20,400 miles), Conv. iii. 5^{80-107} (*see below*); A. T. §§ 3^{16}, 23^{10}; its centre, Inf. xxxiv. 107; Conv. ii. 7^{107}; A. T. §§ 3^{6}, 12^{16}, $13^{7, 46}$; *lo mezzo Al quale ogni gravezza si raduna*, Inf. xxxii. 73–4; *il punto Al qual si traggon d'ogni parte i pesi*, Inf. xxxiv. 111; coincident with the centre of the universe, A. T. §§ 3^{6}, 12^{16}; the point to which all weights are attracted, Inf. xxxii. 73–4; xxxiv. 111; the distance from the circumference of the Earth to its centre 3,250 miles, Conv. ii. 7^{106-8}; if the movement of the *Primum Mobile* were to be suspended, the Sun and planets would be invisible from the Earth for half their revolutions, Conv. ii. 15^{132-57} [**Cielo Cristallino**]; the Pythagorean theory that the Earth is a star, and that there is a 'counter-Earth,' and that both of them revolve, also that the central place in the universe is occupied, not by the Earth, but by Fire, Conv. iii. 5^{29-37} [**Pittagora**]; the Platonic theory, as set forth in the *Timaeus* (40), as to the position of the Earth in the centre of the universe, and as to its motion, which is axial but not orbital, and very slow, on account of the grossness of its substance, and of its immense distance from the revolving heaven with which its revolution keeps time, Conv. iii. 5^{45-52} [**Platone**]; these theories rejected by Aristotle, who held (in the *De Caelo*) that the Earth is fixed immovably as the centre of the universe, and has consequently neither orbital nor axial motion, Conv. iii. 5^{53-65}.

D.'s account of these theories is taken from Aristotle, who states them and finally disposes of them in the *De Caelo*:—

'Reliquum est de Terra dicere, et ubi posita sit, et utrum de iis sit, quae quiescunt, an ex iis, quae moventur; et de figura ipsius. De positione igitur non eandem omnes habent opinionem; sed cum plurimi, qui totum caelum finitum esse aiunt, in medio jacere dicant; contra qui circa Italiam incolunt, vocanturque Pythagorei, dicunt. In medio enim ignem esse inquiunt; terram autem astrorum unum existentem, circulariter latam circa medium, noctem et diem facere. Amplius autem oppositam aliam huic conficiunt terram, quam *antichthona* nomine vocant; non ad apparentia rationes et causas quaerentes, sed ad quasdam opiniones et rationes suas apparentia trahentes et tentantes adornare.

Multis autem et aliis videbitur non oportere terrae medii regionem assignare, fidem non ex iis, quae apparent, consyderantibus, sed potius ex rationibus. Honorabilissimo enim putant convenire honorabilissimam competere regionem. Esse autem ignem quidem terra honorabiliorem . . . quare, ex his ratiocinantes, ipsam non putant in medio sphaerae jacere, sed magis ignem.

De loco igitur terrae hanc habent quidam opinionem. Similiter autem et de quiete et motu. Non enim eodem modo omnes existimant, sed quicunque quidem non in medio jacere aiunt ipsam [terram], moveri circulariter circum medium, non solum autem hanc, sed et *antichthona*. . . . Quidam autem et jacentem in centro dicunt ipsam volvi, et moveri circa semper statum polum, quemadmodum in *Timaeo* scriptum est.' (Lib. ii. Summa iv, Capp. 1, 2.)

Aristotle then proceeds to refute these theories, and sums up:—

'Manifestum est igitur quod necesse est in medio terram esse, et immobilem. . . . Quod igitur neque moveatur, neque extra medium jaceat, manifestum est.' (Cap. 6.)

D.'s statement (Par. ix. 118–19) that the shadow of the Earth extends as far as the sphere of Venus, where it comes to a point, is based upon what Alfraganus says in his chapter on the eclipse of the Moon; he there states that the shadow (which, as he explains, owing to the fact that the Sun is larger than the Earth, must be conical, thus terminating in a point) is projected to a distance equal to 268 half-diameters of the Earth, i.e. $3250 \times 268 = 871{,}000$ miles:—

'Hic vero addo, Solem illustrare quoque dimidium globum terrae: adeo ut lumen in terrae superficie circumagatur circumactu Solis ab ortu in occasum; pariterque eandem superficiem ambiat caligo. Et quia Sol terrâ est major, necesse est terrae umbram per aëra protendi coni effigie; et in rotunditate attenuari, donec deficiat: lineam verò, quae coni umbrosi axis est, in eclipticae jacere plano, semperque dirigi in punctum gradui Solis obversum. Umbrae quidem a terrae superficie ad finem usque longitudo, juxta Ptolemaei dimensionem, aequat dimidiam diametrum terrae ducenties sexagies octies.' (Cap. xxviii.)

The least distance of Venus herself from the Earth Alfraganus puts at 542,750 miles (this being also Mercury's greatest distance); her greatest distance (equal to the Sun's least distance) he puts at 3,640,000, giving a mean of 2,091,375 miles (Cap. xxi). According to

these *data* the Earth's shadow would project 871,000 – 542,750 = 328,250 miles beyond Venus, when she was nearest to the Earth; and would fall short of her by 3,640,000 – 871,000 = 2,769,000 miles, when she was furthest off. The calculation as to the least distance of Venus from the Earth is mentioned by D. in the *Convivio* (ii. 7^{104-8}). (See *Giorn. Stor. Lett. Ital.*, xxx. 348–9.)

D. was also indebted to Alfraganus for the *data* as to the diameter and circumference of the Earth. The measurement of the latter (from which that of the diameter is deduced) is thus calculated by Alfraganus:—

'Invenimus quod portio unius gradus circuli ex rotunditate terrae sit 56 milliarium, et duarum tertiarum unius milliarii per milliarium. . . . Cum ergo multiplicaveris portionem unius gradus in rotunditate in summam circuli, quod est 360 graduum, erit quod collectum fuerit ex hoc rotunditas terrae, quae sunt 20,400 milliaria (360 × 56⅔ = 20,400); et cum divisa fuerit rotunditas terrae per tertiam et septimam partem unius tertiae, erit quod collectum fuerit quantitas diametri terrae, quae sunt sex millia et quingenta milliaria (20400 ÷ 3⅐ = 6490$\frac{10}{11}$).' (Cap. 8.)

The measurement of the circumference of the Earth is not stated directly by D., but is indicated in his calculations as to the relative positions of Rome and of his two imaginary cities *Maria* and *Lucia*, Conv. iii. 5^{80-107}. He places *Maria* at the N. Pole at 2,700 miles from Rome, and *Lucia* at the S. Pole at 7,500 miles from Rome; further he gives the distance between *Maria* and *Lucia* (i.e. the half-circumference of the Earth), in whatever direction the measure be taken, as 10,200 miles; whence we get 20,400 miles as the measurement of the whole circumference. [**Lucia** [2]; **Maria** [4].]

The relative proportions of the diameters of the Earth, the Sun, and Mercury were likewise derived by D. from Alfraganus, who says:—

'Diameter Solis aequabit totas terrae diametros 5½ . . . diameter corporis Mercurii est vigesima octava pars diametri terrae.' (Capp. 22, 24.)

Terra, Quaestio de Aqua et. [***Quaestio de Aqua et Terra.***]

Terra Santa, the Holy Land, Par. ix. 125. [**Palestina.**]

Terzo Cielo. [**Venere, Cielo di.**]

Tesauro de' Beccheria. [**Beccheria.**]

Teseo, Theseus, son of Aegeus, whom he succeeded as King of Athens. In his youth he went of his own accord as one of the seven young men whom, with seven maidens, the Athenians were obliged to send every year to Crete as tribute to the Minotaur; by the help of Ariadne, daughter of Minos, who fell in love with him, he slew the monster; he then carried off Ariadne from Crete, but abandoned her at Naxos on his way home. He was a close friend of Pirithoüs, King of the Lapithae, whom he aided in their fight with the Centaurs. Accompanied by Pirithoüs he attempted to carry off Proserpine from the lower world; but the attempt was unsuccessful, Pirithoüs being slain, and Theseus himself being kept prisoner, until he was eventually released by Hercules. On his return the Athenians refused to receive him as their king, whereupon he retired to Scyros, and was there slain by Lycomedes, the king of the island.

D. mentions Theseus in connexion with his descent to Hell, and escape thence, Inf. ix. 54 (*see below*); his fight with the Centaurs, Purg. xxiv. 121–3 [**Centauri**]; he is referred to as *il duca d'Atene*, in connexion with his slaying of the Minotaur and Ariadne's love for him, Inf. xii. 17–20 [**Arianna**: **Minotauro**].

With regard to the story of Theseus' descent to the lower world, D. adopts the less common version, which represents him as having been eventually rescued thence by Hercules. Virgil, who makes Charon say:—

'Corpora viva nefas Stygia vectare carina.
Nec vero Alciden me sum laetatus euntem
Accepisse lacu, nec Thesea Pirithoumque,
Dis quamquam geniti atque invicti viribus essent.
Tartareum ille manu custodem in vincla petivit,
Ipsius a solio regis, traxitque trementem;
Hi dominam Ditis thalamo deducere adorti'
(*Aen.* vi. 391–7),

represents Theseus as a prisoner in Hell to eternity:—

'sedet, aeternumque sedebit,
Infelix Theseus.' (*vv.* 617–18.)

Statius makes a similar reference in the speech which he puts into the mouth of Pluto, after Amphiaraüs has been swallowed up alive by the earth (*Theb.* viii. 52–6).

Boccaccio in his *Comento* gives the following version of the story:—

'Teseo fu figliuolo d'Egeo re d'Atene, giovane di maravigliosa virtù, e fu singularmente amico di Peritoo, figliuolo d'Issione, signore de' Lapiti in Tessaglia; ed essendo amenduni senza moglie, si disposero di non torne alcuna se figliuola di Giove non fosse; ed essendo già Teseo andato in Oebalia, e quivi rapita Elena ancora piccola fanciulla, non sapendosi in terra alcuna altra, se non Proserpina moglie di Plutone iddio dell' inferno, a dovere rapir questa scese con Peritoo in inferno; e tentando di rapir Proserpina, secondochè alcuni scrivono, Peritoo fu strangolato da Cerbero cane di Plutone, e Teseo fu ritenuto. Altri dicono che Peritoo fu lasciato da Plutone, per amore d'Issione suo padre, il quale era stato amico di Plutone; ed essendo in sua libertà, e sentendo che Ercole tornava vittorioso di Spagna con la preda tolta a Gerione, gli si fece incontro e dissegli lo stato di Teseo; per la qual cosa tantosto Ercole scese in inferno e liberò Teseo: e perciocchè Cerbero avea fieramente morso Carone, perchè Carone aveva nella sua nave passato Ercole, la cui venuta Cerbero s'ingegnava d'impedire; fu Cerbero da Ercole preso per la barba, e da lui gli fu tutta strappata; e oltre a ciò incatenato, ne fu menato quassù nel mondo da Teseo liberato da Ercole.'

Tesifone, Tisiphonë, one of the Furies; placed by D. with Megaera and Alecto to guard the entrance to the City of Dis, Inf. ix. 48. It was from Statius' account of Tisiphonë (*Theb.* i. 103 ff.) that D. derived his description of the three Furies, Inf. ix. 38–42. [**Erine.**]

***Tesoro*[1],** the *Trésor* of Brunetto Latino; recommended to D. by the author, on parting from him (in Round 3 of Circle VII of Hell), as his chief claim to immortality, Inf. xv. 119–20. [**Brunetto Latino.**]

Li Livres dou Trésor, which is Brunetto's most important work, was written for the most part during his exile in France, between 1262 and 1266; it is a sort of encyclopaedia, compiled from various sources, in French prose, and is divided into three parts; the first part, which is compiled from the Bible, Solinus, the *Hexameron* of St. Ambrose, Isidore of Seville, the *De Re Rustica* of Palladius, and the *Physiologus*, treats of universal history (that of Italy being brought down to the execution of Conradin after the battle of Tagliacozzo), the origin of the universe, astronomy, geography, and natural history; the second, which is partly compiled, partly translated, from the *Ethics* of Aristotle, the *Moralium Dogma* of Guillaume de Conches, the *Ars Loquendi et Tacendi* of Albertano of Brescia, the *De Quatuor Virtutibus Cardinalibus* of Martinus Dumiensis, the *Summa de Virtutibus* of Gulielmus Paraldus, and from the works of Cicero, Sallust, and Seneca, treats of 'vices and virtues'; the third part, which shows the most originality, treats of rhetoric (the chief authority being Cicero) and politics, with especial reference to the constitution and government of the cities of Italy, one of the authorities utilized in this last part being, as Mussafia pointed out, an anonymous treatise (written circ. 1222) entitled *Oculus Pastoralis*. (See Sundby, *Vita ed Opere di B. L.*, trans. by Renier, *Appendice*, ii. § 7.)

The *Trésor*, the popularity of which in the Middle Ages is attested by the numerous MSS. of it, in spite of its great length, was translated into Italian during Brunetto's lifetime (probably before his last revision of the work) by Bono Giamboni (the translator of the *De Re Militari* of Vegetius, the *Historiae adversum Paganos* of Orosius, and the *Formula Honestae Vitae* of Martinus Dumiensis); this Italian version, the *Tesoro*, was one of the first books printed in Italy (*Treviso*, 1474).

In the introductory chapter Brunetto gives an explanation of the title of the work, and of his reasons for writing it in French, together with a sketch of its contents:—

'Cist livres est apelés Tresors; car si come li sires qui vuet en petit leu amasser chose de grandisme vaillance, non pas por son delit seulement, mais por acroistre son pooir et por essaucier son estat en guerre et en pais, i met il les plus chieres choses et les plus precieux joiaus que il puet, selonc sa bone entencion, tout autressi est li cors de cest livre compilez de sapience, si come cil qui est estrais de tous les membres de philosophie en une somme briement.

Et la maindre partie de cest Tresor est aussi come deniers contans por despendre toz jors en choses besoignables; ce est à dire que ele traite del commencement dou siecle et de l'ancienneté des vielles estoires et des establissemenz dou monde, et de la nature de toutes choses en somme. Et ce apartient à la premiere partie de philosophie, ce est à theorique, selonc ce que cestui livre parole ci après. Et si come sanz deniers n'auroit nule meenneté entre les oevres des gens qui adreçast les uns contre les autres, autressi ne puet uns hom savoir des autres choses plainnement se il ne seit ceste premiere partie dou livre.

La seconde partie, qui traite des vices et des vertuz, est de precieuses pierres qui donent à home delit et vertu, ce est à dire quels choses hom doit faire et quels non, et monstre la raison por quoi. Et ce apartient à la seconde et à la tierce partie de philosophie: ce est à pratique et à logique.

La tierce partie dou Tresor est de fin or, ce est à dire qu'ele enseigne l'ome à parler selonc la doctrine de rethorique, et comment li sires doit governer les gens qui sont desoz lui, meesmement selonc les us as Ytaliens. Et ce apartient à la seconde partie de philosophie, ce est à pratique; quar si comme or sormonte toutes manieres de metaus, autressi est la science de bien parler et de governer gens plus noble de nul art dou monde. . . .

Et si ne di je pas que cist livres soit estrais de mon poure sens, ne de ma nue science; mais il est autressi comme une bresche de miel cueillie de diverses flors; car cist livres est compilés seulement de mervilleus diz des autors qui devant nostre tens ont traitié de philosophie, chascuns selonc ce qu'il en savoit partie. . . .

Et se aucuns demandoit por quoi cist livres est escriz en romans, selonc le langage des François, puisque nos somes Ytaliens, je diroie que ce est por .ij. raisons: l'une, car nos somes en France; et l'autre porce que la parleure est plus delitable et plus commune à toutes gens.' (i. 1.)

Tesoro*[2],** title by which D. refers to the *Liber Sententiarum* of Peter Lombard, Par. x. 108. [Sententiarum, Liber.***]

Testamento, Nuovo, the New Testament, Par. v. 76; *novum Testamentum*, Mon. iii. 3^{76}, 14^{28}; referred to as *novella proposizione*, Par. xxiv. 97–8 [***Bibbia***].—In the mystical Procession in the Terrestrial Paradise the N. T. is symbolized by the right wheel of the Car, Purg. xxix. 107 [**Processione**].

Testamento, Vecchio, the Old Testament, Par. v. 76; *vetus Testamentum*, Mon. iii. 3^{76}, 14^{28}; referred to as *antica proposizione*, Par. xxiv. 97–8 [***Bibbia***].—In the mystical Procession in the Terrestrial Paradise the twenty-four books of the O. T. (according to the reckoning of St. Jerome) are symbolized by the four-and-twenty Elders, Purg. xxix. 83;

the O. T. itself is symbolized by the left wheel of the Car, Purg. xxix. 107 [**Processione**].

Teti, Thetis, one of the Nereids, daughter of Nereus and Doris; she was wedded to Peleus, by whom she became the mother of Achilles.

Virgil, addressing Statius (in Purgatory), mentions her as being 'delle genti tue' (i.e. mentioned in the *Thebaid* or *Achilleid*, her name, as the mother of Achilles, occurring constantly in the latter) among the famous women of antiquity in Limbo, Purg. xxii. 112 [**Antigone: Limbo**]; she is referred to as *la madre (di Achille)*, in connexion with her removal of Achilles to Scyros, Purg. ix. 37 [**Achille: Schirone**].

Teucri, name by which the Trojans were sometimes called, as being the descendants of Teucer, first king of Troy; Virgil's use of the name quoted (*Aen.* viii. 136), Mon. ii. 3^{75}; (*Aen.* i. 235), Mon. ii. 9^{85}. [**Troiani.**]

Teutonici, Teutons, a Germanic people; their tongue one of several into which the original language of Europe was split up, V. E. i. 8^{29-32}.

Tever, -ero. [**Tevere.**]

Tevere, the Tiber, the most important river of Italy after the Po; it rises at the foot of Monte Coronaro in the Etruscan Apennines about 20 miles E. of the source of the Arno, and flows with a S. course past Rome into the Tyrrhenian Sea, which it enters by two mouths near Ostia some 20 miles below Rome; its course is traced by Villani (who makes it rise, like the Arno, in Falterona) in his description of Tuscany (i. 43) [**Toscana**]; it is referred to as *Tevero*, Purg. ii. 101; Par. xi. 106; *Tever*, Inf. xxvii. 30; *Tevere*, Conv. iv. 13^{130}; *Tiberis*, Mon. ii. 4^{98}; Epist. vii. 7; viii. 10; its source in the Apennines, Inf. xxvii. 30 [**Apennino** [1]]; its mouth, where the souls destined for Purgatory collect, Purg. ii. 101, 103 (*see below*); the mountain of La Vernia, situated between its source and that of the Arno, Par. xi. 106 [**Alvernia** [2]]; the inhabitants of Lower Italy described as *i Latini dalla parte di Tevere*, as distinguished from those of Upper Italy, *dalla parte di Po*, Conv. iv. 13^{129-30}; Cloelia's exploit in swimming across it from Porsena's camp, Mon. ii. 4^{65-9} [**Cloelia**]; the Emperor Henry VII urged by D. to come and destroy the noxious beast (i.e. Florence), which drinks not of Po, nor of Tiber ('Tiberis tuus'), but of Arno, Epist. vii. 7; the Roman Cardinals adjured by their love for the sacred river ('sacer Tiberis') with which they had been familiar from their childhood, Epist. viii. 10.

Casella, whom D. meets on his way to Purgatory, states that all souls which are not destined for Acheron (i.e. for Hell) assemble at the mouth of the Tiber (as the port of Rome, the seat of the Church, outside of which there is no salvation), and there wait until the coming of the celestial boatman, who then transports to Purgatory such as he deems fit to be admitted; Casella himself, as he tells D. in reply to his question as to why he has only just arrived, had been denied passage several times before he was at last accepted by the angel, Purg. ii. 95–105. [**Casella.**]

Thebaidos, the *Thebaid* (in twelve books) of Statius; quoted as *Thebaidos*, Conv. iii. 11^{166}; *Tebana Storia*, Conv. iv. 25^{61}; *Libro di Tebe*, Conv. iv. 25^{80}. [**Stazio.**]

D. quotes from it twice directly, the passages quoted being more or less freely translated:—Conv. iii. 8^{94-5} (*Theb.* i. 47) [**Edipo**]; Conv. iii. 11^{167-9} (*Theb.* v. 609–10) [**Archemoro: Isifile**]; it is quoted indirectly, Conv. iv. 25^{60-5} (*Theb.* i. 397 ff., 482–97) [**Adrasto: Polinice: Tideo**]; Conv. iv. 25^{80-8} (*Theb.* i. 529–39) [**Aceste** [2]**: Argia: Deifile**]; Conv. iv. 25^{109-16} (*Theb.* i. 671–81) [**Adrasto: Edipo: Polinice**].

D. was also indebted to the *Thebaid* for details as to the following:—the Furies, Inf. ix. 38–42 (*Theb.* i. 103 ff.) [**Erine**]; the celestial messenger, Inf. ix. 80–90 (*Theb.* ii. 2 ff.); Capaneus, Inf. xiv. 51–60 (*Theb.* ii. 599–600, x. 883 ff.) [**Capaneo**]; Hypsipylë, Inf. xviii. 92 (*Theb.* v. 240 ff., 404–85; vi. 142); Purg. xxii. 112 (*Theb.* iv. 717–84); Purg. xxvi. 94–5 (*Theb.* v. 541 ff., 720–22); Conv. iii. 11^{165-9} (*Theb.* iv. 785–92; v. 499 ff.) [**Isifile**]; Amphiaraüs, Inf. xx. 31 ff. (*Theb.* vii. 794 ff., viii. 1 ff.) [**Anfiarao**]; the funeral pyre of Eteocles and Polynices, Inf. xxvi. 52–4 (*Theb.* xii. 429–32) [**Eteocle**]; Briareus, and the overthrow of the Giants, Inf. xxxi. 98; Purg. xii. 28–33 (*Theb.* ii. 595 ff.) [**Briareo**]; Tydeus and Menalippus, Inf. xxxii. 130–1; xxxiii. 76 (*Theb.* viii. 739 ff., 757) [**Menalippo**]; the necklace of Harmonia, Purg. xii. 50–1 (*Theb.* ii. 265 ff.) [**Armonia**]; the Theban worshippers of Bacchus on the banks of Ismenus and Asopus, Purg. xviii. 91–3 (*Theb.* ix. 434 ff.) [**Asopo**]; Statius' indebtedness to the *Aeneid*, Purg. xxi. 94–9 (*Theb.* xii. 816–17) [**Stazio**]; his invocation of Clio, Purg. xxii. 58 (*Theb.* i. 41; x. 630) [**Cliò**]; the simile of the rowers, Par. xxv. 133–5 (*Theb.* vi. 799–801, in some edd. 774–6); the simile of the bough bending before the breeze, Par. xxvi. 85–7 (*Theb.* vi. 854 ff., in some edd. 829 ff.).

Theophilus, name of the person addressed by St. Luke at the beginning of his Gospel (i. 3) and of the Acts (i. 1); St. Luke's words to him touching Christ's sayings and doings (*Acts* i. 1), quoted, Mon. iii. 9^{137-9}.

Thessalia, Thessaly, division of Greece, bounded on the N. by Macedonia, on the W. by Mt. Pindus, and on the E. by the Aegean; towards the S. of it is the territory of Pharsalia, in which is situated Pharsalus, the scene of the defeat of Pompey by Julius Caesar, B. C. 48.

In his Letter to the Princes and Peoples of Italy D. indicates Tuscany under the name of Thessaly, and covertly threatens Florence with the fate of Pompey at Pharsalus, Epist. v. 3. [**Farsaglia**[1].]

Thessalonicenses, Epistola ad], St. Paul's Epistle to the Thessalonians; quoted, Mon. iii. 1^{22} (1 *Thessal.* v. 8).

Thomas, St. Thomas Aquinas, Mon. ii. $4^{5, 17}$; *Thomas d'Aquino*, Par. x. 97. [**Tommaso**[2].]

Thomas Faventinus. [**Faenza, Tommaso da.**]

Thuscia. [**Tuscia.**]

Tiberis, the Tiber, Mon. ii. 4^{68}; Epist. vii. 7; viii. 10. [**Tevere.**]

Tiberius, Tiberius Claudius Nero, adopted son and successor of Augustus, Roman Emperor, A.D. 14–37; referred to as *Tiberius Caesar*, Mon. ii. 13^{46-7}; *Tiberius*, Mon. ii. 13^{55}; *Caesar*, Epist. v. 10; *il terzo Cesare* (D. regarding Julius Caesar as the first Roman Emperor), Par. vi. 86; the Emperor Justinian (in the Heaven of Mercury), referring to the fact that Christ was crucified under Tiberius, says that all the deeds that ever were or would be done under the auspices of the Roman Eagle shrink into insignificance beside the supreme event which took place during the reign of Tiberius, Par. vi. 82–7; for to the Roman Eagle under him was granted the glory of avenging the sin of Adam (*vv.* 88–90); Christ judged not by Herod, but by Pilate, as the deputy of Tiberius, Mon. ii. 13^{45-58}; Epist. v. 10. [**Romani**[1] (*ad fin.*).]

Tideo, Tydeus, son of Oeneus, King of Calydon; being forced to fly from Calydon on account of a murder he had committed, he took refuge with Adrastus, King of Argos, who gave him his daughter Deiphylë to wife, by whom he became the father of Diomed. He accompanied Adrastus on the expedition of the Seven against Thebes, and was there wounded by Menalippus, whom he succeeded in slaying, though the wound he had received was mortal; as he lay upon the ground Minerva appeared to him with a remedy, which was to make him immortal, but, finding him engaged in gnawing the head of Menalippus (which had been brought to him by Amphiaraüs with the design of defeating the object of the goddess), she turned away in horror and left him to die.

D. compares Ugolino gnawing the head of the Archbishop Ruggieri in Circle IX of Hell to Tydeus gnawing that of Menalippus, Inf. xxxii. 130–2 [**Menalippo: Ugolino**]; his adventures with Polynices at the court of Adrastus, as narrated by Statius in the *Thebaid*, Conv. iv. $25^{60-4, 78-88}$ [**Adrasto**].

Tifeo, Typhoeus (otherwise called Typhon), hundred-headed monster who attempted to acquire the sovereignty of gods and men, but was quelled by Jupiter with a thunderbolt, and buried in Tartarus (according to some accounts) under Mt. Aetna, the eruptions of which were supposed to be caused by his struggles to regain his liberty.

D. refers to Typhoeus as Typhon, coupling him with Tityus (after Lucan, *Phars.* iv. 595–6), Inf. xxxi. 124 [**Tizio**]; Charles Martel (in the Heaven of Venus), referring to the eruptions of Mt. Aetna, says that they are due, not to the struggles of Typhoeus, but to the presence of nascent sulphur, Par. viii. 67–70 (*see below*); Typhoeus is mentioned incidentally in connexion with Cupid, Conv. ii. 6^{123}, where D. mistranslates Virgil's lines (*Aen.* i. 664–5):—

'Nate, meae vires, mea magna potentia, solus,
Nate, patris summi qui tela Typhoïa temnis'—

taking 'Nate patris summi' together ('figlio del sommo Padre'), and rendering 'tela Typhoïa,' not the darts thrown (by Jupiter) at Typhoeus, but the darts thrown by Typhoeus ('li dardi di Tifeo').

In the passage, Par. viii. 67–70, D. is imitating Ovid:—

'Vasta Giganteis ingesta est insula membris
Trinacris, et magnis subjectum molibus urguet
Aetherias ausum sperare Typhoïa sedes.
Nititur ille quidem, pugnatque resurgere saepe:
Dextra sed Ausonio manus est subjecta Peloro,
Laeva, Pachyne, tibi; Lilybaeo crura premuntur;
Degravat Aetna caput; sub qua resupinus arenas
Ejectat, flammamque ferox vomit ore Typhoeus.'
(*Metam.* v. 346–53.)

Virgil represents Typhoeus as lying beneath the volcanic island of Inarimë or Aenaria (the modern Ischia, in the Bay of Naples):—

'durumque cubile
Inarime Jovis imperiis imposta Typhoeo.'
(*Aen.* ix. 715–16.)

The disturbances of Aetna he attributes (in a passage which D. perhaps had also in mind) to Enceladus:—

'Fama est Enceladi semiustum fulmine corpus
Urgueri mole hac, ingentemque insuper Aetnam
Impositam ruptis flammam exspirare caminis;
Et fessum quotiens mutet latus, intremere omnem
Murmure Trinacriam, et caelum subtexere fumo.'
(*Aen.* iii. 578–82.)

D. not improbably got the theory as to the eruptions of Aetna being due to nascent sulphur from Isidore of Seville, who expressly attributes the volcanic phenomena to the presence of sulphur, which he says is ignited by the current of air driven by the force of the waves through caves in the side of the mountain communicating with the sea:—

'Mons Aetna ex igne et sulphure dictus. . . . Constat autem hunc, ab ea parte qua Eurus et Africus flat, habere speluncas plenas sulphuris, et usque ad mare deductas; quae speluncae recipientes in se fluctus ventum creant, qui agitatus ignem gignit ex sulphure, unde fit quod videtur incendium.' (*Orig.* xiv. 8.)

Tifo, Typhon (otherwise called Typhoeus), Inf. xxxi. 124. [Tifeo.]

Tignoso, Federico. [Federico Tignoso.]

Tigri, Tigris, river of Asia, which rises in the mountains of Armenia, and flows into the Persian Gulf, after being joined by the Euphrates.

D. mentions the two rivers together, and speaks of their both issuing from one source, on which account he compares with them the rivers Lethë and Eunoë in the Terrestrial Paradise, Purg. xxxiii. 112–13. [Eufrates.]

The statement, found in several mediaeval authors, that the Tigris and Euphrates spring from the same source, is contested by Roger Bacon, who discusses the question in Part iv (*Geographia*) of the *Opus Majus*; he says:—

'Varius est ortus eorum (sc. Tigris et Euphratis). . . . Quod autem Boëtius quinto de Consolatione et Sallustius dicunt, quod

Tigris et Euphrates uno se fonte resolvunt,

potest intelligi de fonte Paradisi; nam hoc verum est secundum Scripturam, quam Boëtius saltem bene scivit, et Sallustius ex revolutione historiae scripturae credere potuit; aut hoc verum est de ortu eorum in Armenia, quoniam uterque ibi oritur secundum Plinium; aut intelligi poterit de ortu eorum citra Taurum montem, nam occursu ejus absorbentur in terram, et ex altera sui parte erumpunt.'

Timbreo, Thymbraeus, epithet of Apollo, derived from Thymbra in the Troad, where there was a celebrated temple dedicated to him. D., who would be familiar with the term from its frequent use by Statius in the *Thebaid* (i. 643, 699; iii. 513, 638; iv. 515), and from Virgil (*Georg.* iv. 323; *Aen.* iii. 85), mentions Apollo by this name in connexion with the defeat of the Giants, he being portrayed in Circle I of Purgatory, together with Jupiter, Mars, and Minerva, as surveying their scattered limbs after the failure of their attack upon Olympus, Purg. xii. 31–3. [Giganti.]

Timeo[1], Timaeus, Pythagorean philosopher of Locri in S. Italy, reputed teacher of Plato, who introduces him as chief speaker in the dialogue called from him the *Timaeus*; the Platonic theory, as propounded by him (*Tim.* 41–2), as to the relation of the soul to the stars, Par. iv. 49–60. [Platone: *Timeo* [2].]

***Timeo*[2],** the *Timaeus* of Plato, dialogue in which the Pythagorean philosopher Timaeus discourses of the origin of things down to the creation of man; after assuming at the outset that the universe, being corporeal, had a beginning, and was made after an everlasting pattern, he proceeds to treat of the work of mind in creation, the effects of necessity, the general and specific attributes of bodies, the principles of physiology, and the outlines of pathology and medicine.

The *Timaeus* is the only one of Plato's works mentioned by D., or of which he shows any special knowledge. A Latin translation of this treatise by Chalcidius (circ. Cent. v) rendered it accessible to mediaeval students who could not read it in the original Greek; and it was probably from this source that the mediaeval knowledge of Plato was mainly derived, at any rate until about the beginning of Cent. xiii. D. may, of course, have been acquainted at first hand with Chalcidius' translation of the *Timaeus*, but it is more likely that his knowledge of it was derived from Aristotle, Albertus Magnus, and St. Thomas Aquinas, all of whom constantly quote it.

D. mentions the *Timaeus* by name in connexion with the Platonic theory as to the position and motion of the Earth (*Tim.* 40), Conv. iii. 5^{45-52} [Terra [2]]; he refers to it, by the mention of Timaeus, the chief speaker in the dialogue, Par. iv. 49 [Timeo [1]]; he was also indebted to the *Timaeus*, directly or indirectly, for the (Platonic) doctrine of separate souls (*Tim.* 69) (the source of his information in this case being probably the *Summa contra Gentiles*, ii. 58, of St. Thomas Aquinas), Purg. iv. 5–6; for the theory as to the relation of souls to stars (*Tim.* 41–2), Par. iv. 22–4, 49–50; Conv. ii. 14^{33}; iv. 21^{17-18}; and for the theory as to the phenomena of vision (*Tim.* 45), Conv. iii. 9^{99-103} [Platone].

Timotheum, Epistola ad, St. Paul's Epistle to Timothy, Mon. ii. 11^{68-70} (2 *Tim.* iv. 8).

Tiralli, Tyrol (formerly an independent 'county,' now a province of Austria), mountainous district drained by the Inn and the Etsch (the Italian Adige) and their tributaries, and bounded on the N. by Bavaria, on the W. by Switzerland, on the E. by Salzburg and Carinthia, on the S.W. by Lombardy, and on the S.E. by Venetia; its two chief towns are Innsbruck on the Inn, the capital of Austrian or N. Tyrol, and Trent on the Adige, the capital of Italian or S. Tyrol.

In Cent. xii Tyrol was under the lordship of Counts, who in the course of the next century acquired sovereignty over nearly the whole of the territory now contained in the province of Tyrol S. of the main chain of the Alps. Under Meinhard II (1257–1295) the province was consolidated within the present boundaries. On the death of Meinhard III in 1363 Tyrol was made over to the house of Hapsburg, in whose possession it has remained ever since as a part of the hereditary dominions of the Austrian archdukes.

Virgil mentions Tyrol, in his description of the site of Mantua, in connexion with the Lago di Garda, which he says lies at the foot of the Tyrolese Alps, the barrier between Italy and Germany, Inf. xx. 61–3. [Benaco.]

Tiranni, Tyrants; placed, together with

Murderers and Robbers, among the Violent in Round 1 of Circle VII of Hell, Inf. xi. 34–6; xii. 103–39; their punishment is to be immersed up to their eye-brows in Phlegethon, the boiling river of blood, Inf. xii. 103–5 (the Murderers being immersed up to their necks, *vv.* 116–17, and the Robbers up to their waists, *vv.* 121–2) [**Violenti**]. *Examples*: Alexander the Great [**Alessandro Magno**], or Alexander of Pherae [**Alessandro Fereo**]; Dionysius of Syracuse [**Dionisio** [1]]; Ezzelino III of Romano [**Azzolino** [1]]; Obizzo II of Este [**Obizzo**]; Attila, King of the Huns [**Attila**]; and (probably) Pyrrhus, King of Epirus [**Pirro** [2]].

Tiresia, Tiresias, famous soothsayer of Thebes, who lived to an immense age, and was popularly connected with most of the prominent events in the mythical history of Greece. According to the story he once separated with his staff two serpents which he found coupled in a wood, whereupon he was changed into a woman for seven years; at the expiration of this period he found the same two serpents and struck them again, whereupon he was changed back into a man. Subsequently, Jupiter and Juno having differed as to which of the two sexes experienced the greater pleasure, the question was referred to Tiresias, as having belonged to both sexes, and he decided in favour of woman, which coincided with the opinion of Jupiter; Juno thereupon in anger struck him with blindness, but Jupiter, by way of compensation, endowed him with the gift of prophecy. (Ovid, *Metam.* iii. 316–38.)

D. places Tiresias among the Soothsayers in Bolgia 4 of Circle VIII of Hell (Malebolge), Inf. xx. 40 [**Indovini**]; and refers to the story of his metamorphosis into a woman and back again into a man (*vv.* 40–5); he got the story from Ovid:—

'Tiresias . . .
. . . duo magnorum viridi coëuntia silva
Corpora serpentum baculi violaverat ictu;
Deque viro factus, mirabile, femina, septem
Egerat autumnos; octavo rursus eosdem
Vidit, et: Est vestrae si tanta potentia plagae,
Dixit, ut auctoris sortem in contraria mutet,
Nunc quoque vos feriam;—percussis anguibus isdem
Forma prior rediit, genetivaque venit imago.'
(*Metam.* iii. 323–31.)

The daughter of Tiresias referred to by Virgil in his enumeration of those who are with him in Limbo is Manto the prophetess, Purg. xxii. 113. [**Manto.**]

Tisbe, Thisbe, maiden of Babylon, who was in love with the youth Pyramus; the latter, thinking she had been slain by a lioness, stabbed himself, and was found by Thisbe as he lay dying; she called to him, and at the sound of her voice he opened his eyes and gazed upon her, and then closed them again in death.

D. mentions Thisbe in connexion with this incident, Purg. xxvii. 37. [**Piramo.**]

Tismin. [**Tisrin.**]

Tisrin, the Syrian month *Tixryn*; in recording the death of Beatrice (which took place in June, 1290) D. says she died in the ninth month of the year according to the Syrian usage, their first month being *Tixryn*, corresponding to our October, V. N. § 30^{4-6}.

In this chapter of the *Vita Nuova* D. is anxious to prove that the number *nine* is intimately connected with the day, month, and year of Beatrice's death [**Arabia: Beatrice** [1]]. In order to bring in this number in the case of the month he has recourse to the Syrian calendar, in which (as he learned from Alfraganus) the first month corresponds to our October, so that June, our sixth month (in which Beatrice died), corresponds to the *ninth* month according to the Syrian usage; he thus gets over the difficulty as to Beatrice having died in the sixth month according to our reckoning, by saying that she died in the ninth month according to the Syrian reckoning. Alfraganus gives the correspondence between the Syrian and the Roman months as follows:—

'Menses Syrorum sunt, 1. *Tixryn prior* . . . 2. *Tixryn posterior* . . . 3. *Canon prior* . . . 4. *Canon posterior* . . . 5. *Xubât* . . . 6. *Adâr* . . . 7. *Nisân* . . . 8. *Eijâr* . . . 9. *Hazirân* . . . 10. *Tamûz* . . . 11. *Ab* . . . 12. *Eilûl*. . . . Menses Romanorum numero dierum conveniunt cum mensibus Syrorum. Et quidem primus illorum mensis *Januarius*, est horum *Canon posterior*; ita conveniunt, 2. *Februarius*, et *Xubât*; 3. *Martius*, et *Adâr*; 4. *Aprilis*, et *Nisân*; 5. *Majus*, et *Eijâr*; 6. *Junius*, et *Hazirân*; 7. *Julius*, et *Tamûz*; 8. *Augustus*, et *Ab*; 9. *September*, et *Eilûl*; 10. *October*, et *Tixryn prior*; 11. *November*, et *Tixryn posterior*; 12. *December*, et *Canon prior*.' (*Elem. Astron.*, Cap. i.)

Note.—For *Tisrin* some editions read *Tismin*, but the former is undoubtedly correct as exactly representing the *Tixryn* of Alfraganus.

Titan, the Titan, i.e. the Sun, so called by the Roman poets (e.g. *Aen.* iv. 119; *Metam.* ii. 118; *Phars.* i. 15; *Theb.* i. 501; v. 297; &c.) as being the son of Hyperion, one of the Titans; of the Sun itself, Ecl. ii. 2 [**Sole**]; metaphorically, of the Emperor Henry VII, whom D. calls *Titan pacificus*, Epist. v. 1; *Titan peroptatus*, Epist. vii. 1 [**Arrigo** [2]].

Pietro di Dante appears to have read *Titan* for *Titone*, Purg. ix. 1; he says:—

'Est notandum quod Titan est Sol, . . . cui attribuunt poetae pro uxore Auroram.'

There is little doubt, however, that *Titone* is the correct reading. [**Titone.**]

Tito, Titus, son and successor of Vespasian, Roman Emperor, A.D. 79–81; he served under his father in the Jewish wars, and when Vespasian was proclaimed Emperor and returned to Italy in 70 he remained in Palestine in

order to carry on the siege of Jerusalem, which he captured, after a siege of several months, in September of that year; in the following year he returned to Rome and celebrated the conquest of the Jews in a triumph with his father.

Titus is mentioned by Statius (in Purgatory) as *il buon Tito*, Purg. xxi. 82; and by the Emperor Justinian (in the Heaven of Mercury), Par. vi. 92; in both these passages reference is made to the destruction of Jerusalem by Titus, which D. says was the vengeance upon the Jews for the crucifixion of Christ—

'il buon Tito con l'aiuto
Del sommo Rege vendicò le fora,
Ond' uscì il sangue per Giuda venduto'
(Purg. xxi. 82–4)—

whereby in its turn the sin of Adam was avenged—

'l'aquila . . .
Poscia con Tito a far vendetta corse
Della vendetta del peccato antico.'
(Par. vi. 92–3.)

This theory that Titus, as the destroyer of Jerusalem, was the avenger of the death of Christ, was borrowed by D. from Orosius, who, in recording the triumph of Titus after his victory, says:—

'Capta eversaque urbe Hierosolymorum, . . . extinctisque Judaeis Titus, qui ad vindicandum Domini Jesu Christi sanguinem judicio Dei fuerat ordinatus, victor triumphans cum Vespasiano patre Janum clausit. . . . Jure enim idem honos* ultioni passionis Domini impensus est, qui etiam nativitati fuerat adtributus.' (*Hist.* vii. 3, § 8; 9, § 9.) [Orosio.]

Tito Livio. [Livio.]

Titone, Tithonus, son of Laomedon, who was loved by Aurora, and by her intercession was made immortal; as she omitted to ask for him eternal youth he shrivelled up in his old age, until at last Aurora changed him into a grasshopper. Aurora, as the goddess of dawn, is represented in mythology as rising at the close of each night from the couch of her spouse Tithonus, and ascending to heaven from the ocean to herald the approach of day.

Tithonus is mentioned in the much disputed passage where D. speaks of *la concubina di Titone*, Purg. ix. 1; the most generally accepted opinion is that D. refers, not to the Aurora of the Sun (i. e. the *wife* of Tithonus), but to the Aurora of the Moon, which he indicates by describing her as the *concubine* of Tithonus, and by qualifying the latter, not as her *spouse*, but as her *lover* ('amico,' *v.* 3). The time indicated in the passage (*vv.* 1–9) would, according to this interpretation, be a little after 8.30 p.m.; and the meaning would be, as Moore puts it, that 'the Aurora before moonrise was lighting up the Eastern sky (*vv.* 1–3); the brilliant stars of the sign Scorpio were on the horizon (*vv.* 4–6); and finally, it was shortly after 8.30 p.m. (*vv.* 7–9).'

Those who understand *la concubina di Titone* to mean the Aurora of the Sun, the true dawn, take the time indicated to be a little after 3 a.m.

For *Titone* there is a variant *Titan*, which occurs in one or two MSS.; this is adopted (apparently) by Pietro di Dante, and defended by Scartazzini, who holds that *la concubina di Titan* (i. e. the concubine of the Sun) represents Tethys, the wife of Oceanus ('se il Sole pernotta con Teti, e questa è moglie dell' Oceano, risulta che Teti è *concubina* rispetto a Titano'), and is equivalent to the *onda marina*, the ocean waves, which would thus be described by D. as glimmering white towards the East.

(For a full discussion of the passage, and of the various interpretations of it, see Moore, *Time-References in the D. C.*, pp. 77–98.)

Titus Livius. [Livio.]

Tityrus, name (borrowed from Virgil, *Ecl.* i. 1, 4, 13, &c.) under which D. figures in his Latin Eclogues addressed to Giovanni del Virgilio, Ecl. i. 6, 24, 46; ii. 7, 12, 25, 29, 44, 45, 64, 88. [***Egloghe*** 2.]

Tizio, Tityus, one of the Giants, who, for having attempted to outrage Diana, was hurled by Jupiter down to Tartarus, where he lay outstretched on the ground covering nine acres, while a vulture eternally preyed upon his liver (*Aen.* vi. 595–600; *Metam.* iv. 456–8).

Virgil, having requested Antaeus to place D. and himself upon the ice of Cocytus, prays him not to send them down to where Tityus and Typhoeus are, Inf. xxxi. 124 [**Tifeo**]; in coupling these two, D. evidently had in mind a passage where Lucan mentions them together, and implies that Antaeus was mightier than they (the reference to them by V. being consequently meant as a compliment to Antaeus):—

'Nondum post genitos Tellus effeta Gigantas,
Terribilem Libycis partum concepit in antris.
Nec tam justa fuit terrarum gloria Typhoe,
Aut Tityos, Briareusque ferox; caeloque pepercit,
Quod non Phlegraeis Antaeum sustulit arvis.'
(*Phars.* iv. 593–7.)

Toante], Thoas, son of Jason and Hypsipylë, brother of Euneos; he and his brother are referred to as *due figli*, Purg. xxvi. 95. [**Euneo.**]

Tobia, Tobias, name given in the Vulgate to the Jew who was healed of his blindness by the angel Raphael, and who in the English version is called Tobit, the son being called Tobias in both versions.

D. refers to the archangel Raphael as *l'altro che Tobia rifece sano*, Par. iv. 48 [**Raffaello**]. The story is as follows:—

* I. e. the closing of the temple of Janus, which had been closed by Augustus at the time of the birth of Christ.

Tobias (Tobit), a Jew of the tribe of Naphthali, while a captive at Nineveh, leaves his dinner to go and bury a fellow-countryman, who had been strangled and cast out into the market-place; being polluted after the burial he lies at night by the wall of his court-yard, and becomes blind through the droppings of swallows (in Eng., sparrows) falling into his eyes. (*Tob.* ii. 1–10.) Some time afterwards, as a reward for his good deed, his sight is restored to him through the agency of the angel Raphael, who bids his son Tobias take the gall of a fish and rub it on his father's eyes. (*Tob.* xi. 7–13; xii. 12–15.)

Some commentators, unaware of the fact that both father and son are called Tobias in the Vulgate, which of course D. follows, have mistakenly accused D. of confounding the father with the son.

Tobiae, Liber], the Book of Tobit; referred to, Par. iv. 48 (*Tob.* xi. 7–13; xii. 12–15). [**Tobia.**]

Tolomea, name given by D. to the third of the four divisions of Circle IX of Hell, where Traitors are punished, Inf. xxxiii. 124 [**Inferno**]; here are placed those who have been traitors to their guests and companions, Inf. xxxiii. 91–157 [**Traditori**]. *Examples*: Frate Alberigo de' Manfredi [**Alberigo, Frate**]; Branca d'Oria [**Branca**]. D. assigns to Tolomea the grim 'privilege' (perhaps suggested by *Psalm* lv. 15, 'let them go down quick into hell,' and *Luke* xxii. 3) of receiving damned souls while those to whom they belong are still alive upon earth, their bodies meanwhile being tenanted by fiends from hell, Inf. xxxiii. 124–35.

The name of this division is derived, according to some, from Ptolemy, King of Egypt, who murdered Pompey [**Tolommeo** [2]]; but most commentators hold that it is named after Ptolemy, son of Abubus, the captain of Jericho, who treacherously murdered Simon the Maccabee and two of his sons at a banquet he made for them, B.C. 135. The incident is related in 1 *Maccabees* xvi. 11–17:—

'In the plain of Jericho was Ptolemeus the son of Abubus made captain, and he had abundance of silver and gold; for he was the high priest's son-in-law. Wherefore his heart being lifted up, he thought to get the country to himself, and thereupon consulted deceitfully against Simon and his sons to destroy them. Now Simon was visiting the cities that were in the country, and taking care for the good ordering of them; at which time he came down himself to Jericho with his sons, Mattathias and Judas . . . where the son of Abubus receiving them deceitfully into a little hold, called Docus, which he had built, made them a great banquet: howbeit he had hid men there. So when Simon and his sons had drunk largely, Ptolemee and his men rose up, and took their weapons, and came upon Simon into the banqueting place, and slew him, and his two sons, and certain of his servants. In which doing he committed a great treachery, and recompensed evil for good.'

Tolomei, Pia de'. [**Pia, La.**]

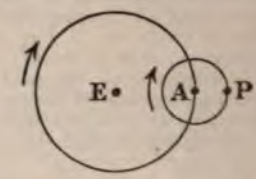
Tolommeo [1], Ptolemy (Claudius Ptolemaeus), famous mathematician, astronomer, and geographer, born in Egypt, according to some at Pelusium, according to others at Ptolemais, about the end of the first century A.D.; he is known to have observed at Alexandria between A.D. 127 and 151, and he was still living at the death of the Emperor Antoninus in 161. His two most famous works are the Μεγάλη Σύνταξις τῆς Ἀστρονομίας, 'the Great Composition of Astronomy' (in 13 books), commonly known as the *Almagest* (a hybrid name derived from the Arabic article *al* and the Greek superlative *μεγίστη*, meaning 'the greatest'), and the Γεωγραφία, 'Geography' (in 8 books); he also wrote a treatise (in 4 books) *De Judiciis Astrologicis*. All these works were translated into Latin, and were thus accessible to mediaeval students who were ignorant of Greek. A Latin translation of the *Almagest* is said to have been made by Boëthius, but it has not been preserved. An Arabic translation was made at Bagdad at the beginning of Cent. ix; and it was translated from Arabic into Latin at Toledo in 1175 by Gerard of Cremona (who also translated the *Elementa Astronomica* of Alfraganus); a second Latin translation from the Arabic appears to have been made at Naples circ. 1230 at the instance of the Emperor Frederick II. The *Almagest*, which contains the germ of most of the methods in use at the present day, consists of a collection and arrangement of all the ancient astronomical observations, and thus furnishes a complete view of the state of astronomy in the time of Ptolemy. D.'s knowledge of the work was doubtless derived for the most part at second hand from the *Elementa Astronomica* of Alfraganus, which is to a great extent based upon the *Almagest*. [**Alfergano.**]

D. places Ptolemy, together with Euclid, among the great philosophers of antiquity in Limbo, Inf. iv. 142 [**Limbo**]; his opinion that the movable heavens are nine in number, V. N. § 30^{16-18}; Conv. ii. 3^{49-52}; his reason for assuming the existence of a ninth heaven being the necessity to account for the diurnal motion from E. to W. of the other eight heavens (taken from the *De Caelo et Mundo* of Albertus Magnus), Conv. ii. 3^{36-45} [**Alberto** [1]]; his description of the planet Jupiter as a star of temperate complexion, holding a middle place between the frigidity of Saturn and the fieriness of Mars, Conv. ii. $14^{198-202}$ ('Stella Jovis temperatae naturae est; media enim fertur inter frigidificam Saturni et aestuosam Martis.' *De Judiciis*, i. 4) [**Giove** [3]]; his contention that errors in astronomy are to be imputed not to the science itself, but to the

inefficiency of the observer, Conv. ii. 14[249–53] ('Intelligendum multa errata, eorum qui parum accurate in re magnae et multiplicis considerationis versentur, derogare fidem scientiae, et facere ut fortuita videantur etiam quae veritatem complectuntur. Quod non recte fit; nam haec imbecillitas non est scientiae, sed professorum.' *De Jud.* i. 1); his opinion as to the nature of the Milky Way, Conv. ii. 15[77] ('Orbis lacteus non est unius descriptionis absolute. Verum est cingulum, cujus color est color lacteus, secundum plurimum quod assimilatur et propter hoc nominatur lacteus. Ipse vero non est equalis creationis neque ordinis, sed est diversus in latitudine, et in colore, et in spissitudine, et in loco. Et ipse in quibusdam partibus videtur cingulum duplex.' *Almagest*, viii. 1) [**Galassia**]; his saying that the aspect of terrestrial things is similar to that of celestial things, A. T. § 21[29–31].

The Ptolemaic system of astronomy, which is named from Ptolemy as having been, not its inventor, but its chief exponent, was universally accepted for 1400 years, until in Cent. xvi it was displaced by the system of Copernicus, according to which the Sun and not the Earth is the centre of the universe.

The primary and fundamental doctrines of the Ptolemaic system are that the Earth is fixed and motionless in the centre of the universe, and that the heavenly bodies revolve round it in circles and at a uniform rate. The belief that the Earth was the centre of the universe was supported by its being in accordance with the relation of the primary elements of which the material world was supposed to be composed. Thus, earth, the most stable of the elements, held the lowest place, and supported water, the second in order; above water was placed air, and then fire, ether being supposed to extend indefinitely above the others. In or beyond the ether element were certain zones or heavens, each heaven containing an immense crystalline spherical shell, the smallest enclosing the earth and its superincumbent elements, and the larger spheres enclosing the smaller. To each of these spheres was attached a heavenly body, which, by the revolution of the crystalline, was made to move round the earth. The first or innermost sphere was that of the Moon, and after it in order came those of Mercury, Venus, the Sun, Mars, Jupiter, Saturn, and the Fixed Stars, eight in all. To this system later astronomers added a ninth sphere, the motion of which should produce the precession of the Equinoxes; and a tenth, to cause the alternation of day and night. This tenth sphere, or *Primum Mobile*, was supposed to revolve from E. to W. in 24 hours, and to carry the others along with it in its motion. As observations of the heavens increased in accuracy, it was found that the heavenly motions were apparently not uniform. The alternate progression and regression of the planets was accounted for by supposing them to move not directly with their crystallines, but in a small circle, whose centre was a fixed point in the crystalline, and which revolved on its axis as it was carried round with the latter. Thus the planet *P* was supposed to be carried round the small circle, known as its epicycle, about a point *A*, which in its turn was carried round the large circle in the revolution of the crystalline or sphere of the planet



about the Earth *E*. This theoretical movement of the planet *P* with regard to the Earth *E* in this system is similar to the actual movement of the Moon, as the satellite of the Earth, about the Sun in our solar system.

This theory of epicycles, which is later than Ptolemy himself, is several times alluded to by D.; thus he speaks of the epicycle of Venus (the third planet) as *il terzo epiciclo*, Par. viii. 3; and in the *Convivio*, also in connexion with Venus, he defines the term *epiciclo* (Conv. ii. 4[76–81]), and explains how every planet has three movements, one of which is its revolution in its epicycle (Conv. ii. 6[133–47]).

Tolommeo[2], Ptolemy XII, King of Egypt, B.C. 51–47; he was the eldest son of Ptolemy Auletes, and by his father's will the sovereignty was left jointly to him and his sister Cleopatra, but the latter was expelled after sharing the throne for about three years. Having collected an army, however, Cleopatra invaded Egypt, and with the help of Julius Caesar, who espoused her cause, defeated her brother, who was drowned while attempting to escape. Ptolemy had been accessory to the murder of Pompey, who fled to Egypt after the battle of Pharsalia (B.C. 48), and was stabbed in the back just as he was stepping ashore. Ptolemy had his head cut off and sent to Caesar, but the latter to show his abhorrence of the deed caused the murderers to be put to death.

Ptolemy is mentioned by the Emperor Justinian (in the Heaven of Mercury) in connexion with the exploits of the Roman Eagle, the allusion being to Caesar's defeat of him in the Alexandrian war, Par. vi. 69 [**Aquila**[1]]; Lucan's invective against him (*Phars.* viii. 692–4) for his murder of Pompey, Mon. ii. 9[63–74].

Tolosa, Conte di, the Count of Toulouse; mentioned, together with the King of Castile and the Marquis of Montferrat, on account of his liberality, Conv. iv. 11[125–8].

This Count, whom D. speaks of as 'il buono Conte di Tolosa,' is probably Raymond V (Count of Toulouse, 1148–1194), one of the great patrons and protectors of the troubadours (whence doubtless D.'s reference to him), as were Alphonso VIII of Castile and Boniface II of Montferrat, with whom he is coupled. Among the protégés of 'lo bos coms Raimons

de Toloza,' as he is commonly called in the old Provençal lives of the Troubadours (a description which D. has adopted), were Bernart of Ventadour, Peire Rogier, Peire Raimon, Peire Vidal, and Folquet of Marseilles; he had political relations also with the famous Bertran de Born, who frequently makes mention of him in his poems.

Some think D.'s reference is not to Raymond V, but to his son and successor Raymond VI (1194–1222), among whose protégés were Aimeric de Pegulhan and Aimeric de Belenoi (both mentioned by D., V. E. ii. $6^{62, 64}$, 12^{22}); but he was by no means so well known as a munificent patron of the troubadours as his father was. (See *Romania*, xxvi. 453–60.)

The Counts of Toulouse for about two hundred years (from about the end of Cent. xi to towards the end of Cent. xiii) were the greatest lords in the S. of France. On the death of Joan (daughter of Raymond VII) and her husband, Alphonso (brother of St. Louis), who died within a few days of each other in 1271, the vast inheritance of the Counts was seized by Philip III of France; and nearly a hundred years later (in 1361) it was annexed to the French crown by John II. [**Table XX.**]

Tolosano, native of Toulouse, city of S.W. France, on the Garonne, capital of the former province of Aquitaine, now chief town of the department of Haute-Garonne; in ancient times it was called Tolosa, and was a Roman colony.

D., by an error, describes the poet Statius as a native of Toulouse, Purg. xxi. 89. [**Stazio.**]

Tomma, Thomas, i.e. St. Thomas Aquinas, Par. xii. 110 (: *somma* : *gromma*). [**Tommaso** [2].]

Tommaso [1], St. Thomas the Apostle; his festival (celebrated by the Latin Church on Dec. 21) is mentioned by Cacciaguida (in the Heaven of Mars), in connexion with the Marquis Hugh of Brandenburg, 'il gran Barone,' who was buried in the Badia of Florence, where the anniversary of his death was (and still is) solemnly commemorated on St. Thomas' day, Par. xvi. 128–9. [**Ugo di Brandimborgo.**]

Tommaso [2], St. Thomas Aquinas, the famous scholastic theologian and philosopher, who was of noble descent and nearly allied to several of the royal houses of Europe, was born in 1225 or 1227 at Rocca Sicca, the castle of his father, the Count of Aquino, in the N.W. corner of Campania. He received his early education at the Benedictine monastery of Monte Cassino, which was close to his home, and he afterwards studied for six years at the University of Naples, which he left at the age of 16. In his next year, in spite of the opposition of his family (which was only overcome by the intervention of Pope Innocent IV), he became a Dominican, and shortly after was sent to study under Albertus Magnus at Cologne. In 1245 he accompanied Albertus to Paris, and remained with him there for three years, during which he took a prominent part in the controversy between the University and the Begging Friars as to the liberty of teaching, being chosen to defend his Order against the famous Guillaume de St. Amour, the champion of the University, whom he successfully confuted. In 1248 he returned with Albertus to Cologne, where he began his career as a teacher. In 1257 he was created doctor of theology by the Sorbonne (at the same time as his friend St. Bonaventura), and began to lecture on that subject in Paris, where he speedily acquired a great reputation. In 1263 he attended a chapter of the Dominican Order in London; five years later he was lecturing in Rome and Bologna; and in 1271 he was again in Paris, lecturing and at the same time busied with the affairs of the Church, and acting as adviser to his kinsman, Louis VIII. In 1272 he returned to his native country, at the instance of Charles I of Anjou, to assume the office of professor at the University of Naples, having previously refused the Archbishopric of Naples and the abbacy of Monte Cassino. In January, 1274, he was summoned by Gregory X to attend the Council of Lyons, which had been called in the hope of bringing about a union of the Greek and Latin Churches; though ill at the time, he set out on the journey, but died, after lingering for some weeks, at the Cistercian monastery of Fossa Nuova, near Terracina on the borders of Campania and Latium, March 7, 1274 (a groundless suspicion being entertained that he had been poisoned at the instance of King Charles, to whom he was supposed to be obnoxious).

Within fifty years of his death Thomas Aquinas, who during his lifetime had been known as the Angelic Doctor, was canonized by Pope John XXII (in 1323, two years after D.'s death).

The most important of the numerous works of Aquinas is the *Summa Theologiae*, to which all his other writings were preparatory, and in which he attempted to present a condensed summary, not only of theology, but of all known science. To this work, though he never quotes it by name, D. was deeply indebted, its influence being perceptible throughout his writings.

The *Summa Theologiae*, which was intended to be 'the sum of all accessible knowledge, arranged according to the best method, and subordinate to the dictates of the Church,' in effect consists of the theological dicta of the Church, explained according to the philosophy of Aristotle and his Arabian commentators. It is divided into three great parts, of which the third was left incomplete by Aquinas, a supplement in accordance with his design

being added after his death. The first part deals with the nature, attributes, and relations of God; the second part, which is divided into two, is mainly ethical, the subject being man, with discussions of the psychological and theological questions which arise in connexion with it; in the third part, which is also in two divisions, Aquinas discusses the person, office, and work of Christ, and commences a discussion of the sacraments, which he did not live to complete.

Among the other works of St. Thomas Aquinas, besides numerous scriptural commentaries, are the *Summa Catholicae Fidei contra Gentiles* (several times quoted by D.), and commentaries upon the *Ethics*, the *Physics*, *Metaphysics*, *De Anima*, *De Interpretatione*, *Posterior Analytics*, and other treatises of Aristotle. He also helped to make, or superintended, a new Latin translation of Aristotle from the Greek direct (all previous ones having been made through the medium of Arabic versions) — probably the so-called *Antiqua translatio* (as opposed to the *Nova translatio* made by Argyropylus in Cent. xv) printed in the collected editions of his works—which there is good reason to suppose is the one habitually made use of by D., and which corresponds to what he calls *la Nuova traslazione*, his *Vecchia traslazione* (Conv. ii. 15^{63-8}) being the Greek-Arabic-Latin version. (See Moore, *Studies in Dante*, i. 311–18.)

St. Thomas Aquinas is mentioned as *Tommaso*, Purg. xx. 69; Par. xiv. 6; Conv. ii. 15^{125}; iv. 8^{3}, 15^{125}; *Tomma* (in rime), Par. xii. 110; *Fra Tommaso*, Par. xii. 144; *Fra Tommaso d'Aquino*, Conv. iv. 30^{26-7}; *Thomas d'Aquino*, Par. x. 99; *Thomas*, Mon. ii. $4^{5, 17}$; his death at the hands of Charles of Anjou (according to the mediaeval belief), Purg. xx. 69 (*see below*); his commentary on the *Ethics* of Aristotle, quoted, Conv. ii. 15^{125-8}; iv. 8^{3-6}; his *Summa Contra Gentiles*, quoted, Conv. iv. 15^{125-30}; Mon. ii. $4^{5-8, 15-18}$; referred to, Conv. iv. 30^{24-30}; his definition of a miracle, Mon. ii. $4^{6-8, 15-18}$. [***Gentiles, Summa Contra.***]

D. places St. Thomas, among the spirits of great theologians and others who loved wisdom (*Spiriti Sapienti*), in the Heaven of the Sun, together with his master, Albertus Magnus, and his friend, St. Bonaventura, Par. x. 99; xii. 110, 144; xiv. 6; *un* (*sole*), Par. x. 82; *lumiera*, Par. xi. 16; *benedetta fiamma*, Par. xii. 2; *luce*, Par. xiii. 32; *vita*, Par. xiv. 6 [**Sole, Cielo di**]; on the arrival of D. and Beatrice in the Heaven of the Sun, one of the spirits (that of St. Thomas), addressing D., informs him that he was a Dominican, that the spirit at his side is that of his old master Albertus, and that he himself is Thomas Aquinas, Par. x. 82–99; he then proceeds to name ten other spirits who are their companions (*vv.* 100–38); after a pause he goes on to relate the life of St. Francis of Assisi (Par. xi. 13–139) [**Francesco** [2]]; then, St. Bonaventura having related the life of St. Dominic, and having named himself and eleven other spirits with him (Par. xii. 22–145), St. Thomas, after a second pause, again addresses D., and explains to him a difficulty which had presented itself to him regarding the statement previously made by St. Thomas (Par. x. 112–14) to the effect that Solomon never had an equal in wisdom (Par. xiii. 31–111) [**Salomone**]; he concludes by warning D. against the hasty judgements of mankind (*vv.* 112–42).

The belief, adopted by D. (Purg. xx. 69), that Charles of Anjou was concerned in the death of St. Thomas Aquinas, is mentioned by Villani; in his account of the canonization of Aquinas he says:—

'Nel detto anno 1323, all'uscita di Luglio, per lo sopraddetto papa Giovanni e per gli suoi cardinali appo Vignone, fu canonizzato per santo frate Tommaso d'Aquino dell'ordine di san Domenico, maestro in divinità e in filosofia, e uomo eccellentissimo di tutte scienze, e che più dichiarò le sacre scritture che uomo che fosse da santo Agostino in qua, il quale vivette al tempo di Carlo primo re di Cicilia. E andando lui a corte di papa al concilio a Leone, si dice che per uno fisiziano del detto re, per veleno gli mise in confetti, il fece morire, credendone piacere al re Carlo, perocch'era del lignaggio de'signori d'Aquino suoi ribelli, dubitando che per lo suo senno e virtù non fosse fatto cardinale; onde fu grande dammaggio alla chiesa di Dio: morì alla badia di Fossanuova in Campagna.' (ix. 218.)

The Anonimo Fiorentino gives a circumstantial account of the crime and of Charles' motives for it:—

'Frate Tommaso d'Aquino dell'ordine de' Predicatori, essendo maestro parigino, stava a Napoli, imperò che 'l re Carlo l'aveva appresso di sè, et tenevalo et consigliavasi con lui, avvegna che rade volte tenea suo consiglio. In processo di tempo fu ordinato per messer lo Papa Concilio a Leone sopra a Rodano di Provenza, et furonvi citati et invitati i valorosi cherici, et fra gli altri fu mandato per frate Tommaso predetto. Quando venne il dì della partita di frate Tommaso di Napoli, egli fu al detto Carlo a chiedergli commiato, et sapere s'egli gli volea commettere alcuna cosa. Il Re disse: Frate Tommaso, se 'l Papa vi dimanda di me, che risposta farete voi? Frate Tommaso disse: Io dirò pure la verità. Ora, partitosi frate Tommaso per andare a Leone, lo Re, considerando la parola di frate Tommaso, et per altro avendo ancora sospetto di lui, però ch'egli sapea che, se 'l vero si sapesse, egli dispiacerebbe a tutti, davasene molta maninconía. I medici che avevono guardia alla sua persona, avvedendosi di questo, dimandonno la cagione; questi il disse a uno; il medico rispose: Signore, se voi volete, io troverò il rimedio; il Re gli disse ch'egli il facesse; montò a cavallo, et dì et notte cavalcando l'ebbe giunto, et dice a frate Tommaso: Il Re è stato molto

maninconoso che vi lasciò partire senza uno medico avessi guardia della vostra persona in questo viaggio; et però m' ha mandato a voi; il frate il ringraziò et disse: Sia alla volontà del Signore. D'ivi a due dì questo medico unse il necessario d'uno veleno, per lo qual frate Tommaso andò all' altra vita.'

On the other hand, in the account (printed by Muratori) of Aquinas' death given by one of his intimate companions who was present, there is no trace of a suspicion of foul play:—

'Vocatus ad Concilium per Dominum Gregorium, ac recedens de Neapoli, ubi regebat, et veniens in Campaniam, ibidem graviter infirmatur. Et quia prope locum illum nullus Conventus Ordinis Praedicatorum habebatur, declinavit ad unam solennem Abbatiam, quae dicitur Fossanova, et quae Ordinis erat Cisterciensis, in qua sui consanguinei Domini de Ceccano erant patroni: ibique sua aggravata est aegritudo. Unde cum multa devotione, et mentis puritate, et corporis, qua semper floruit, et in Ordine viguit, quemque ego probavi inter homines, quos umquam novi, qui suam saepe confessionem audivi, et cum ipso multo tempore conversatus sum familiari ministerio, ac ipsius auditor sui, ex hac luce transiit ad Christum.'

Tommaso d'Aquino. [**Tommaso** [2].]

Tommaso da Faenza. [**Faenza, Tommaso da.**]

Toppo, Il, name of a ford (apparently across a branch of the Chiana), near Arezzo, where a Sienese force was cut to pieces by the Aretines in 1288; mentioned by Jacomo da Sant' Andrea (in Round 2 of Circle VII of Hell) in connexion with Lano of Siena, who was among the slain on this occasion, Inf. xiii. 121. [**Lano.**]

The Florentines and Sienese being on their way home after a joint expedition against Arezzo, in which they inflicted great damage on the Aretines, the Sienese too confidently parted company with their allies, and falling into an ambush were cut to pieces by the Aretines, while they were crossing the ford of the Pieve al Toppo. Villani gives the following account of the incident:—

'Vollono i Fiorentini ch' e' Sanesi per loro sicurtà ne venissono colla loro oste insieme insino a Montevarchi, e di là se n'andassero a Siena per la via di Montegrossoli; onde i Sanesi, tenendosi possenti e leggiadri, isdegnarono, e non vollono fare quella via, nè vollono compagnia de' Fiorentini, e feciono la via diritta per guastare il castello di Lucignano di Valdichiane. . . . I capitani di guerra della città d'Arezzo, che ve n'avea assai e buoni, il caporale Bonconte da Montefeltro e messer Guiglielmino Pazzo, sentendo la partita che doveano fare i Sanesi, misono uno aguato con trecento cavalieri e duemila pedoni al valico della pieve al Toppo, onde valicavano i Sanesi male ordinati per troppo baldanza e sprovveduti; e giugnendo al detto valico, assaliti dagli Aretini, per la poca loro ordine e sprovveduto assalto furono assai tosto sconfitti, e furonne tra morti e presi più di trecento pur de' migliori cittadini di Siena, e de' migliori e gentili uomini di Maremma ch' erano in loro compagnia.' (vii. 120.)

Torquato [1], Titus Manlius Torquatus, celebrated Roman hero, who was twice Dictator (B.C. 353, 349), and three times Consul (B.C. 347, 344, 340); he owed his surname of Torquatus to an incident in the war against the Gauls, during which he slew in single combat a gigantic Gaul, who had challenged the bravest Roman to fight him, and from whose dead body he removed the neck-chain (*torques*), which he placed around his own neck. During the war with the Latins in B.C. 340, when he was Consul, he and his colleague, P. Decius Mus, before the decisive battle issued an edict that no Roman should engage in single combat with a Latin, on pain of death; this command was violated by young Manlius, the consul's son, who, though he defeated his opponent, was condemned to death by his father, and executed by the lictor in the presence of the Roman army. The incidents are related by Livy (vii. 10; viii. 6–7).

Torquatus is mentioned by the Emperor Justinian (in the Heaven of Mercury) in connexion with the exploits of the Roman Eagle, Par. vi. 46 [**Aquila** [1]]; his condemnation of his son, Conv. iv. 5^{118-21}; referred to as 'il glorioso Torquato' in connexion with his descendant, Lucius Manlius Torquatus, Conv. iv. 6^{112-14}. [**Torquato** [2].]

Torquato [2], Lucius Manlius Torquatus, an adherent of Pompey during the civil war, who after the battle of Pharsalia fled to Africa, where he was slain, B.C. 46. He was a man of great learning, and in early life was a friend of Cicero, who introduces him as an Epicurean in the *De Finibus*, qualifying him as 'homo omni doctrina eruditus' (i. 5).

D. mentions him as an Epicurean (doubtless on the authority of Cicero), and as a descendant of the great hero, Titus Manlius Torquatus, Conv. iv. 6^{111-14}. [**Torquato** [1].]

Torso, Tours, on the Loire, capital of the old province of Touraine, chief town of the modern department of Indre-et-Loire; mentioned by Forese Donati (in Circle VI of Purgatory) in connexion with Pope Martin IV, who was a Frenchman, and treasurer of St. Martin of Tours, Purg. xxiv. 23. [**Martino** [2].]

Tosa, Cianghella della. [**Cianghella.**]

Tosa, Della. [**Tosinghi.**]

Toscana, Tuscany, province of N. Italy, in the shape of an irregular triangle with the apex lying to the N.E. a few miles from Forlì, the base being formed by the Mediterranean coast-line, and the two sides by the Apen-

nines and the Emilian frontier on the N., and by those of Umbria and Latium on the S.E. It was at one time a marquisate and imperial fief, but after the death of the Countess Matilda in 1115, who bequeathed it as part of her inheritance to the Church, the possession of it was disputed by the Pope and the Emperor, and in the course of the struggle between them the principal cities gradually asserted their independence, forming republics, the chief of which were Florence, Pisa, Siena, Arezzo, Pistoja, and Lucca.

D. speaks of it as *Toscana* (always without art.), Inf. xxiv. 122; Purg. xi. 110; xiii. 149; xiv. 16; Conv. iv. 11^{77}; *il Toscano* (i.e. the Tuscan territory), Par. ix. 90; *Thuscia*, V. E. i. 6^{35}; *Tuscia*, V. E. i. $10^{51, 75}$; Epist. i. *tit.*; ii. 2; vi. *fin.*; vii. 3, *fin.*; the native country of Vanni Fucci of Pistoja, Inf. xxiv. 122; of Provenzano Salvani of Siena, Purg. xii. 110; of Sapia of Siena, Purg. xiii. 149; drained by the Arno, Purg. xiv. 16 [**Arno**]; divided from the Genoese territory by the Macra, Par. ix. 89–90 [**Macra**]; Falterona one of its mountains, Conv. iv. 11^{77} [**Falterona**]; D. a native of, V. E. i. 6^{35-6} (cf. Par. xxii. 117); on the right side of Italy if the Apennines be taken as the dividing line (from N. to S.), V. E. i. 10^{51}; the dialects within its borders vary, as for instance at Siena and Arezzo, V. E. i. 10^{75-6}; included in the jurisdiction of the Bishop of Ostia as papal legate, Epist. i. *tit.* [**Nicholaus**]; the Roman (i.e. imperial) court in, Epist. ii. 2; D.'s letters to the Florentines and to the Emperor Henry VII, dated from, Epist. vi. *fin.*; vii. *fin.*; Henry VII reproached with neglecting it, Epist. vii. 3.

Villani gives the following description of the Tuscany of D.'s day, according to which it extended as far southward as the right bank of the Tiber at Rome :—

'La provincia di Toscana comincia dalla parte di levante al fiume del Tevere, il quale si muove nell' alpi di Pennino della montagna chiamata Falterona, e discende per la contrada di Massa Tribara, e dal Borgo san Sepolcro, e poi la Città di Castello, e poi sotto la città di Perugia, e poi appresso di Todi, stendendosi per terra di Sabina e di Roma, e ricogliendo in se molti fiumi, entra per la città di Roma infino in mare ove fa foce di costa alla città di Ostia presso a Roma a venti miglia; e la parte di quà dal fiume, che si chiama Trastibero, e il portico di san Pietro di Roma è della provincia di Toscana. E dalla parte del mezzo giorno si ha Toscana il mare detto Terreno che colle sue rive batte la contrada di Maremma, e Piombino, e Pisa, e per lo contado di Lucca, e di Luni infino alla foce del fiume della Magra, che mette in mare alla punta della montagna del Corbo di là da Luni e di Serrezzano dalla parte di ponente. E discende il detto fiume della Magra delle montagne di Pennino di sopra a Pontremoli, tra la riviera di Genova e 'l contado di Piacenza in Lombardia, nelle terre de' marchesi Malaspina. Il quarto confine di Toscana di verso settentrione sono le dette Alpi Appennine, le quali confinano e partono la provincia di Toscana da Lombardia e Bologna e parte di Romagna; e gira la detta provincia di Toscana settecento miglia. Questa provincia di Toscana ha più fiumi: intra gli altri reale e maggiore si è il nostro fiume d'Arno, il quale nasce di quella medesima montagna di Falterona che nasce il fiume del Tevere che va a Roma.' (i. 43.)

Toscano, Tuscan; *il Toscano*, 'the Tuscan territory,' Par. ix. 90. [**Toscana.**]

Toschi, inhabitants of Tuscany, Inf. xxii. 99; *Tuscani*, V. E. i. $13^{16, 44}$; *Tusci*, V. E. i. 10^{64}, $13^{1, 13, 33, 45}$, 19^{18}; Epist. ii. 1; vi. 5; vii. *tit.*; Ciampolo offers to show D. and Virgil either Tuscans or Lombards (probably as a sort of ironical compliment to their respective native lands) who are with himself in Bolgia 5 of Circle VIII of Hell (Malebolge), Inf. xxii. 99; the dialect of the Tuscans different from that of the Spoletans on the one hand, and that of the Genoese on the other, V. E. i. 10^{63-5}; their infatuation in claiming it to be the Italian vulgar tongue, V. E. i. 13^{1-13}; their claim disposed of by an examination of the various Tuscan dialects, V. E. i. 13^{13-32}; their dialect a debased form of speech, V. E. i. 13^{32-3}; and by no means worthy to rank as the illustrious vulgar tongue of Italy, V. E. i. 13^{39-44}; the remarks as to their dialect applicable to that of the Genoese, V. E. i. 13^{44-6}; their dialect abandoned by their most illustrious poets in favour of the Italian vulgar tongue, V. E. i. 19^{16-18}; the Conti Guidi the noblest of the Tuscans, Epist. ii. 1; the Florentines the most vainglorious of the Tuscans, Epist. vi. 5; greeting of peace-loving Tuscans to the Emperor Henry VII, Epist. vii. *tit.*; the overbearing character of the Tuscans, *Tuscana tyrannis*, Epist. vii. 4.

Tosco, Tuscan; D. addressed as a Tuscan by Farinata degli Uberti (in Circle VI of Hell), Inf. x. 22; by Catalano de' Catalani (in Bolgia 6 of Circle VIII of Hell), Inf. xxiii. 91; by Camicione de' Pazzi (in Circle IX of Hell), Inf. xxxii. 66; by Guido del Duca (in Circle II of Purgatory), Purg. xiv. 103, 124; Guglielmo Aldobrandesco spoken of by his son (in Circle I of Purgatory) as 'un gran Tosco,' Purg. xi. 58; D.'s native air, 'l'aer Tosco,' Par. xxii. 117;—the Tuscan dialect, Purg. xvi. 137; *parola Tosca*, Inf. xxiii. 76; *Tuscana loquela*, V. E. i. 13^{39-40};—*Tuscana tyrannis*, Epist. vii. 4. [**Toschi.**]

Tosinghi], noble Florentine family, said to have been a branch of the Visdomini, together with whom they are alluded to by Cacciaguida (in the Heaven of Mars) as being patrons of the Bishopric of Florence, the revenues of which they enjoyed during the vacancy of the see, Par. xvi. 112–14.

The Anonimo Fiorentino says:—

'Questi sono i Bisdomini e' Tosinghi, gli quali hanno per regalia che quando vaca vescovo in Firenze, fino alla lezione dell'altro, sono iconomi.'

Villani says of them:—

'Erano ancora nel detto quartiere di porta San Piero Arrigucci, e' Sizi, e' figliuoli della Tosa: questi della Tosa furono uno legnaggio co' Bisdomini, e padroni e difenditori del vescovado; ma partissi uno di loro da' suoi di porta san Piero, e tolse per moglie una donna chiamata la Tosa, che n'ebbe lo retaggio, onde derivò quello nome.' (iv. 10.)

He says they were Guelfs (v. 39), and possessed the finest palace in Florence, which was destroyed by the Ghibellines after the expulsion of the Guelfs in 1248 (vi. 33); they were among those who took refuge in Lucca after the battle of Montaperti (vi. 79). When the Guelfs subsequently split up into Bianchi and Neri, some of the family took one side, some the other (viii. 39).

Benvenuto also associates the Aliotti with these two families as patrons of the see of Florence. [**Aliotti**: **Visdomini**.]

To the family of the Tosinghi belonged, according to the old commentators, the notorious Cianghella, mentioned by Cacciaguida, Par. xv. 128. [**Cianghella**.]

Totila, last Ostrogothic King of Italy, 541–553 (also called Baduila), who, after conquering N. Italy, Sardinia, and Sicily, and taking Rome, was finally defeated and slain by Justinian's general, Nerses, at the battle of Taginae (or Tadini) in Umbria, 553. Villani confuses him with Attila (ii. 1–4). [**Attila**.]

D. figures Charles of Valois under the name of Totila, V. E. ii. 6^{48}. [**Carlo 4.**]

Traditori], Traitors; as Virgil explains to D.,

> 'Nel cerchio minore, ov' è il punto
> Dell' universo, in su che Dite siede
> Qualunque trade in eterno è consunto'
> (Inf. xi. 64–6).

they are placed in Circle IX (the lowest) of Hell, Inf. xxx. 11–xxxiv. 69 [**Inferno**]. This Circle consists of a vast gloomy pit (*pozzo*, Inf. xxxi. 32, 42; *pozzo scuro*, xxxii. 16), the mouth of which is guarded by Giants [**Giganti**]; its bottom consists of an immense lake of ice formed by the frozen waters of the river Cocytus [**Cocito**]; this lake, the surface of which apparently slopes downwards towards the centre (Inf. xxxii. 16–17, 73–4), is in four divisions (the boundaries of which are not defined); in the first, which is named *Caina* (after Cain the first murderer), are placed those who have betrayed their kindred, Inf. xxxii. 16–69; these are immersed in the ice up to their necks, with their faces turned downwards, and their eyes blinded with frozen tears, Inf. xxxii. 20–1, 31–7, 47–8 [**Caina**]; in the second division, which is named *Antenora* (after Antenor of Troy), are placed those who have betrayed their country, Inf. xxxii. 70–xxxiii. 90; these, like those in Caina, are immersed up to their necks in the ice, with their faces bent down, Inf. xxxii. 77–8, 97, 100–5 [**Antenora**]; in the third division, which is named *Tolomea* (after Ptolemy of Jericho), are placed those who have betrayed their guests and companions, Inf. xxxiii. 91–157; these are likewise fixed in the ice up to their necks, but they are on their backs, with their faces turned upwards, so that their tears, freezing as they gush forth, form masks of ice over their eyes, Inf. xxxiii. 93–9 [**Tolomea**]; in the fourth and last division, which is named *Giudecca* (after Judas Iscariot), are placed those who have betrayed their benefactors, Inf. xxxiv. 1–69; these, with the exception of Judas, Brutus, and Cassius, for whom a special torment is reserved in the jaws of Lucifer, are completely immersed in the ice, in various postures, some being recumbent, some erect, some upside down, and some bowed double, Inf. xxxiv. 11–15 [**Giudecca**: **Lucifero**].

Traiano, Trajan (M. Ulpius Trajanus), Roman Emperor, A.D. 98–117; mentioned in connexion with the story, which D. sees depicted among the examples of humility in Circle I of Purgatory, of how, as he was setting out for the wars, a poor widow stopped him, and demanded redress for the death of her son, and how, when he tried to put her off, she constrained him to accede to her demand, Purg. x. 73–96 [**Superbi**]; he is referred to, in the same connexion, as 'il Roman principato, il cui valore Mosse Gregorio alla sua gran vittoria' (*vv.* 74–5), the allusion being to the tradition that, at the intercession of Gregory the Great, Trajan's soul was delivered from hell [**Gregorio**]; he is placed in the Heaven of Jupiter among the spirits of those who loved and exercised justice (*Spiriti Giudicanti*), Par. xx. 44–7, 106–17 [**Giove**, **Cielo di**]; he is referred to, in allusion to the story of the widow, as 'Colui che . . . La vedovella consolò del figlio' (*vv.* 44–5); and, in connexion with the legend as to his salvation through the prayers of Gregory, as *anima gloriosa* (*v.* 112).

D. was probably indebted for his version of the story of Trajan and the widow to the account given in the *Fiore di Filosofi* (a compilation wrongly attributed to Brunetto Latino), which in its turn was based upon that given by Vincent of Beauvais in the *Speculum Historiale* (see Graf, *Roma nel Medio Evo*, ii. 1–45). In the *Fiore* the story, which corresponds in several striking details with D.'s version, runs as follows:—

Della giustizia di Trajano.—Trajano fue imperadore molto giusto, ed essendo uno die salito a cavallo per andare alla battaglia colla cavalleria sua, una femmina venne e preseli l'un piede, e piangendo molto teneramente domandavalo e richiedevalo

che li facesse diritto di coloro che l'aveano morto uno suo figliuolo, il quale era giustissimo, sanza cagione. E quegli rispuose e disse: Io ti sodisfarò quando io reddirò. E quella disse: E se tu non riedi? E que' rispuose: E s'io non reggio, e' ti sodisfarà il successore mio. E quella disse: E io come il so? e pognamo ch' elli lo faccia, a te che fia se quell' altro farà bene? tu mi se' debitore, e secondo l'opere tu sarai giudicato: frode è non volere reddere quello che l'uomo dee; l'altrui giustizia non libera te, e ben sarà al successore tuo s'elli liberrà sè medesimo. Per queste parole mosso l'imperadore scese da cavallo e fece la giustizia e consolò la vedova, e poscia salio a cavallo, e andò alla battaglia e sconfisse li nimici. Della giustizia di questo imperadore poscia a gran tempo sentendola San Grigorio, vide la statua sua, e fecelo dissoppellire, e trovoe che tutto era tornato in terra se non che erano le ossa, e la lingua era siccome d'uomo vivo. E in ciò cognobbe San Grigorio la giustizia sua, chè sempre l'avea parlata, sì che allora pianse di pietà troppo pietosamente, pregando Domeneddio che traesse quest' anima di ninferno, sappiendo ch' era stato pagano. Allora Dio per li suoi prieghi trasse la costui anima di pene, e misela a gloria. E di ciò parlò l'angelo a San Grigorio, e disse che mai non pregasse di sì fatto prego; e Dio l'impuose penitenza o volesse istare due dì in purgatorio, o sempre mai malato di febbre e di male di fianco. Santo Grigorio per minore pena disse che volea stare sempre con male di febbre e di fianco.'

Similar accounts are given in the *Legenda Aurea* of Jacobus de Voragine (*Legenda* xlvi, *De Sancto Gregorio*), and in the *Cento Novelle Antiche* (Nov. LVIII ed. Biagi).

Transtiberinus, Trasteverine, belonging to the farther bank of the Tiber; in his Letter to the Italian Cardinals D. alludes, as is supposed, to the Cardinal Francesco Gaetani, as the adherent of the Trasteverine faction, 'Transtiberinae sectator factionis,' Epist. viii. 10. Witte thinks he is so called on account of his violent opposition to the Ghibellines, 'since whoever sided with the Guelfs seemed to D. to derogate from the legal rights and dignities of Rome and the Tiber.' Francesco Gaetani was a nephew of Boniface VIII, by whom he was made a Cardinal in 1295; he was a staunch supporter of Boniface in his contest with the Colonnesi, and after the death of the former he continued to follow out his policy; he died in 1317.

Traversara, Casa, the Traversari family (usually mentioned in contemporary documents as 'domus Traversariorum'), powerful Ghibelline house of Ravenna, where they first came into prominence about the middle of Cent. x; they are mentioned by Guido del Duca (in Circle II of Purgatory), together with the Anastagi, as being (in 1300) on the brink of extinction, Purg. xiv. 107–8; the most distinguished member of the family appears to have been Pier Traversaro (circ. 1145–1225), whom Guido had already mentioned, Purg. xiv. 98 [**Traversaro, Pier**]. Benvenuto remarks:—

'Hic Guido, non contentus nominasse supra solum Petrum Traversarium de Ravenna, nunc nominat ipsam stirpem, quae fuit tota clara.'

Traversaro, Pier, member of the powerful Traversari family of Ravenna, born circ. 1145, died, at the age of eighty, 1225; he was of great influence and authority in Ravenna, with the history of which he was closely identified for nearly fifty years; he was several times Podestà of the city, an office which was filled by members of his house at least ten times in the forty years between 1180 and 1220. Piero, whose family were by tradition adherents of the Empire, was a staunch Ghibelline and enjoyed the confidence of the Emperor Frederick II. Among his own adherents were Guido del Duca of Bertinoro (Purg. xiv. 81), and the Mainardi of the same town (Purg. xiv. 97). Piero, whom Benvenuto describes as 'vir magnanimus et magnificus, qui filiam suam tradidit in uxorem Stephano regi Hungariae,' was a patron of the troubadours, among them Aimeric de Pegulhan (V. E. ii. 6^{64}), who sang the praises of his wife Imilia, a daughter of the house of the Conti Guidi. On the death of Piero at Ravenna in 1225, he was succeeded by his son Paolo, who, deserting the traditions of his family, became a Guelf. Paolo died at Ravenna in 1240, and with him departed the power and splendour of the 'domus Traversariorum,' the representatives of which were finally expelled from Ravenna by the Polenta family, who in 1310 entered into possession of all that was left of their inheritance. (See Casini, *Dante e la Romagna.*)

Pier Traversaro is mentioned by Guido del Duca (in Circle II of Purgatory), together with his contemporary Arrigo Mainardi, among the worthies of Romagna, Purg. xiv. 98 [**Guido del Duca**]; the Traversari family is mentioned as being (in 1300) without heirs, Purg. xiv. 107–8 [**Traversara, Casa**].

Trentino, belonging to Trent; *il Trentino pastore*, the Bishop of Trent, mentioned, together with the Bishops of Brescia and Verona, in connexion with a place at the N. extremity of the Lago di Garda where their three dioceses meet, Inf. xx. 67–9. [**Benaco: Trento.**]

Trento, Trent (Trient), on the Adige (Etsch), capital of Italian or S. Tyrol; mentioned in connexion with the broken ground caused by a great landslip in the valley of the Adige below the city, Inf. xii. 5 (*see below*); coupled with Turin and Alessandria della Paglia as being on the confines of Italy, and consequently incapable of preserving a pure dialect owing to the introduction of foreign elements, *Tridentum*, V. E. i. 15^{61-4}.

The catastrophe referred to by D., Inf. xii.

4–6), as having diverted the course of the Adige on the Italian side of Trent, caused either by an earthquake or by a landslip, is almost universally understood by the old commentators to refer to what is popularly known in the neighbourhood as the *Slavini di Marco*, the result of an enormous landslip which took place about the year 883 opposite Mori, some 20 miles S. of Trent, between Roveredo and Ala, and deflected the Adige considerably. The cause of the catastrophe is, as Benvenuto points out, discussed by Albertus Magnus in his *De Meteoris*, which may perhaps account for D.'s mention of it, as he was familiar with that treatise [***Meteora*** [2]]. Benvenuto says:—

'Nota quod istud praecipitium vocatur hodie slavinum ab incolis, et ibi est unum castellum quod vocatur Marcum. . . . De ista ruina mirabili facit mentionem Albertus magnus libro Methaurorum, et assignat istas causas dicens: quod montes ruunt, vel quia radices eorum abraduntur; et tandem, quia fundamenta non habent, ruunt; et aliquando scinduntur magno motu. Et subdit quod hoc modo cecidit mons magnus inter Tridentum et Veronam, civitates Italiae super ripam Athesis fluminis, et oppressit villas et homines per multa millia.'

A description of this wild region (which will remind travellers in the Pyrenees of the Chaos du Coumélie near Gavarnie) is given by Eustace in his *Classical Tour in Italy* (1802):—

'The descent becomes more rapid between Roveredo and Ala; the Adige, which glided gently through the valley of Trent, assumes the roughness of a torrent; the defiles become narrower, and the mountains break into rocks and precipices, which occasionally approach the road, and sometimes rise perpendicular from it. . . . Amid these wilds the traveller cannot fail to notice a vast tract called the *Slavini di Marco*, covered with fragments of rock torn from the sides of the neighbouring mountains by an earthquake, or perhaps by their own unsupported weight, and hurled down into the plains below. They spread over the whole valley, and in some places contract the road to a very narrow space.'

Some have identified the 'ruina' referred to by D. with a landslip which took place near Verona in June, 1309; but D.'s mention of Trent puts this out of the question. Butler refers to an entry in the Chronicle of Otto of Freising under date circ. 1120:—

'Circa idem tempus terrae motus horribilis oppida, templa, villas, montesque plurimos, sicut usque hodie in valle Tridentina apparet, subvertit.'

There is, however, no sufficient reason to doubt the identification by the old commentators of the landslip in question with the *Slavini di Marco*. (See *Giorn. Stor. Lett. Ital.* xxx. 329–30.)

Trespiano, village of Tuscany, to the N. of Florence, about three miles from the Porta San Gallo; Cacciaguida (in the Heaven of Mars) laments that it and Galluzzo were included within the Florentine territory, Par. xvi. 53–4. [**Galluzzo.**]

Tribaldello. [**Tebaldello.**]

Tridentum, Trent on the Adige, V. E. i. 15[61]. [**Trento.**]

Trinacria, name used by Virgil (*Aen.* iii. 384, 440, 554, &c.) and other Roman poets for Sicily, which is said to have been so called from the triangular shape of the island, e. g. Servius (on *Aen.* iii. 384) says, 'Trinacria dicitur quod tria habet promontoria, quae Graeci ἄκρα dicunt.'

D. speaks of Sicily by this name, Par. viii. 67; V. E. i. 12[15]; ii. 6[48]; Ecl. ii. 71.

There appears to be a special significance in the use of the term *Trinacria* in the first of these passages, in which Charles Martel, eldest son of Charles II of Naples, is represented as saying (in the Heaven of Venus) that if he had lived he would have been Count of Provence (Par. viii. 58–60), King of Apulia (*vv.* 61–3), and King of Hungary (*vv.* 64–6); and he adds (*vv.* 67–75) that his descendants would have ruled in 'Trinacria,' had it not been for the misgovernment of his grandfather, Charles of Anjou, which led to the massacre known as the 'Sicilian Vespers' and the expulsion of the French from Sicily. At the time Charles Martel is supposed to be speaking (i.e. in 1300, the date of the action of the poem), the King of Sicily was Frederick II of Aragon (1296–1337), a member of the rival house (the representative, through Manfred's daughter Constance, of the hated Swabian dynasty), which had dispossessed the Angevins, and had remained masters of Sicily in spite of all the efforts of the latter to dislodge them. After the disastrous failure of Charles of Valois' expedition against the island in 1302, he was forced to conclude an ignominious peace with Frederick, who was confirmed in the sovereignty of Sicily by the title of 'King of Trinacria' (this title having been adopted, doubtless, instead of that of 'King of Sicily,' because the latter would have implied sovereignty over both the Sicilies, i.e. over Naples and Apulia, which remained in the hands of the Angevins, as well as over the island of Sicily), and it was by the title of 'King of Trinacria' that Frederick was recognized by Boniface VIII in the treaty of Anagni in the following year (June 12, 1303). The employment, therefore, by Charles Martel of this particular name for Sicily lends an additional sting to his utterances (which, of course, are partly prophetic) in rebuke of his house; and it can hardly be doubted that D. introduced it with that intention, and not as a mere synonym for Sicily. [**Cicilia.**]

Tristano, Tristan or Tristram of Lyonesse, hero of the old French Romance,—'li plus puissant chevalier qui onques fust en la grant

Bretaigne devant le roi Artu et après, fors solement Galaad le tres bon chevalier, et Lancelot du Lac son pere'—who came by his death through his love for Yseult, 'Ysolt la bloie'; he is placed by D. among the Lustful, in Circle II of Hell, where he is coupled with Paris of Troy as having been 'parted from life through love,' Inf. v. 67. [**Lussuriosi: Paris.**]

Tristan, the nephew of King Mark of Cornwall, by whom he was brought up, having been wounded by the poisoned sword of Morhoult, brother of the Queen of Ireland, who came to Cornwall to demand tribute of King Mark, goes to Ireland to be cured of his wound; there he meets the king's daughter Yseult, whom later he is sent to fetch as the bride of his uncle Mark. On the journey they partake of a love philtre which Yseult's mother had prepared for her and King Mark, whereupon they love each other 'at once and for ever.' When they arrive in Cornwall, Yseult manages to substitute her maiden Brangian for herself on the bridal night; and she and Tristan continue to meet until at last they are discovered together in Yseult's chamber by King Mark, who mortally wounds Tristan with a poisoned sword. As he lies upon his death-bed Tristan begs Mark to allow him to see Yseult once more before he dies; Mark consents, and Yseult reaches Tristan in time to receive his dying embrace, the vehemence of which causes her heart to break, and she dies upon his breast.

The story of Tristan's death is told as follows in the old French prose romance (originally composed early in Cent. xiii, the poetical romances, of which only fragments have been preserved, belonging to the middle of Cent. xii), with which D. was doubtless acquainted:—

'Or dit li contes que un jour estoit Tristans entrés es chambres la royne et harpoit un lay qu'il avoit fait. Audret l'entendi et le vint conter au roy Marc. Tristans estoit desarmés, si que li rois le ferist mortelment parmi l'eschine d'un glaive envenimé que Morgain li ot baillié. Quant li rois ot fait cestui coup, il s'en parti, car il ne osa Tristan attendre. Tristans congnut bien que il estoit feru à mort; il ne pot le roy ateindre et, pour ce, s'en vint d'autre part en la court à val et monta le premier cheval qu'il trouva; si s'en fuit de Tintaguel et s'en vint au chastel de Dinas. Lors se coucha tantost et dist qu'il estoit mort sans faille. . . . Quant Tristans vit qu'il ne pourroit plus durer se petit non, il dit à Dinas: Mandés le roy Marc qu'il vengne à moy; je le veroye volentiers ains que je morusse. . . . Quant Tristans vit le roy venir, il se volt lever en son seant, mais il ne pot, quar il estoit trop faibles. . . . Oncles, fait-il, ne pleurés mie; mais faites tant seulement par courtoisie que vous ma dame Iseult fassiez venir devant moy, si que je la veïsse à ma fin. C'est la derraine requeste que je vous face, et que ele me voye finir. Car sachiés vraiement que je mourray huy ou demain. Pour ce, desire-je sur toutes choses que la voye à ma mort.—Nepveu, fait li rois, vous volés que la royne vengne à vous et ele y venra maintenant. Lors l'envoie querre, et ele vint celluy jour meismes. . . . Quant Tristans vit apertement qu'il estoit à la mort venus, il regarde entour soi et dist: Seigneur, je muire, je ne puis plus vivre; à Dieu soyés tout commandé. Quant il ot dit ceste parole, il dist à la royne Iseult: Amie, or m'accolés, si que je fine entre vos bras. Si, finerai adonc à aise, ce m'est avis. Iseult s'accline sur Tristan, quant ele entent ceste parole, ele s'abaisse seur son pis. Tristans la prent entre ses bras, et quand il la tint seur son pis, il dist si haut que tuit cil de léans l'entendirent: Des ore ne me chaut quant je muire, puis que je ai ma dame avoec moy. Lors estraint la royne de tant de force que il li fist le cuer partir, et il meesmes morut en tel point. Si que bras à bras et bouche à bouche moururent li dui amant, et demourerent en tele maniere embraciés. Mort sont amdui et par amour, sans autre comfort.'

There exists an old Italian version of the prose *Tristan*, made in Tuscany in Cent. xiii; but D. was presumably familiar with this romance in the *langue d'*oïl, as he was with the *Lancelot du Lac* and the *Morte d'Arthur*. [***Lingua Oil.***]

Trivia, 'the goddess at the three ways,' term applied by Virgil (*Aen.* vi. 13, 35; vii. 516, 774, &c.), and other Latin poets, to Diana (whose temple was frequently placed where three roads met), and hence by D. to the Moon, Diana being goddess of the Moon, Par. xxiii. 26. [**Diana[1]: Luna.**]

Trivio, the *Trivium*, the three liberal arts (viz. grammar, logic, and rhetoric), which in the mediaeval system of academic studies constituted the first portion of the curriculum, being the undergraduates' course for the four years before proceeding to the degree of bachelor; mentioned, Conv. ii. 14^{56}. [***Quadrivio.***]

Trivisiana, Marca. [**Marca Trivisiana.**]

Trivisiani, inhabitants of the town and March of Treviso (the town being in the centre of the modern province of Venetia, at the confluence of the Piavesella and the Sile, some twenty miles due N. of Venice), V. E. i. 10^{69}, 14^{30}; coupled with the inhabitants of the March of Ancona as *utriusque Marchiae viri*, V. E. i. 19^{19}; the peoples of the March (i.e. the inhabitants of Vicenza, Padua, Treviso, Feltro, and Belluno), referred to by Cunizza (in the Heaven of Venus) as *la turba presente, Che Tagliamento e Adice richiude*, Par. ix. 43–4 [**Marca Trivisiana**]; their dialect, coupled with that of the Venetians as being distinct from those of the Lombards and of the inhabitants of Aquileia, V. E. i. 10^{68-70}; condemned, together with those of the Veronese, Vicentines, Paduans, and Brescians, as harsh,

especially in a woman's mouth, one of their peculiarities being a fondness for consonantal endings in *f*, V. E. i. 14^{20-35}; abandoned by their most illustrious poets in favour of the Italian vulgar tongue, V. E. i. 19^{16-19}.

Troade], the Troad, territory of Troy, forming the N.W. angle of Mysia, in N.W. of Asia Minor; referred to by the Emperor Justinian (in the Heaven of Mercury) as the place whence the Roman Eagle took its origin (the Romans being regarded as descended from the Trojans), Par. vi. 6, 67; the district itself being indicated by the mention of Antandros, the Simois, and the tomb of Hector (*vv.* 67–8). [**Antandro**: **Simoenta.**]

Troia, the city of Troy, which after a ten years' siege was taken and destroyed by the Greeks, Aeneas and a remnant of the Trojans escaping to Italy, where they laid the foundations of the Roman Empire; mentioned in connexion with the departure of Aeneas for Italy, Inf. i. 74; Conv. iv. 5^{48} (cf. Inf. xxvi. 59–60; Par. vi. 6, 67–8) [**Enea**]; Sinon the Greek, who induced the Trojans to admit the wooden horse within their walls, Inf. xxx. 98, 114 [**Sinone**]; its fall and destruction, Purg. xii. 61; Mon. ii. 3^{34-5} (cf. Inf. xxx. 13–15); its capture by the Greeks the starting-point of Livy's history of Rome, Mon. ii. 3^{32-5}; referred to as *Ilion*, Inf. i. 75; Purg. xii. 62 [**Ilion**]; *Pergama*, Epist. vi. 4 [**Pergama**]; Virgil's reference to it as 'Iliaca urbs' (*Aen.* viii. 134), quoted, Mon. ii. 3^{73}; its territory referred to, Par. vi. 6, 67–8 [**Troade**].

Troiani, Trojans; driven from the Strophades by the Harpies, Inf. xiii. 10–12 [**Arpie**: **Strofade**]; the wars of their descendants the Romans in Italy, Inf. xxviii. 9–10; their pride and presumption punished at the fall of Troy, Inf. xxx. 13–15; their history one of the favourite themes of the Florentine women of old, Par. xv. 124–6; and the subject of romances in the *langue d'oïl*, V. E. i. 10^{12-18} [***Lingua Oil***]; Juno's hostility to them, V. N. § 25^{74-5} [**Giuno**]; Aeneas (correctly, Hector) apostrophized by Virgil as 'the light and hope of the Trojans,' Conv. iii. 11^{158-60} [**Enea**]; the aged Trojans left by Aeneas with Acestes in Sicily, Conv. iv. 26^{94-6} (cf. Purg. xviii. 136–7) [**Aceste**[1]]; their Penates the subject of contention between the two peoples sprung from them in Italy, viz. the Romans and the Albans, Mon. ii. 11^{22-7} [**Albani**: **Romani**[1]]; a strain of Trojan blood in the Lombards, notwithstanding their barbarian origin, Epist. v. 4 [**Lombardi**[1]: **Longobardi**]; Virgil's references to them as 'Teucri,' quoted, Mon. ii. 3^{75}, 9^{85} [**Teucri**]; referred to as the founders of the Roman race, 'il gentil seme de' Romani,' Inf. xxvi. 60; the descent of the Romans from them, Inf. xxvi. 60; xxviii. 10; Par. xv. 126; Mon. ii. 11^{22-4} [**Romani**[1]].

Troiano, Trojan; *furie Troiane*, i. e. the furies which drove Hecuba of Troy out of her wits, Inf. xxx. 22 [**Ecuba**]; the Trojan Rhipeus, Par. xx. 68 [**Rifeo**]; *l'alto sangue Troiano*, i. e. the blood of the Trojans which ran in the veins of the Romans, Conv. iv. 4^{103-5}; *Troiana radix*, i. e. the Trojan stem whence sprang the Romans and the Albans, Mon. ii. 11^{22-3} [**Romani**[1]: **Troiani.**]

Troja, -ani, -ano. [**Troia, -ani, -ano.**]

Troni, Thrones, one of the Angelic Hierarchies; described by Cunizza (in the Heaven of Venus) as mirrors reflecting the mind of the Deity to the lower intelligences, Par. ix. 61–2; mentioned by Beatrice (in the Crystalline Heaven) as ranking last in the first (i. e. highest) Hierarchy, the Cherubim and Seraphim ranking above them, Par. xxviii. 104–5; in the *Convivio* D. states that the first (i. e. lowest) Hierarchy is composed of Angels, Archangels, and Thrones, the third place in the third (i. e. highest) Hierarchy being occupied by the Powers, Conv. ii. 6^{43-6} [**Gerarchia**]; according to this arrangement they preside over the Heaven of Venus, Conv. ii. 6^{109}; according to the other, over the Heaven of Saturn [**Paradiso**[1]]; their number not great, but at least three, corresponding to the three movements of the Heaven of Venus, Conv. ii. 6^{126-36} [**Venere, Cielo di**].

Tronto, river of Central Italy, which rises in the Apennines, and flows N.E. past Ascoli, forming part of the boundary between the present provinces of the Marches and the Abruzzi, and entering the Adriatic about a mile below Porto d'Ascoli; mentioned by Charles Martel (in the Heaven of Venus) as the N.E. limit of the kingdom of Naples, Par. viii. 63 [**Ausonia**: **Napoli**].

Tullio. [**Cicero.**]

Tullo, Tullus Hostilius, third King of Rome, Conv. iv. 5^{90}. [**Hostilius.**]

Tupino, stream in N. of Umbria, which rises in the Apennines and flows S. past Nocera and Foligno into the Tiber; mentioned by St. Thomas Aquinas (in the Heaven of the Sun) in his description of the situation of Assisi, which stands on the S.W. slope of Monte Subasio, between the streams of Tupino (on the E.) and Chiassi (on the W.), Par. xi. 43–5. [**Ascesi.**]

Turbia, La Turbie, village at the W. extremity of the province of Liguria, in the present department of Alpes-Maritimes, about 1½ miles from the coast, above Monaco; it owes its name to a huge Roman tower (the remains of which are still to be seen), known as *Tropaea Augusti*, which was erected to commemorate the subjugation of the Ligurian tribes, A.D. 13.

D. mentions it, together with Lerici (at the E. extremity of Liguria), in connexion with the

rugged and precipitous nature of the country between those two points in his day, Purg. iii. 49.

Benvenuto, who speaks as if from personal experience of this district, describes Turbia as:—

'unum castellum fortissimum in fine Italiae in introitu provinciae super Monacum.' [Lerici.]

Turchi, Asiatic Turks; mentioned, together with the Tartars, in connexion with the brilliancy of the colouring and design of the cloths manufactured by them, Inf. xvii. 17.

Turkish fabrics were famous in the Middle Ages (as still); such expressions as 'turquie,' 'tissu de turquin,' 'tapis turquois,' to indicate superfine cloths, hangings, &c., are common in Old French texts. [Tartari.]

Turni, the followers of Turnus, i.e. the Rutulians, Epist. vii. 5. [Rutuli.]

Turno, Turnus, King of the Rutulians at the time of Aeneas' arrival in Italy; he fought against the latter because Latinus, King of Latium, gave his daughter Lavinia to be the wife of Aeneas, after having promised her to Turnus. During the war Turnus slew Pallas, son of Evander, who was fighting for Aeneas, and afterwards appeared in battle wearing his belt; when he and Aeneas met in single combat, and Turnus, being vanquished, begged for his life, Aeneas, who was about to spare him, caught sight of the belt of Pallas, and, maddened at the sight, rushed upon Turnus, and ran him through with his sword.

Turnus is mentioned, together with Camilla, and Nisus and Euryalus, as having died for Italy, Inf. i. 108; his prayer to Aeneas for life, and acquiescence in his marriage to Lavinia, as narrated by Virgil (*Aen.* xii. 936–7), Mon. ii. 3^{110-15} [Enea: Lavinia]; his single combat with Aeneas, who would have spared his life, had it not been for the belt of Pallas, as Virgil testifies (*Aen.* xii. 887–952), Mon. ii. 11^{8-21}. [Pallante: Rutuli.]

Turnus, King of the Rutulians, Mon. ii. 3^{111}, $11^{10,17}$. [Turno.]

Tuscani. [Toschi.]

Tuscanus. [Tosco.]

Tusci. [Toschi.]

Tuscia. [Toscana.]

Tyberis. [Tevere.]

Tyrrenum Mare, the Tyrrhenian Sea, that part of the Mediterranean which adjoins the W. and S.W. coast of Italy, lying between Corsica and Calabria; it receives the waters of the right side of Italy (if the Apennines be taken as the dividing line from N. to S.), V. E. i. 10^{47-8}; the islands of (viz. Sicily and Sardinia), to be reckoned as belonging to the right side of Italy, V. E. i. 10^{56-7}.

U

Ubaldin dalla Pila. [Pila, Ubaldin dalla.]

Ubaldini, powerful Ghibelline family of Tuscany, whose headquarters were in the Mugello (the upper valley of the Sieve) to the N. of Florence. The Florentines appear to have found them troublesome neighbours, and in 1251, as Villani records (vi. 47), sent an expedition against them and reduced them for the time being. He mentions them among those who were in favour of razing Florence to the ground after the battle of Montaperti in 1260 (vi. 81). Dino Compagni records (ii. 29) that in the summer of 1302 they and the Pisans helped the exiled Ghibellines and Bianchi from Florence in an attack upon Florentine territory, in the Mugello, on account of which the Florentines sent a second expedition to chastise them. According to Villani (viii. 53) this was immediately after the capture by the Florentines (through the treachery of Carlino de' Pazzi) of the stronghold of Piantrevigne in Valdarno. [Carlino.]

Several members of this family are mentioned by D., viz. the famous Cardinal, Ottaviano degli Ubaldini (Inf. x. 120) [Cardinale, Il]; his elder brother, Ubaldino dalla Pila (Purg. xxiv. 29) [Pila, Ubaldin dalla]; and his two nephews, the Archbishop Ruggieri of Pisa (Inf. xxxiii. 14) [Ruggieri, Arcivescovo] and Ugolino d'Azzo (Purg. xiv. 105) [Azzo, Ugolin d': Table xxix.]

Ubaldini, Ottaviano degli. [Cardinale, Il.]

Ubaldini, Ruggieri degli. [Ruggieri, Arcivescovo.]

Ubaldo, St. Ubaldo Baldassini, born 1084, Bishop of Gubbio, 1129–1160; before he was made a Bishop he lived as a hermit upon a hill near Gubbio, in N. Umbria, on which the Chiascio rises.

St. Thomas Aquinas (in the Heaven of the Sun) mentions him in connexion with his description of the situation of Assisi, Par. xi. 44. [Ascesi: Chiassi [2].]

Ubbriachi], noble Florentine family, a member of which is placed among the Usurers in Round 3 of Circle VII of Hell, being referred to by the mention of the arms of the family, viz. on a field gules a goose argent, Inf. xvii. 62-3. [**Usurai.**]

Villani states that the Ubbriachi were Ghibellines (v. 39; vi. 33), and were among those expelled from Florence in 1258 (vi. 65); they lived in the Sesto d'Oltrarno (v. 39).

Uberti, powerful Ghibelline family of Florence; mentioned by D. together with the Visconti of Milan as typical instances of noble houses, Conv. iv. 20^{38-41}; Cacciaguida (in the Heaven of Mars) speaks of them (without naming them) as having been of importance in his day and as having been brought low through their pride, referring to them as *quei che son disfatti Per lor superbia*, Par. xvi. 109-10.

The Uberti, like the Lamberti (with whom they are coupled by Cacciaguida), were supposed, as Villani states (iv. 1), to have been of German origin, and to have come to Florence in Cent. x with the Emperor Otto I [**Lamberti**]; he says of them:—

'Nel quartiere della porta santa Maria, ch' è oggi nel sesto di san Piero Scheraggio e quello di Borgo, avea molto possenti e antichi legnaggi. I maggiori erano gli Uberti, nati e venuto il loro antico della Magna, che abitavano ov' è oggi la piazza de' Priori e 'l palagio del popolo.' (iv. 13.)

Under the year 1177 he gives an account of their rising against the government of Florence, making special mention of their pride and ingratitude:—

'Nel detto anno si cominciò in Firenze dissensione e guerra grande tra' cittadini, che mai non era più stata in Firenze, e ciò fu per troppa grassezza e riposo mischiato colla superbia ingratitudine, che quelli della casa degli Uberti ch' erano i più possenti e maggiori cittadini di Firenze, co' loro seguaci nobili e popolari, cominciaro guerra co' consoli, ch' erano signori e guidatori del comune a certo tempo e con certi ordini, per la invidia della signoria che non era a loro volere.' (v. 9.)

Later he mentions them as the heads of the Ghibelline party in Florence (v. 39; vi. 33, 65), and as having been among those who were expelled in 1258 (vi. 65). [**Buondelmonti.**]

To this house belonged the great Ghibelline captain, Farinata degli Uberti, to whose patriotism it was owing that the city of Florence was saved from destruction after the battle of Montaperti, when the majority of the victorious party were for razing it to the ground. [**Farinata.**]

Uberti, Farinata degli. [**Farinata.**]

Ubertin Donato. [**Donato, Ubertin.**]

Ubertino da Casale], Ubertino d'Ilia da Casale, leader of the so-called Spiritualists in the Franciscan Order, who opposed the relaxations of discipline introduced by Matteo d'Acquasparta as General of the Order; he and Matteo are referred to by St. Bonaventura (in the Heaven of the Sun) in his lament over the degeneracy of the Order, to which he himself belonged, Par. xii. 124. [**Acquasparta: Casale.**]

Ubertino, who was born in 1259, entered the Franciscan Order in 1273; after spending nine years as lecturer in the University of Paris he returned to Italy, where after the death of Pier Giovanni Olivi he became head of the Spiritualists; during the pontificate of Clement V his party prevailed, but on the election of John XXII he withdrew from the Franciscan Order and entered (in 1317) that of St. Benedict; he died in 1338. (Casini.)

Pietro di Dante says of him:—

'Frater Ubertinus de Casali composuit libellum vocatum Proloquium de potentia Papae, coarctando scripturam, dicendo quod ad hoc ut Papa esset Papa vere debeat habere quae Petrus habuit.'

Benvenuto, who calls him Johannes de Casali, says of him:—

'Iste siquidem nimius stringebat scripturam sacram in exponendo; scripsit enim super librum Apocalypsis, ubi fecit fructissimas expositiones, et multa et magna mala dixit de ecclesia, sive de pastoribus ecclesiae; propter quod liber ejus damnatus est et prohibitus saepe in omni capitulo.'

Uberto da Romena. [**Obertus de Romena.**]

Ubriachi. [**Ubbriachi.**]

Uccellatoio, name of a hill outside Florence, whence the traveller coming from Bologna in the old days used to catch the first glimpse of the city; it is mentioned by Cacciaguida (in the Heaven of Mars) together with Montemalo, a hill outside Rome, Par. xv. 109-10 [**Montemalo**]. Ld. Vernon places it about a mile due N. of Trespiano (Par. xvi. 53). Landino says:—

'Chi viene a Firenze per la strada Bolognese, non la vede se prima non arriva allo Uccellatoio, il qual monte è lontano da Firenze cinque miglia nella via che porta a Bologna.'

Note.—The word *Uccellatoio* must be scanned *Uccellatoi'* (four syllables); cf. *Tegghiai'*, Inf. vi. 79; xvi. 41.

Ughi, ancient noble family of Florence, mentioned by Cacciaguida (in the Heaven of Mars) as having been already in their decline in his time, Par. xvi. 88. In D.'s day they were extinct; Villani says:—

'Nel quartiere della porta di san Brancazio . . . gli Ughi furono antichissimi, i quali edificarono santa Maria Ughi, e tutto il poggio di Montughi fu loro, e oggi sono spenti.' (iv. 12.)

The Ottimo Comento:—

'Questi Ughi furono nobili cittadini, da' quali si dice ch' è dinominata una chiesa ch' è nella città di Firenze, ch' è appellata santa Maria Ughi, la quale da il segno il dì di Sabato Santo ad accendere il fuoco benedetto nella cittade; e dicesi ch' è dinominato da loro uno poggio presso alla cittade, nome Monte Ughi.'

Ugo Ciapetta. [Ciapetta, Ugo.]

Ugo da San Vittore, Hugh of St. Victor, celebrated mystic and theologian of the beginning of Cent. xii; he was born near Yprès in Flanders circ. 1097, and was educated during his early years in the monastery of Hamersleben near Halberstadt in Saxony; in 1115 he removed to the abbey of St. Victor near Paris, which had recently been founded by William of Champeaux, the preceptor of Abelard, and which during Cent. xii was the headquarters of mysticism; he became one of the canons-regular of the abbey, and was in 1130 appointed to the chair of theology, which he held until his death in 1141, his reputation being so great that he was known as 'alter Augustinus' and 'lingua Augustini.' He was the intimate friend of St. Bernard, and among his pupils were Richard of St. Victor and Peter Lombard. His writings, which are very numerous, and are characterized by great learning, are frequently quoted by St. Thomas Aquinas; the most celebrated are the *Summa Sententiarum*, in which he gives a methodical or rational presentation of the contents of faith; the *De Eruditione Didascalica*, a sort of encyclopaedia of the sciences as then understood, viewed in their relation to theology; the *Institutiones Monasticae*, including the treatises *De arca morali*, *De arca mystica*, and *De vanitate mundi*; and the *De Sacramentis Fidei*, on the mysteries of the faith, comprising a complete exposition of catholic theology; he also wrote commentaries upon various books of the Old and New Testament (with the latter of which he appears to rank as of equal importance the canons, the decretals, and the writings of the fathers), and upon the *De Caelesti Hierarchia* of Dionysius the Areopagite.

Of Hugh and his pupil Richard, Milman says:—

'The mysticism of Hugo de St. Victor withdrew the contemplator altogether from the outward to the inner world—from God in the works of nature to God in his workings on the soul of man. This contemplation of God, the consummate perfection of man, is immediate, not mediate. Through the Angels and the Celestial Hierarchy of the Areopagite it aspires to one God, not in his Theophany, but in his inmost essence. All ideas and forms of things are latent in the human soul as in God, only they are manifested to the soul by its own activity, its meditative power. Yet St. Victor is not exempt from the grosser phraseology of the Mystic—the tasting God, and other degrading images from the senses of men. The ethical system of Hugo de St. Victor is that of the Church, more free and lofty than the dry and barren discipline of Peter Lombard: it looks to the end and object, not merely to the punctilious performance of Church works. Richard de St. Victor was at once more logical and more devout, raising higher at once the unassisted power of man, yet with even more supernatural interference—less ecclesiastical, more religious. Thus the silent, solemn Cloister was, as it were, constantly balancing the noisy and pugnacious School. The system of the St. Victors is the contemplative philosophy of deep-thinking minds in their profound seclusion, not of intellectual gladiators: it is that of men following out the train of their own thoughts, not perpetually crossed by the objections of subtle rival disputants. Its end is not victory, but the inward satisfaction of the soul.'

D. places Hugh of St. Victor among the doctors of the Church (*Spiriti Sapienti*), together with Petrus Comestor and Petrus Hispanus, in the Heaven of the Sun, where he is named by St. Bonaventura, Par. xii. 133. [Sole, Cielo del.]

Ugo di Brandimborgo], the Marquis Hugh of Brandenburg (as Villani calls him), referred to by Cacciaguida (in the Heaven of Mars) as *il gran Barone*, Par. xvi. 128; he is said to have come to Florence from Germany with the Emperor Otto III, and while there to have conferred knighthood on five Florentine families (viz. the Giandonati, the Pulci, the Nerli, the Gangalandi, and the Della Bella); he died in Florence on the festival of St. Thomas the Apostle, and was buried in the Badia of Florence (founded by his mother in 978), where the anniversary of his death was (and is still) solemnly commemorated every year on St. Thomas' day (Dec. 21); these circumstances are referred to by Cacciaguida (*vv.* 127–132). [Badía: Tommaso[1].]

Villani's account is as follows:—

'Col detto Otto terzo venne in Italia il marchese Ugo: credo fosse il marchese di Brandimborgo, perocchè in Alamagna non ha altro marchesato. A costui piacque sì la stanza di Toscana, spezialmente della nostra città di Firenze, ch' egli ci fece venire la moglie, e in Firenze fece suo dimoro, siccome vicario d'Otto imperadore. . . . Tutto suo patrimonio d'Alamagna fece vendere, e ordinò e fece fare sette badie . . . e tutte queste badie dotò riccamente, e vivette poi colla moglie in santa vita, e non ebbe nullo figliuolo, e morì nella città di Firenze il dì di santo Tommaso gli anni di Cristo 1006, e a grande onore fu soppellito alla badia di Firenze. E vivendo il detto marchese Ugo, fece in Firenze molti cavalieri della schiatta de' Giandonati, de' Pulci, de' Nerli, de' Conti da Gangalandi, e di quelli della Bella, i quali tutti per suo amore ritennero e portarono l'arme sua addogata rossa e bianca con diverse intrassegne.' (iv. a.)

This 'marchese di Brandimborgo' appears to be identical with Ugo, Marquis of Tuscany,

961–1101, who was son of Uberto, Marquis of Tuscany, 936–961 (nat. son of Ugo, King of Italy and Count of Arles, 926–945), and of the Countess Willa (foundress of the Badia of Florence in 978, daughter of Marquis Bonifazio of Spoleto, and of Countess Waldrada, sister of Rudolf II of Burgundy, 912–937).

Ugolin d'Azzo. [**Azzo, Ugolino d'.**]

Ugolin de' Fantolin. [**Fantolin, Ugolin de'.**]

Ugolino, Conte, Count Ugolino della Gherardesca, head of the Guelf party in Pisa, who, after having intrigued with the Ghibellines, was betrayed by their leader, Ruggieri degli Ubaldini, Archbishop of Pisa, and imprisoned and starved to death in the Tower of Famine at Pisa. D. places him, together with the Archbishop, among the Traitors in Antenora, the second division of Circle IX of Hell (where those who had been traitors to their country or their party are punished), Ruggieri being below Ugolino, just on the confines of the next division, Tolomea (the place assigned to those who have betrayed their associates), Inf. xxxiii. 13, 85; (U. and Ruggieri) *duo*, Inf. xxxii. 125; *l'un*, *v.* 126; *il sovran*, *v.* 128; *quei*, *v.* 132; *quel peccator*, xxxiii. 2; *egli*, *v.* 3. [**Antenora: Tolomea: Traditori.**]

After leaving Bocca degli Abati, as they pass on their way through Antenora, D. and Virgil see two sinners frozen one above the other in the same hole, the upper one of whom (Ugolino) is gnawing the head of the lower (Ruggieri) (Inf. xxxii. 124–32); D. asks the former the reason of this, and who he and his victim are (*vv.* 133–9); thereupon Ugolino, lifting his mouth from Ruggieri's head, on the hair of which he wipes his lips, proceeds to answer D.'s questions, explaining that he does so in order to bring infamy in the world above upon the traitor whom he is gnawing (xxxiii. 1–9); he then names himself and the Archbishop, and, after referring to his betrayal by the latter, goes on to describe the circumstances of his death (*vv.* 10–21); how, after he and his four sons (*see below*) had been imprisoned for several months (reading 'più lune,' *v.* 26) in the tower, which from his fate had come to be called the Tower of Famine, he one night had a dream in which he and his sons figured as a wolf and cubs, who were hunted on Monte San Giuliano by the Archbishop with his friends as hounds, and in a short time run down and torn to pieces (*vv.* 22–36); how the next day, at the hour when their food used to be brought, he heard the door below being nailed up (*vv.* 37–54); how on the second day, being struck with despair at the sight of his sons' faces, he gnawed his hands in agony, and his sons, thinking he did it for hunger, offered themselves to him for food (*vv.* 55–64); how they spent the third day in mute despair (*vv.* 65–6); how on the fourth day his son Gaddo died, and the other three on the two following days (*vv.* 67–72); and how he himself, after dragging on for two more days, at last succumbed on the eighth day (*vv.* 73–5); Ugolino then, after finishing his narrative, once more sets his teeth into the Archbishop's skull (*vv.* 76–8).

Some commentators have thought that by the last line of Ugolino's narrative, 'Poscia, più che il dolor, potè il digiuno' (*v.* 75), D. meant to imply that the Count, in the extremity of starvation, did actually attempt to prolong his life by feeding upon the bodies of his sons, as they had prayed him to do while they were yet alive (*vv.* 61–3)—a suggestion to which Ugolino's occupation in Hell lends some colour; but if any such incident had occurred it must have been known at the time, and some mention of it would have been made by contemporary writers, whereas, as a matter of fact, there is no hint of such a thing in the contemporary records. The Pisan Buti, for instance, who gives a circumstantial account of the removal and burial of the bodies, says nothing whatever as to their having been in any way mutilated; he comments:—

'*Poscia, più che il dolor, poteo il digiuno*: cioè poscia il digiuno finì la vita mia, la quale conservava il dolore; e così rende ragione come potee tanto vivere, e dice che ne fu cagione il dolore. E questo finge l'autore, perchè dopo li otto dì ne furono cavati e portati inviluppati nelle stuoie al luogo de' Frati minori a san Francesco e sotterrati nel monimento che è al lato alli scaloni a montare in chiesa alla porta del chiostro, coi ferri in gamba; li quali ferri vid' io, cavato del detto monimento.'

The Count's imprisonment lasted for eight months, from the end of July, 1288, to the middle of March, 128§. According to Villani the decision to starve the prisoners to death was coincident with the election of the Ghibelline Count Guido da Montefeltro as captain of Pisa; he says:—

'E giunto il detto conte Guido in Pisa nel detto anno 1288 del detto mese di Marzo, i Pisani, i quali aveano messo in pregione il conte Ugolino e due suoi figliuoli, e due figliuoli del conte Guelfo suo figliuolo, in una torre in sulla piazza degli anziani, feciono chiavare la porta della detta torre, e le chiavi gittare in Arno, e vietare a' detti pregioni ogni vivanda, gli quali in pochi giorni vi morirono di fame. Ma prima domandando con grida il detto conte penitenzia, non gli concedettono frate o prete che 'l confessasse. E tratti tutti e cinque morti insieme della torre, vilmente furono sotterrati; e d'allora innanzi la detta carcere fu chiamata la torre della fame, e sarà sempre. Di questa crudeltà furono i Pisani per lo universo mondo, ove si seppe, forte biasmati, non tanto per lo conte, che per gli suoi difetti e tradimenti era per avventura degno di sì fatta morte, ma per gli figliuoli e nipoti, ch' erano giovani garzoni e innocenti.' (vii. 128.)

The 'Torre della Fame,' which previous to this time had been known as the Torre dei

Gualandi alle Sette Vie, stood in what is now the Piazza dei Cavalieri (formerly the Piazza degli Anziani), close to where the modern clock-tower stands; it was in ruins at the beginning of Cent. xvi (as appears from an old drawing reproduced in Vernon's *Readings on the Inferno*), and was finally destroyed in 1655.

Of the four 'sons' of Ugolino, mentioned by D. as sharing his imprisonment and death, two only were actually his sons, viz. Gaddo, his fourth, and Uguccione, his fifth son; the other two, Anselmuccio and Nino il Brigata, were his grandsons, the sons of his eldest son Guelfo; all of them, except Anselmuccio, were grown men at the time. [**Anselmuccio: Brigata, Il: Gaddo: Uguccione**[1]**: Table xxx.**]

The events which led to the downfall and death of Ugolino are summarized by Butler:—

'At the time when the Guelf party, with the aid of Charles of Anjou, had got the upper hand in Tuscany, Pisa was almost the last city in which the Ghibellines had any hold. Even here, however, there was a powerful Guelf section, at the head of which (though belonging to a Ghibelline family, the Counts of Donoratico), from about 1280, was Ugolino dei Gherardeschi. He must have been advanced in years, for we find his sister's son, Nino dei Visconti, the Judge of Gallura (Purg. viii. 53), already an important personage. After the great defeat of Pisa by Genoa at Meloria, in 1284, to which he was strongly suspected of having, by untimely retreat, contributed, he contrived to get rid for a time of the Ghibellines, under pressure from a league formed by Genoa, Lucca, and Florence; but by a successful intrigue he detached Florence from her allies, and saved the city from destruction. At the same time he seems to have allowed the Lucchese to take possession of several outlying castles. By 1288 the Ghibellines were again strong, and the Guelfs divided, Ugolino leading one group, Nino the other. In July of that year Ugolino intrigued with the Ghibellines, at whose head was the Archbishop, Ruggieri degli Ubaldini, and expelled Nino and his party. Then, having weakened the Guelfs, the Archbishop turned upon his accomplice, and, after some hard fighting, got him imprisoned, with two sons and two grandsons. In the following March the Pisans called in Guido da Montefeltro to command their armies; and, feeling perhaps that they could afford to despise public opinion, threw the keys of Ugolino's prison into the Arno, and left the old plotter and his descendants to starve.'

Villani's account of the intrigue of Ugolino with the Ghibellines, and of his subsequent betrayal by the Archbishop Ruggieri, is as follows:—

'Negli anni di Cristo 1288, del mese di Luglio, essendo creata in Pisa grande divisione e sette per cagione della signoria, che dell' una era capo il giudice Nino di Gallura de' Visconti con certi guelfi, e l'altro era il conte Ugolino de' Gherardeschi coll' altra parte de' guelfi, e l'altro era l'arcivescovo Ruggeri degli Ubaldini co' Lanfranchi, e Gualandi, e Sismondi, con altre case ghibelline: il detto conte Ugolino per esser signore s'accostò coll' arcivescovo e sua parte, e tradì il giudice Nino, non guardando che fosse suo nipote figliuolo della figliuola, e ordinarono che fosse cacciato di Pisa co' suoi seguaci, o preso in persona. Giudice Nino sentendo ciò, e non veggendosi forte al riparo, si partì della terra, e andossene a Calci suo castello, e allegossi co' Fiorentini e Lucchesi per fare guerra a' Pisani. Il conte Ugolino innanzi che il giudice Nino si partisse, per coprire meglio suo tradimento, ordinata la cacciata di Giudice, se n'ando fuori di Pisa a uno suo maniero che si chiamava Settimo. Come seppe la partita di giudice Nino, tornò in Pisa con grande allegrezza, e da' Pisani fu fatto signore con grande allegrezza e festa; ma poco stette in sulla signoria, che la fortuna gli si rivolse al contrario. ... E certo l'ira di Dio tosto gli sopravvenne, come piacque a Dio, per gli suoi tradimenti e peccati: che come era conceputo per l'arcivescovo di Pisa e suoi seguaci di cacciare di Pisa giudice Nino e' suoi, col tradimento e trattato del conte Ugolino, scemata la forza de' guelfi, l'arcivescovo ordinò di tradire il conte Ugolino, e subitamente a furore di popolo il fece assalire e combattere al palagio, faccendo intendere al popolo ch' egli avea tradito Pisa, e rendute le loro castella a' Fiorentini e a' Lucchesi; e sanza nullo riparo rivoltoglisi il popolo addosso, s'arrendeo preso, e al detto assalto fu morto uno suo figliuolo bastardo e uno suo nipote, e preso il conte Ugolino, e due suoi figliuoli, e tre nipoti figliuoli del figliuolo, e misergli in pregione, e cacciarono di Pisa la sua famiglia e suoi seguaci, e Visconti, e Ubizinghi, Guatani, e tutte l'altre case guelfe. E così fu il traditore dal traditore tradito.' (vii. 121.)

Bartoli (*Lett. Ital.* vi². 109–13) raises the question as to what was the treachery of which D. supposed Ugolino to have been guilty, and points out that it cannot have been his alleged cowardice at the battle of Meloria (Aug. 1284), since, had there been any foundation for the charge, the Pisans would not have appointed him Captain and Podestà of their city, as they did shortly after (Oct. 1284); nor can it have been his cession (Feb. 128⅘) to the Lucchese of the castles of Ripafratta and Viareggio, and of other strongholds to the Florentines (though this appears to have been made a ground of accusation against him, as seems to be implied by D.'s allusion, Inf. xxxiii. 85–6), since it was only by this means that he was able to save Pisa, crippled as she was by the disaster at Meloria, from the league against her of the Genoese, Lucchese, and Florentines. He concludes that Ugolino's real crime in D.'s eyes was his treachery to his nephew, Nino Visconti, which Villani describes (vii. 121). The crime for which the Archbishop Ruggieri is condemned was, of course, his betrayal of Ugolino, and barbarous execution of him, with his sons and grandsons, whereby he covered himself and Pisa with everlasting infamy.

Ugolino della Gherardesca. [**Ugolino, Conte.**]

Ugolinus Bucciola. [Bucciola, Ugolinus.]

Uguccione[1], Uguccione della Gherardesca, fifth son of Count Ugolino, whose imprisonment and death he shared in 1288 in the Tower of Famine at Pisa, Inf. xxxiii. 89; he and his elder brother Gaddo are referred to as *figliuoi*, *vv.* 48, 87. [Ugolino, Conte: Table xxx.]

Uguccione[2], Uguccione de' Bagni of Pisa, grammarian of Cent. xii, who was the author of a Latin dictionary, commonly known as *Huguitionis Pisani Magnae Derivationes sive Dictionarium Etymologicum*; this work, which is based to a considerable extent upon the *Origines* of Isidore of Seville, and upon the *Elementarium Doctrinae Rudimentum* (written circ. 1060) of the Lombard Papias, enjoyed a considerable reputation in the Middle Ages, as is testified by the large number of MSS. still existing (there being at least a dozen in England alone); it has never been printed, but a large portion of it is embodied in the *Catholicon* (completed in 1286) of Giovanni da Genova (Joannes de Balbis), which was among the earliest of printed books (Mainz, 1460); it is frequently quoted in the *De Proprietatibus Rerum* of Bartholomaeus Anglicus (Cent. xiii), and was one of the authorities utilized by Du Cange in his *Glossarium*.

Uguccione, or, to give him his Latin name by which he is commonly known, Huguitio Pisanus, was (as he himself informs us in the *Prologus* to his dictionary, and in the article on *Pisae*) a native of Pisa; little is known of his life beyond that he was born about the middle of Cent. xii, that he was professor of ecclesiastical jurisprudence at Bologna circ. 1178, and that he was Bishop of Ferrara from 1190 till his death in 1210. Besides the *Magnae Derivationes*, which is his chief title to fame, he was the author of a *Summa Decretorum*, a work on the canon law, written probably during his tenure of the chair at Bologna; he has also been credited with the authorship of a treatise on the Latin accent, *De Dubio Accentu*.

D. mentions Uguccione and his *Derivationes* in connexion with the etymology of *autore*, which, on U.'s authority, he connects with the Greek word *autentin* (i.e. αὐθέντην), Conv. iv. 6[15–45]; the passage to which D. refers, and which comes immediately after the *Prologus*, is as follows:—

'*Augeo*, *-ges*, *-xi*, *-ctum*, amplificare, augmentum dare. Inde *hic auctor*, idest augmentator; et debet scribi cum *u* et *c*. Quando vero significat *autentim*, idest autoritatem, est comunis generis, et debet scribi sine *c*, ut *hic* et *hec autor*, et derivatur ab *autentim*. Item invenitur quoddam verbum defectivum, scilicet *avieo*, *-es*, idest ligo, -as, et inde *autor*, idest ligator, similiter comunis generis et sine *c*. Secundum primam significationem imperatores proprie debent dici *auctores*, ab augendo rempublicam. Secundum secundam significationem phylosophi et inventores artium, ut Plato, Aristotiles, Priscianus, et quelibet magne persone, debent dici *autores*. Et secundum tertiam, Virgilius, Lucanus, et ceteri poete debent dici *autores*, qui ligaverunt carmina sua pedibus et metris. Et ab *autor* quod significat *autentim* derivatur *hec autoritas*, idest sententia imitatione digna, et *autenticus*, *-a*, *-um*.'

Uguccione does not state, as D. implies, that *autentin* is a Greek word; but this fact is distinctly stated in the *Catholicon*, in two lines which are borrowed from the so-called *Graecismus* of Évrard de Béthune (ix. 107–8):—

'*Auctor* ab *augendo* nomen trahit; ast ab *agendo*
Actor; ab *autentin*, quod grecum est, nascitur *autor*.'

Though D. only mentions Uguccione and his dictionary this once, it is certain that he was familiar with the *Derivationes*, and that this work was one, if not the chief, source of his knowledge (such as it was) of Greek words, as well as of many of his etymologies; among the more striking instances of these may be mentioned *soave* (Conv. ii. 8[36]), *facundo* (Conv. iii. 13[83–5]), *adolescenza* (Conv. iv. 24[3–4]), *gioventute* (Conv. iv. 24[5–6]), *nobile* (Conv. iv. 16[59–77]), *protonoe* (Conv. ii. 4[38–9]), *peripatetici* (Conv. iv. 6[138–42]), *Flegetonta* (Inf. xiv. 131, 134–5), *Galassia* (Conv. ii. 15[8–10]), *allegoria* (Epist. x. 7), *prosopopea* (Conv. iii. 9[17–19]), *filosofo* and *filosofia* (Conv. iii. 11[33–54]), and *comoedia* and *tragoedia* (Epist. x. 10); the derivation and definition of these last are taken directly from Uguccione, who under the word *Oda* says:—

'*Oda*, quod est cantus vel laus, componitur cum *comos*, quod est villa, et dicitur *hec comedia*, *-e*, idest villanus cantus, vel villana laus, quia tractat de rebus villanis rusticanis, et affinis est cotidiane locutioni, vel quia circa villas fiebat et recitabatur, vel *comedia* a commensatione, solebant enim post cibum homines ad audiendum eam venire. . . . Item *oda* in eodem sensu componitur cum *tragos*, quod est hircus, et dicitur *hec tragedia*, *-e*, idest hircina laus, vel hircinus cantus, idest fetidus, est enim de crudelissimis rebus sicut qui patrem vel matrem interficit, et commedit filium, vel e contrario et hujusmodi. Unde et tragedo dabatur hircus, idest animal fetidum, non quod non haberet aliud dignum premium, sed ad fetorem materie designandum. . . . Et differunt *tragedia* et *comedia*, quia *comedia* privatorum hominum continet acta, *tragedia* regum et magnatum. Item *comedia* humili stilo scribitur, *tragedia* alto. Item *comedia* a tristibus incipit, sed in letis definit, *tragedia* e contrario, unde in salutationibus solemus mittere et optare amicis tragicum principium et comicum finem, idest principium bonum et letum, et bonum et letum finem.'

D. was also probably indebted to Uguccione's etymology of *hypocrita* for the idea of representing the hypocrites in Bolgia 6 of Circle VIII of Hell (Malebolge) as wearing mantles which were brilliantly gilded on the outside, while within they were of lead (Inf. xxiii. 61–6); this etymology, which was commonly accepted in the Middle Ages, and which is repeated and approved by several of the old Dante com-

mentators (e.g. Lana, Pietro di Dante, the Anonimo Fiorentino, &c.), is as follows:—

'*Crisis* grece, latine dicitur secretum, et judicium, et aurum, . . . item a *crisis* per compositionem *hic* et *hec ypocrita, -te*, fictor, simulator, representator alterius persone; et dicitur *ypocrita* ab *yper*, quod est super, et *crisis*. quod est aurum, quasi superauratus, quia in superficie et extrinsecus videtur esse bonus, cum interius sit malus.'

From Uguccione, too, D. apparently got his version of the incident to which he refers in connexion with the charge of sodomy insinuated against Julius Caesar during one of his triumphs (Purg. xxvi. 76–9). [**Cesare** [1].]

(See Paget Toynbee, *Dante's obligations to the Magnae Derivationes of Uguccione da Pisa*, in *Romania*, xxvi. 537–54.)

Uguccione della Faggiuola], great Ghibelline captain, born 1250, died 1320; identified by Troya (*Del Veltro Allegorico di Dante*) and others with the *veltro* of Inf. i. 101. [**Feltro** [2]: **Veltro, II**: **Table xxxi**.]

Uguccione della Gherardesca. [**Uguccione** [1].]

Ulisse, Ulysses of Ithaca, son of Laërtes, and father by Penelope of Telemachus, one of the principal Greek heroes in the Trojan war; he was concerned with Diomed in decoying the youthful Achilles away from the island of Scyros [**Achille**: **Schiro**], and in the theft of the Palladium, on the preservation of which the safety of the city of Troy depended [**Palladio**]; and he is supposed to have been the originator of the stratagem of the wooden horse by means of which Troy was taken [**Sinone**]. After the fall of Troy Ulysses wandered about the world for twenty years before returning to his home at Ithaca; among the adventures he met with in the course of his travels were his imprisonment in the cave of the Cyclops Polyphemus in Sicily [**Polyphemus**], his detention by Circe on the island of Aeaea [**Circe**], and his escape from the Sirens [**Sirena**].

D. places Ulysses, together with Diomed, among the Counsellors of evil in Bolgia 8 of Circle VIII of Hell (Malebolge), Inf. xxvi. 56; *Greci*, *v.* 75; *due dentro ad un foco*, *v.* 79; they are enveloped in a single flame, which is divided at the top, *foco diviso di sopra*, *vv.* 52–3; *fiamma cornuta*, *v.* 68; *fiamma*, *v.* 76; xxvii. 1; *foco*, *v.* 79; *fiamma antica*, *v.* 85 [**Consiglieri Frodolenti**]. D., having been told by Virgil that sinners are enveloped in the flames he sees before him, asks who is in the one which is divided at the top (Inf. xxvi. 46–54); V. replies that within it are Ulysses and Diomed, who are united in their punishment, as they were in their evil-doing (*vv.* 55–7); in that flame, he says, are lamented the ambush of the wooden horse, and the theft of the Palladium, as well as the craft by which Achilles was induced to desert Deidamia (*vv.* 58–63) [**Deidamia**: **Diomede**]; D. then asks if the spirits within the flames are able to speak, and begs to be allowed to wait till the horned flame approaches (*vv.* 64–9); V. consents, but warns him to leave the speaking to himself, as they, being Greeks, might be shy of D. (*vv.* 70–5) [**Greci** [1]]; when the flame has approached, V. adjures Ulysses to stop and recount to them the manner of his death (*vv.* 76–84); in response to this appeal Ulysses ('lo maggior corno della fiamma antica') relates how, after spending more than a year with Circe, he was impelled to go forth and see 'the untravelled world' (*vv.* 85–99); how he set forth with but one ship and a few faithful companions, and at last came to the narrow strait at the Columns of Hercules, where was the limit of the habitable world (*vv.* 100–11); how he inspired his comrades to go forward with him into the unknown sea, and sailed westward for five months, until they sighted a lofty mountain in the dim distance (*vv.* 112–35); and how, in the midst of their rejoicing at the sight, a storm broke from the distant land, and, striking their vessel, whirled it round three times, and then plunged it, bows foremost, into the depths of the sea (*vv.* 136–42); when Ulysses has finished his narrative Virgil dismisses him, and he and D. converse with another spirit (xxvii. 1–22).

The source of D.'s account of the death of Ulysses is unknown; it is at variance with the prophecy of Tiresias in the *Odyssey* (with which D. certainly had no direct acquaintance), whereby a death from the sea is predicted for Ulysses:—'thine own death shall come upon thee from the sea, a gentle death, which shall end thee fordone with smooth old age, and the folk shall dwell happily around thee'; and with the story, current in the Middle Ages, given by the so-called Dictys Cretensis in the *De Bello Trojano* (vi. 15), of how Ulysses met his death at the hand of Telegonus, his son by Circe. Benvenuto, after warning his readers that D.'s account is totally devoid of authority, recapitulates the version of Dictys, and declares his own opinion that D. deliberately departed from the accepted story, in order to invent for Ulysses a death meet for a hero such as he was, who would rather choose 'one crowded hour of glorious life' than 'to rust unburnished' through an ignominious old age:—

'Quicquid dicatur, nulla persuasione possum adduci ad credendum quod autor ignoraverit illud quod sciunt etiam pueri et ignari; ideo dico quod hoc potius autor de industria finxit, et licuit sibi fingere de novo, sicut aliis poetis propter aliquod propositum ostendendum. Videtur enim ex finctione ista velle concludere quod vir magnanimus, animosus, qualis fuit Ulixes, non parcit vitae, periculo, vel labori, ut possit habere experientiam rerum, et potius eligit vivere gloriose per paucum tempus, quam diu ignominiose.'

It is possible that D.'s idea was suggested to him by the Genoese voyages of discovery in search of a Western continent; one such expedition set out in 1291, and was never heard of again. (See Moore, *Studies in Dante*, i. 264.)

The lofty mountain of *vv.* 133–5 is held by most commentators to be the Mountain of Purgatory; Ulysses, consequently, when he sighted it would have sailed over about a quarter of the Earth's circumference (from the Columns of Hercules, the W. limit of the habitable globe, to the antipodes of Jerusalem), i. e. according to D.'s reckoning, who puts the latter at 20,400 miles (Conv. iii. 5^{80-107}), over about 5,000 miles in five months. [**Terra** 2.]

D.'s description of the wreck of Ulysses' vessel is imitated from *Aen.* i. 114–17.

Ulysses is mentioned again in connexion with the Siren, Purg. xix. 22 [**Sirena**]; and in connexion with his westward voyage, which is spoken of as 'il varco folle,' Par. xxvii. 82–3 (cf. 'il folle volo,' Inf. xxvi. 125).

Ungari, Hungarians; their tongue one of several into which the original language of Europe was split up, V. E. i. 8^{29-32}; eastward from them a different tongue prevailed, V. E. i. 8^{36-9}. [**Ungaria.**]

Ungaria, Hungary, which in D.'s day (and for two centuries after his death) was an independent kingdom; the first king was St. Stephen (1000–1038), and the last king of his line, Andrew III (1290–1301), was on the throne at the assumed date of D.'s vision.

Hungary is mentioned by the Eagle in the Heaven of Jupiter, the hope being expressed (perhaps ironically, as, at the time D. was *writing*, the occupant of the throne was one of the House of Anjou) that it may no more be ill-treated at the hands of its kings, the reigning sovereign (in 1300) being Andrew III, Par. xix. 142–3 [**Andrea di Ungaria**]; it is referred to by Charles Martel (in the Heaven of Venus), who was titular King of Hungary in right of his mother, as 'quella terra che il Danubio riga Poi che le ripe tedesche abbandona' (the present Austria being, of course, included in Germany by D.), Par. viii. 64–6.

On the death of his mother's brother, Ladislas, in 1290 without issue Charles Martel became titular King of Hungary, and was crowned at Naples, but he never took possession of his kingdom, which was seized by Andrew III, first cousin of his mother's father, Stephen IV (V); the crown, however, eventually came to his son, Charles Robert, who reigned from 1308 to 1342. [**Carlo** 3: **Carlo** 6: **Table viii**: **Table xii**: **Table xii. A.**]

Urania, the Muse of heavenly things; invoked by D., with her sisters, before he begins his account of the mystical Procession in the Terrestrial Paradise, Purg. xxix. 41. [**Muse.**]

Urbano 1, Urban I, a native of Rome, succeeded Calixtus I as Bishop of Rome, 222–230; he was contemporary with the Emperor Alexander Severus. D. follows the tradition that he was martyred, and includes him, together with Sixtus I, Pius I, and Calixtus I, among those of his immediate successors mentioned by St. Peter (in the Heaven of Fixed Stars) as having, like himself, shed their blood for the Church, Par. xxvii. 44.

Urbano 2], Pope Urban IV, thought by some to be included among the Popes referred to, Inf. xix. 73–4. [**Niccolò** 2.]

Jacques Pantaléon de Court-Palais, a native of Champagne, Bishop of Verdun and Patriarch of Jerusalem, was elected Pope at Viterbo, Aug. 29, 1261; died at Perugia, Oct. 2, 1264. It was by Urban IV that Charles of Anjou was invited into Italy to take possession of the kingdom of Naples. [**Carlo** 1.]

Urbiciani, Bonagiunta degli. [**Bonagiunta.**]

Urbino, town of Central Italy, about 25 miles due S. of Rimini, in the N. corner of the province of the Marches, which in D.'s time was part of Romagna; mentioned by Guido da Montefeltro (in Bolgia 8 of Malebolge), who speaks of Montefeltro as 'the hill country between Urbino and the ridge of the Apennines where the Tiber rises,' Inf. xxvii. 29–30. [**Montefeltro.**]

Urbisaglia, the ancient Urbs Salvia, once an important town, but in D.'s day, as now, a collection of ruins, in the province of the Marches, about 30 miles S. of Ancona, and about six S.W. of Macerata; the extensive Roman remains consist of an amphitheatre, baths, and walls.

Cacciaguida (in the Heaven of Mars) mentions it and Luni as instances of the decay and disappearance of once powerful cities, Par. xvi. 75. [**Chiusi.**]

Its decay was doubtless partly owing, as Buti supposes, to the unhealthiness of its situation. Benvenuto, who gives a fanciful derivation of the name, says of it:—

'Ista fuit olim civitas in Marchia anconitana non longe a civitate quae hodie dicitur Macerata, et est penitus deserta, ita quod non apparent nisi quaedam vestigia ruinarum; et fuit olim maxima civitas, sicut ego notavi, unde dicta est quasi *urbs alia*, idest alia Roma.'

Urbs Vetus, Orvieto, town of Central Italy, in Umbria, about 12 miles N.E. of Bolsena; its dialect, as well as those of Perugia, Viterbo, and Città di Castello, not discussed by D., as being closely connected with the Roman and Spoletan dialects, V. E. i. 13^{29-32}.

Orvieto is perched upon a lofty rock, some 800 feet above the level of the plain, and was

thus a secure stronghold, and as such was a constant resort of the Papal Court in the Middle Ages. It was the scene of the execution of Siger of Brabant under Martin IV, circ. 1284. [**Sigieri.**]

Ursus, name by which D. addresses the Cardinal Napoleone Orsini, Epist. viii. 10. [**Orsini, Napoleone.**]

Usurai], Usurers, placed among the Violent in Round 3 of Circle VII of Hell, Inf. xvii. 34–75; *gente*, *v.* 36; *gente mesta*, *v.* 45; *anime lasse*, *v.* 78 [**Violenti**]; their punishment is to be seated in a desert of burning sand, while flakes of fire fall upon them from above, Inf. xiv. 13–30; their faces are indistinguishable, but each one bears about his neck a money-bag on which the arms of the owner are depicted, so that D. is able to recognize them, Inf. xvii. 52–7. *Examples*: one of the Gianfigliazzi of Florence [**Gianfigliazzi**]; one of the Ubbriachi of Florence [**Ubbriachi**]; one of the Scrovigni of Padua [**Scrovigni**]; Vitaliano of Padua [**Vitaliano**]; and Giovanni Buiamonte of Florence [**Buiamonte, Giovanni**].

Utica, the most important city after Carthage in ancient N. Africa; it was a Phoenician colony, and more ancient than Carthage herself; it was situated on the N. shore of the Carthaginian Gulf, to the W. of the mouth of the river Bagradas, and about 30 miles N.W. of Carthage, in the modern Tunis. During the Third Punic War Utica sided with Rome against Carthage, and was rewarded with a large part of the Carthaginian territory. It was afterwards famous as the scene of the last stand made by the Pompeian party against Caesar, and of the suicide of Cato the Younger, who hence got his surname of Uticensis.

D. mentions it in connexion with Cato's death, Purg. i. 74. [**Catone** [2].]

Uzza. [**Oza.**]

V

Valbona, Lizio da. [**Lizio.**]

Val Camonica, the valley, some 50 miles in length, in N.E. of Lombardy, through which the Oglio flows from its source in Monte Tonale down to Lovere, where the valley terminates and the river expands into the Lago d'Iseo; mentioned in connexion with the situation of the mountain range from which, 'per mille fonti e più,' the Lago di Garda is fed, Inf. xx. 65. [**Pennino.**]

Val di Macra, the valley of the Macra, which flows through Lunigiani, the territory of the Malaspina family [**Lunigiana**: **Macra**]; mentioned in connexion with Moroello Malaspina, whom Vanni Fucci (in Bolgia 7 of Circle VIII of Hell) refers to as 'vapor di Val di Magra,' Inf. xxiv. 145 [**Malaspina, Moroello**]; and in connexion with Currado Malaspina, who (in Antepurgatory) refers to Lunigiana as 'Val di Macra,' Purg. viii. 116 [**Malaspina, Currado** [2]].

Val di Pado, the valley of the Po; mentioned by Cacciaguida (in the Heaven of Mars), probably with reference to Ferrara, as the district to which his wife belonged, Par. xv. 137. [**Pado.**]

Valdarno], the valley of the Arno; referred to by Guido del Duca (in Circle II of Purgatory), in his description of the course of the Arno, as *valle*, Purg. xiv. 30; *misera valle*, *v.* 41. [**Arno.**]

Valdichiana, the valley of the Chiana, in Tuscany; mentioned in connexion with the unhealthiness of the district, which was infected with malaria, especially in the summer months, Inf. xxix. 47. [**Chiana.**]

Valdigreve, the valley of the Greve, small river of Tuscany, which rises about 20 miles S. of Florence, and flows N., joining the Ema close to Galluzzo, about three miles from the Porta Romana of Florence; mentioned by Cacciaguida (in the Heaven of Mars) in connexion with the Buondelmonti, the destruction of whose castle of Montebuono in the Valdigreve, in the course of the expansion of the city of Florence, was the cause of their taking up their residence in the city itself, Par. xvi. 66. [**Buondelmonti.**]

Valdimacra. [**Val di Macra.**]

Vallatrensis, belonging to Velletri, town of Central Italy, in Latium, about 25 miles S.E. of Rome, situated on a spur of the Alban Hills; it is the seat of the Bishop of Ostia.

The Cardinal Niccolò da Prato, who was Bishop of Ostia and Velletri, is addressed as 'Episcopus Ostiensis et Vallatrensis,' Epist. i. *tit.* [**Nicholaus.**]

Vanna, familiar abbreviation of *Giovanna*, Son. xiv. 9 (V. N. § 24); Son. xxxii. 9. [**Giovanna** [4].]

Vanni della Nona], lawyer of Pistoja, who is said by the commentators to have been

hanged for the crime of plundering the treasury of the Church of San Jacopo at Pistoja, on the accusation of Vanni Fucci, the real culprit, Inf. xxiv. 139. [**Fucci, Vanni.**]

Vanni Fucci. [**Fucci, Vanni.**]

Vario, Lucius Varius Rufus, distinguished Roman poet of the Augustan age, the intimate friend of both Virgil and Horace, and one of the editors of the *Aeneid* after the death of the author. He wrote a tragedy on the story of Thyestes, which was acted at the games held to celebrate the victory of Actium, and was highly praised by Quintilian as worthy of comparison with the Greek tragedies. Subsequently he wrote epics on the death of Julius Caesar, and on the achievements of Agrippa, of the former of which a few fragments have been preserved; Virgil is said to have introduced lines from it into the *Aeneid*. Varius is four times mentioned by Horace, each time in conjunction with Virgil (1 *Sat.* vi. 55; x. 44–6; 2 *Epist.* i. 247; *A. P.* 54–5), and once also in conjunction with Caecilius and Plautus (*A. P.* 54–5). He is also mentioned by Virgil himself (*Ecl.* ix. 35).

It is probable that *Vario*, and not *Varro* (though there appears to be practically no MS. authority for the former), is the right reading in the passage where Statius (in Purgatory) asks Virgil as to the fate of certain other Roman poets (Terence, Caecilius, Plautus, and Varius or Varro), and is told that they are in Limbo, Purg. xxii. 97–8. [**Cecilio: Plauto: Varro.**]

Varo, the Var, river of S. France (the ancient boundary between Gallia Narbonensis and Italy, and before 1860 the boundary between France and Italy on the Mediterranean), which rises in the Maritime Alps and flows through the present department of Alpes-Maritimes into the Mediterranean a few miles S.W. of Nice; it is mentioned by the Emperor Justinian (in the Heaven of Mercury), together with the Rhine, Isère, Saône, Seine, and Rhone, in connexion with Caesar's victories in Gaul, Par. vi. 58. [**Aquila[1]: Era.**]

Varro, Publius Terentius Varro Atacinus (so called from his birthplace on the banks of the Atax, the modern Aude in Provence), Latin poet, born B.C. 82; he wrote epics and satires in hexameter verse, and is mentioned by Horace together with Virgil and Varius (1 *Sat.* x. 44–6).

According to the commonly accepted reading, Varro is included, with Terence, Caecilius, and Plautus, among the Roman poets as to whose fate Statius (in Purgatory) inquires of Virgil, Purg. xxii. 97–8; but it is probable that the correct reading in this passage is not *Varro*, but *Vario*. [**Vario.**]

Vascones, Gascons; mentioned by D. in his Letter to the Italian Cardinals with especial reference to the Gascon Pope, Clement V, and his following, Epist. viii. 11. [**Guaschi.**]

Vaticano, the Vatican hill at Rome, on the right bank of the Tiber, where stand the Church of St. Peter (San Pietro in Vaticano) and the Vatican palace; the latter has been the usual residence of the Popes ever since the return from Avignon in 1377, the papal residence in D.'s time having been the Lateran palace [**Laterano**]. The Vatican is said to have had its origin in a house which existed in the time of Constantine; the beginnings of the present palace appear to have been erected by Symmachus (498–514), whose buildings (according to tradition, once the residence of Charlemagne) were reconstructed in Cent. xii by Eugenius III (1145–1153), and considerably enlarged in the following century by Nicholas III (1277–1281).

The Vatican hill, as having been the reputed scene of the martyrdom of St. Peter and of numbers of the early Christians, is held to be the most sacred quarter of all Rome; it is mentioned as such by the troubadour Folquet (in the Heaven of Venus), who, prophesying the removal of the papal see to Avignon (in 1305), declares that 'Vatican and the other elect parts of Rome' shall soon be freed from the presence of the adulterous Pope, Par. ix. 139–42.

Vecchiezza, Della, title by which D. quotes the *De Senectute* of Cicero, Conv. ii. 9[87]. [***Senectute, De.***]

Vecchio Testamento. [***Testamento, Vecchio.***]

Vecchio, Del, ancient noble family of Florence (otherwise known as the Vecchietti), mentioned by Cacciaguida (in the Heaven of Mars), together with the Nerli, as examples of the simple life of the Florentines of his day as compared with their degenerate and luxurious descendants, Par. xv. 115–17.

Villani couples the Vecchietti with the Pigli and Soldanieri as ancient families residing in the 'quartiere della porta di san Brancazio' (iv. 12); he says they were Guelfs (v. 39), and as such were expelled from Florence in 1248 (vi. 33), and went into exile in 1260 after the Ghibelline victory at Montaperti (vi. 79); and when the Guelf party was split up into Bianchi and Neri they sided, some with one faction, some with the other (viii. 39).

To this family belonged Bono Giamboni, otherwise Bono di messer Giambono del Vecchio, who translated into Italian the *Trésor* of Brunetto Latino, the *Historia* of Orosius, the *De Re Militari* of Vegetius, the *Formula Honestae Vitae* of Martin of Braga, and other works.

Vegetius, Flavius Vegetius Renatus, author of an *Art of War* in four books (*Epitoma Rei*

Militaris), a compilation from various sources, as he himself states (i. 8), dedicated to the Emperor Valentinian II (375–392); of Vegetius himself nothing is known save that in the MSS. of his work he is styled 'vir illustris' and 'comes.'

D. mentions him and his treatise, Mon. ii. 10^{22-3}. [*Re Militari, De.*]

Veltro, Il, the 'greyhound,' according to the prophecy of Virgil (addressing D. on the confines of Hell) the future deliverer of Italy, who should care not for land nor for wealth, but for wisdom and love and valour, and whose birthplace should be 'between Feltro and Feltro,' Inf. i. 101–11.

The question as to the identity of the 'Veltro' (usually taken to be the same as the mysterious DXV of Purg. xxxiii. 43), which has exercised the ingenuity of numberless commentators from Cent. xiv to the present day, still remains unsolved. Of the earliest commentators, some deliberately ignore the question; others (such as Buti) think D. intended 'una influenzia di corpi celesti, che in processo di tempo verrà secondo il movimento de' cieli, che tutto il mondo si disporrà a sapienzia, virtù e amore'; others again (such as Pietro di Dante and Benvenuto) understand the reference to be to the second coming of Christ, the phrase 'sua nazion sarà tra Feltro e Feltro' (*v.* 105) being explained in a more or less fanciful way to suit the interpretation [**Feltro**^{2}]. Boccaccio strongly dissents from this last view:—

'Vogliono alcuni intendere per questo veltro doversi intendere Cristo, e la sua venuta dovere essere nell'estremo giudicio, ed egli dovere allora esser salute di quella umile Italia. . . . Ma questa opinione a niun partito mi piace; perciocchè Cristo, il quale è signore e creatore del cielo e d'ogni altra cosa, non prende i suoi movimenti dalle loro operazioni, anzi essi, siccome ogni altra creatura, seguitano il suo piacere, e fanno i suoi comandamenti; e quando quel tempo verrà, sarà il cielo nuovo, e la terra nuova, e non saranno più uomini.'

He himself inclines to the opinion that the prophecy points to some person of humble origin, who, being born under a favourable star, should rise to be a great leader and example to his fellow-men:—

'Altri dicono, e al parer mio con più sentimento, dover potere avvenire, secondo la potenza conceduta alle stelle, che alcuno poveramente, e di parenti di bassa ed infima condizione nato (il che paiono voler quelle parole *tra feltro e feltro*, in quanto questa spezie di panno è, oltre ad ogni altra, vilissima), potrebbe per virtù e laudevoli operazioni in tanta preeminenza venire, e in tanta eccellenza di principato, che dirizzandosi tutte le sue operazioni a magnificenza, senza avere in alcuno atto animo o appetito ad alcuno acquisto di reami o di tesoro: ed avendo in singulare abominazione il vizio dell'avarizia, e dando di sè ottimo esempio a tutti nelle cose appartenenti alla magnificenza, e la costellazione del cielo essendogli a ciò favorevole; che egli potrebbe, o potrà, muovere gli animi de' sudditi a seguire, facendo il simigliante, le sue vestigie, e per conseguente cacciar questo vizio universalmente del mondo. Ed essendo salute di quella umile Italia, la qual fu già capo del mondo, e dove questo vizio, più che in alcuna altra parte, pare aver potenza, sarebbe salute di tutto il rimanente del mondo.'

The view most commonly held at the present day, that Can Grande della Scala is the individual intended, does not appear to have been put forward, as Butler points out, until Cent. xv. It seems to have been first distinctly formulated in the early part of Cent. xvi by Vellutello:—

'Fingendo per quello pronosticar di Cane grande primo della Scala Signor di Verona, e predire ciò che allhora era presente. . . . E sua nation sarà tra Feltro e Feltro: perchè Verona, donde era la sua natione, è posta tra Feltro, castello xxv miglia sopra Trevigi, andando verso Trento, e Feltro castello in Romagna non lontano da Urbino.'

The chief arguments in favour of this view, which is supported by Witte, Philalethes, Blanc, Scartazzini, and most modern commentators, are the play upon the name *Cane* implied in *Veltro*, and the well-known high opinion of Can Grande entertained and expressed by D. (Par. xvii. 76–90). [**Can Grande della Scala.**]

Various other individuals have been suggested, e. g. the great Ghibelline leader, Uguccione della Faggiuola (whose claims are set forth at length by Troya in his *Veltro Allegorico di Dante*); some Pope, determinate (e. g. Benedict XI) or indeterminate; or some Emperor, determinate (e. g. Henry VII of Luxemburg) or indeterminate. But not one of these identifications is free from one or more fatal objections.

Venere^1, Venus, Roman goddess of love, the daughter of Jupiter and Dionë, and mother of Cupid; *il tosco di Venere*, i. e. the poison of unlawful love, Purg. xxv. 132; her unintentional wounding by Cupid, Purg. xxviii. 65–6; Cupid her son, as proved by Virgil (*Aen.* i. 665) and Ovid (*Metam.* v. 365), Conv. ii. 6^{117-26} [**Cupido**]; *Venus*, i. e. love, the most exquisite of all pleasures, V. E. ii. 2^{70-3}; referred to as Cytherea, Purg. xxvii. 95 [**Citerea**]; *la bella Ciprigna*, 'the fair Cypriote,' so called from her birthplace, the island of Cyprus, Par. viii. 2; her son Cupid and her mother Dionë worshipped as well as herself, as being likewise endowed with the power of inspiring love, Par. viii. 7–8 [**Dione**]; the origin of her name as applied to the planet, Par. viii. 1–12 [**Ciprigna: Venere**^{2}].

Venere^2, the planet Venus, Conv. ii. 2^2, $4^{4,88}$, 6^{109}, 14^{110}, 15^{148}; *lo bel pianeta che ad amor conforta*, Purg. i. 19; *la stella d'amor*,

Canz. xv. 4; *la stella Che il sol vagheggia or da coppa, or da ciglio*, Par. viii. 11–12 (cf. Conv. ii. 2^{2-5}, 14^{114-15}); *essa luce*, *v.* 19; *esta stella*, Par. ix. 33; *questa spera*, *v.* 110; *la stella di Venere*, Conv. ii. 2^{2}; *la lucentissima stella di Venere*, Conv. ii. 4^{88}; *Colei, che 'l terzo ciel di sè costringe*, Son. xxviii. 12; alluded to by the name of Cytherea, Purg. xxvii. 95 [**Citerea**]; the fair Cypriote, Par. viii. 2 [**Ciprigna**]; and by the name of the mother of the goddess Venus, *Dione*, Par. xxii. 144 [**Dione**: **Venere** 1]; Venus the third in order of the planets, its position being between Mercury and the Sun, Par. viii. 3; Son. xxviii. 12; Conv. ii. 4^{4}, 6^{109}, 14^{110}; the brightest of the planets, Conv. ii. 4^{88}, 14^{111-13}; now a morning, now an evening star, Par. viii. 11–12; Conv. ii. 2^{2-5}, 14^{114-15}; the star of love, Purg. i. 19; Canz. xv. 4; its motion on its epicycle, Par. viii. 3; Conv. ii. 4^{78-88}, 6^{137} [**Venere, Cielo di**]; its least distance from the Earth equal to 167 half-diameters of the Earth (i. e. $167 \times 3{,}250 = 542{,}750$ miles), Conv. ii. 7^{104-8} [**Terra** 2]; the period of its revolution, like that of Mercury, about one year, for half of which it would be concealed from the Earth if the motion of the *Primum Mobile* were suspended, Conv. ii. 15^{148-50} [**Cielo Cristallino**].

Venere, Cielo di, the Heaven of Venus; the third in D.'s conception of Paradise, Par. viii. 3; Conv. ii. 2^{64}, $4^{4, 45, 78-9}$, 14^{110}; *terzo cielo*, Par. viii. 37; Canz. vi. 1; Son. xxviii. 12; Conv. ii. 2^{47}, 3^{6}, $4^{4, 101}$, 5^{2}, 7^{10}, $13^{69, 74}$, $14^{1, 11, 47}$, 15^{185-6} [**Paradiso** 1]; resembles Rhetoric in two respects, Conv. ii. 14^{110-22}, 15^{184-8}; it is presided over by the Thrones, according to the arrangement adopted by D. in the *Convivio*, Conv. ii. 2^{63-5}, $6^{109-13, 126-7}$ [**Troni**]; by the Principalities, according to that adopted in the *D. C.* [**Principati**]; its sphere reached by the shadow of the Earth, which here comes to a point, Par. ix. 118–19 [**Terra** 2]; its threefold motion, according to the demonstration of Alfraganus, viz. firstly, the revolution of the planet on its epicycle, secondly, the motion of the epicycle with the rest of the heaven from E. to W. once every twenty-four hours with the motion of the Sun, thirdly, the motion of the heaven, with that of the Fixed Stars, from W. to E. one degree in 100 years, Conv. ii. 6^{133-47} [**Cielo Stellato**: **Tolommeo** 1]. Alfraganus says as to this threefold motion:—

'Sphaera stellarum fixarum movetur ab occidente in orientem, et rapit secum septem planetarum orbes, super duobus polis zodiaci, ut annis centum gradum unum promoveatur, secundum observationem Ptolemaei. . . . Moventur quoque sphaerae horum planetarum per gradum unum, quibuslibet centum annis, juxta motum stellarum fixarum. Ex his omnibus paret quòd motus qui apparet in zodiaco hisce 4 planetis (sc. Veneri, Saturno, Jovi, et Marti) . . . compositus sit ex tribus motibus tantùm, videlicet ex motu planetae in epicyclo, ex motu centri epicycli in eccentrico, et ex motu communi omnium stellarum fixarum.' (Capp. xvi, xvii.)

In the Heaven of Venus D. places the spirits of those who were lovers upon earth (*Spiriti Amanti*), Par. viii. 38; among these he names Charles Martel of Hungary [**Carlo** 3], Cunizza da Romano [**Cunizza**], Folquet of Marseilles [**Folco**], and the harlot Rahab [**Raab**].

On leaving the Heaven of Mercury D. and Beatrice ascend to that of Venus, D. being unconscious of the ascent, and only aware of their being in the latter by the increased beauty of B. (Par. viii. 1–15); the spirits in the form of lights circle round in a rapid dance, and then swiftly move towards D. and B., singing 'Hosanna' as they advance (*vv.* 16–30); one of them (that of Charles Martel) approaches, and addressing D. quotes the first line of one of his *canzoni* (Canz. vi. 1) (*vv.* 31–9); D., with the approval of B., asks who he is (*vv.* 40–5); Charles in reply refers to his brief life upon earth, and to the brilliant prospects from which he was cut off by death (*vv.* 46–75); and concludes with a reproach to his brother Robert for his avarice (*vv.* 76–84); D. then asks how it is that degenerate sons are born to worthy sires (*vv.* 85–93); to which Charles replies, giving instances from his own family (*vv.* 94–148) [**Carlo** 3]. After an apostrophe to Clemence (widow or daughter of Charles Martel) [**Clemenza**], D. sees another spirit (that of Cunizza) approaching, which by its increase of brilliancy expresses its wish to converse with him (Par. ix. 1–15); D. having, with the consent of B., inquired who she is, Cunizza describes her native place, and naming herself explains how she came to be in Paradise (*vv.* 16–36); she then points out the spirit of Folquet, and, after a discourse upon the necessity of leaving a good name behind one, returns to her former station (*vv.* 37–66) [**Cunizza**]; the spirit of Folquet then, at D.'s request, speaks with him, and, having given an account of himself and of his love upon earth (*vv.* 67–102), goes on to explain how the love in which he and those with him formerly erred is here made an honour to them (*vv.* 103–8); he then points out the spirit of Rahab (*vv.* 109–26), and concludes with a denunciation of the avarice of Florence, and of the Pope and Cardinals (*vv.* 127–42) [**Folco**]; after which D. and B. ascend to the Heaven of the Sun.

Veneti, Venetians, V. E. i. 10^{69}, 14^{35}. [**Viniziani.**]

Venetiae, Venice, V. E. i. 10^{54}. [**Vinegia.**]

Venetianus, Venetian; *Venetianum vulgare*, the Venetian dialect, V. E. i. 14^{47}. [**Viniziani.**]

Venezia. [Vinegia.]

Venus. [Venere[1].]

Vercelli, town of N. Italy, in the modern Piedmont, in D.'s time the seat of a university, about 14 miles S.W. of Novara and 40 N.E. of Turin.

Pier da Medicina (in Bolgia 9 of Circle VIII of Hell) mentions it as the W. extremity of the old Lombardy, which he describes as *lo dolce piano Che da Vercelli a Marcabò dichina*, Inf. xxviii. 74–5 [**Lombardia: Marcabò**]; D. refers to it as one of the Guelfic towns which opposed the Emperor Henry VII, Epist. vii. 6.

Verde, one of the principal rivers of S. Italy, known to the ancients as the Liris, now called the Liri from its source to its junction with the Sacco, and the Garigliano from there to its mouth; it rises in the central Apennines, not far from the (former) Lago Fucino, and flowing S. and S.E. past Sora, Ceprano (close to which it is joined by the Sacco), and Pontecorvo, falls into the Gulf of Gaeta about 10 miles E. of Gaeta.

The Verde is mentioned by Manfred (in Antepurgatory), in connexion with the disinterment of his body and its ejectment by command of the Pope from the limits of the Kingdom of Naples, Purg. iii. 131 [**Manfredi**]; and by Charles Martel (in the Heaven of Venus), as one of the boundaries of the Kingdom of Naples, it and the river Tronto representing the frontier with the Papal States, Par. viii. 63 [**Carlo[3]: Napoli**].

Several of the old commentators (e.g. Pietro di Dante and Buti) identify the Verde, not with the Garigliano, but with another river of that name, now known as the Castellano, which flows into the Tronto near Ascoli; and this view is adopted by Boccaccio in his *De Fluminibus*, where he speaks of the *Viridis* as:—

'Fluvius a Picenatibus dividens Aprutinos et in Truentum cadens; memorabilis eo quod ejus in ripam quae ad Picenates versa est, jussu Clementis pontificis summi, ossa olim Manfredi regis Siciliae, quae secus Calorem Beneventi fluvium sepulta erant, absque ullo funebri officio, dejecta fuerunt a Consentino consule, eo quod fidelium communione privatus occubuerit.'

There can be no reasonable doubt, however, as to the identity of the Verde mentioned by D. with the Garigliano, which, apparently as far back as Cent. x, bore the name of Verde between Sora and Ceprano (close to its confluence with the Sacco), being so called, according to an authority quoted by Barlow (*Contributions to the Study of the D.C.*, p. 398), on account of its green colour at this particular part of its course, where its waters are affected by the presence of sulphur. The descriptions of Villani ('il fiume di Verde, a' confini del Regno e di Campagna,' vii. 9) and Benvenuto ('flumen dictum Viride, quod inter regnum et Campaniam descendit in mare tyrrhenum') can certainly apply only to the Garigliano.

Vergine. [Maria[1].]

Verona, city of N. Italy, at the W. extremity of the province of Venetia, situated on a bend of the Adige, some 15 miles E. of the S. end of the Lago di Garda, 25 N.E. of Mantua, and 30 S.W. of Vicenza; in the middle of Cent. xiii it was under the lordship of the tyrant Ezzelino da Romano, after whose death (in 1259) it rose to great prominence under the Della Scala family, who were lords of Verona for more than a century, and whose tombs still form a striking feature of the city. D. was twice in Verona during his exile, firstly as the guest of (probably) Bartolommeo della Scala, and subsequently at the court of Can Grande. [**Dante: Scala, Della.**]

Verona is mentioned in connexion with the foot-race known as the *pallio*, Inf. xv. 122 (*see below*); the monastery of San Zeno, Purg. xviii. 118 [**Zeno, San**]; its vicinity to Mantua, V.E. i. 15[11]; Can Grande Vicar Imperial in, Epist. x. *tit.* [**Can Grande della Scala**]; the dissertation *De Aqua et Terra* delivered at, A. T. § 24[6].

The foot-race at Verona, to which D. refers (Inf. xv. 121–3), is said to have been instituted at the beginning of Cent. xiii to commemorate the victory of Azzo da Esti, Podestà of Verona, over the forces of the Conte di san Bonifazio and the Conte de' Montecchi (Sep. 29, 1207); it was run annually on the first Sunday in Lent, the course being outside the city; the prize was a piece of green cloth. According to Boccaccio the competitors ran naked; he says:—

'Secondochè io ho inteso, i Veronesi per antica usanza fanno in una lor festa correre ad uomini ignudi un drappo verde, al qual corso, per tema di vergogna, non si mette alcuno se velocissimo corridore non si tiene.'

In Cent. xv one at least of the races was open to women, as appears from a statute of Verona dated 1450.

This custom of holding an annual race prevailed elsewhere also, at Florence and Siena for instance. At Florence the race took place on St. John Baptist's day, and was instituted in his honour, as patron-saint of the city; the prize, according to Villani (i. 60), was a cloth of samite ('palio di sciamito'), and the race, to which Cacciaguida refers as 'il vostro annual giuoco' (Par. xvi. 42), was run within the city, the competitors being mounted. The Florentines sometimes out of bravado, when on an expedition, held their race before the walls of a hostile city; Villani records an instance of this on the occasion of their ex-

pedition against Arezzo in the summer of 1288 (vii. 120).

Veronenses, inhabitants of Verona; their dialect, different from that of their near neighbours the Milanese, V. E. i. 9^{36-8}; condemned, together with those of the Vicentines, Paduans, Trevisans, and Brescians, as harsh, especially in a woman's mouth, one of their peculiarities being a fondness for consonantal endings in *f*, V. E. i. 14^{20-35}.

Veronese, belonging to Verona; *il pastor Veronese*, the Bishop of Verona, mentioned, together with the Bishops of Trent and Brescia, in connexion with a place at the N. extremity of the Lago di Garda where their three dioceses meet, Inf. xx. 67–9 [**Benaco**: **Verona**]; *clerus Veronensis*, the clergy of Verona, in whose presence the dissertation *De Aqua et Terra* was delivered, A. T. § 24^{7}.

Veronica, La, the image of the face of our Lord impressed upon the veil of St. Veronica, which is preserved at St. Peter's at Rome.

D. mentions it in connexion with the Jubilee of 1300, during which it was exhibited on every Friday and feast-day, Par. xxxi. 104; and refers to it (in connexion, not with the Jubilee as some suppose, but with the annual exhibition of the relic to pilgrims during Holy Week) as 'quella immagine benedetta, la quale Gesù Cristo lasciò a noi per esempio della sua bellissima figura,' V. N. § 41^{2-5}. [**Giubbileo.**]

According to the tradition, Veronica (or Berenice, of which the other is an altered form) was a pious woman of Jerusalem, who in compassion for Christ as He bore the cross to Golgotha offered Him her veil or kerchief that He might wipe the sweat from His brow; when Christ handed it back to her, the image of His face was found to be miraculously impressed upon it. Veronica has been variously identified with the niece of Herod the Great, with the woman whom Christ healed of an issue of blood (*Matt.* ix. 20–2), and with a martyr of Antioch. She is said to have healed the Emperor Tiberius by means of her napkin, who, being thus convinced of the divinity of Christ, commanded that Pilate should be sent into exile. The holy napkin ('il santo sudario') at the beginning of Cent. viii was preserved in the Church of Santa Maria Maggiore at Rome; it is now in St. Peter's. According to a tradition of Cent. viii Veronica painted or caused to be painted the portrait of Christ after she had been healed by Him. The legend of the woman Veronica appears to have arisen from a confusion with another legend as to a *vera icon* or 'true image,' sent by Christ to Abgarus, King of Edessa in Mesopotamia.

Verrucchio, castle and village about ten miles S.W. of Rimini belonging to the Malatesta family, having been presented to them by the city of Rimini in return for their services.

D. refers to Malatesta, first lord of Rimini, and his son Malatestino, as 'il mastin vecchio e il nuovo da Verrucchio,' Inf. xxvii. 46. [**Malatesta.**]

Veso, Monte. [**Monte Veso.**]

Vesoges, ancient King of Egypt; mentioned by D., on the authority of Orosius, as having been defeated by the Scythians in his aim of universal empire, Mon. ii. 9^{35-42}. Orosius says:—

'Anno ante urbem conditam CCCCLXXX Vesozes rex Aegypti meridiem et septentrionem, divisas paene toto caelo ac pelago plagas, aut miscere bello aut regno jungere studens, Scythis bellum primus indixit missis prius legatis, qui hostibus parendi leges dicerent. Ad quae Scythae legatis respondent, stolide opulentissimum regem adversus inopes sumpsisse bellum, quod timendum ipsi magis versa vice fuerit propter incertos belli eventus nulla praemia et damna manifesta. Porro sibi non exspectandum, dum ad se veniatur, sed ultro praedae obviam ituros. Nec mora, nam dicta factis insequuntur. Primum ipsum Vesozen territum refugere in regnum cogunt, destitutum vero exercitum invadunt omnemque belli apparatum capessunt, universam quoque Aegyptum populavissent, in paludibus impediti repellerentur.' (i. 14, §§ 1–3.)

Vespro Siciliano], the 'Sicilian Vespers,' name given to the massacre of the French by the Sicilians at Palermo on the evening of March 30, 1282, which resulted in the transference of the sovereignty of the island of Sicily from the house of Anjou to that of the house of Aragon in the person of Peter III.

The massacre is referred to by Charles Martel (grandson of Charles I of Anjou, the reigning sovereign at the time), who says (in the Heaven of Venus) that if it had not been for the misgovernment of his grandfather, which 'provoked Palermo to cry, death, death,' his descendants would have succeeded to the throne of Sicily, Par. viii. 67–75. [**Carlo** ^{3}: **Trinacria.**]

The immediate cause of the rising was an insult offered by a Frenchman to a Sicilian maiden, as she and her friends and a large number of the inhabitants of Palermo were on their way to attend a festival outside the city on Easter Monday, 1282; the movement quickly spread, and the spirit of revolt against the oppressive rule of the House of Anjou, which had for some time previously been carefully fostered by King Charles' enemies, led to a general insurrection and the final expulsion of the French from the island. Villani gives the following account of the incident:—

'Negli anni di Cristo 1282, il lunedì di Pasqua di Risorresso, che fu a dì 30 di Marzo, . . . andandosi per gli Palermitani, uomini e femmine, per comune a cavallo e a piè alla festa di Monreale fuori della città per tre miglie (e come v'andavano quegli di Palermo, così v'andavano i Franceschi, e il capitano del re Carlo a diletto), avvenne, come s'adoperò

per lo nimico di Dio, che uno Francesco per suo orgoglio prese una donna di Palermo per farle villania: ella cominciando a gridare, e la gente era tenera, e già tutto il popolo commosso contra i Franceschi, per i famigliari de' baroni dell' isola si cominciò a difendere la donna, onde nacque grande battaglia tra' Franceschi e' Ciciliani, e furonne morti e feditì assai d'una parte e d'altra; ma il peggiore n'ebbono quegli di Palermo. Incontanente tutta la gente si ritrassono fuggendo alla città, e gli uomini ad armarsi, gridando: muoiano i Franceschi. Si raunarono in su la piazza, . . . e combattendo al castello il giustiziere che v'era per lo re, e lui preso e ucciso, e quanti Franceschi furono trovati nella città furono morti per le case e nelle chiese, sanza misericordia niuna. E ciò fatto, i detti baroni si partirono di Palermo, e ciascuno in sua terra e contrada fecero il somigliante, d'uccidere i Franceschi tutti ch' erano nell' isola, salvo che in Messina s'indugiarono alquanti dì a ribellarsi: ma per mandato di quegli di Palermo, contando le loro miserie per una bella pistola, e ch' elli doveano amare libertà e franchigia e fraternità con loro, sì si mossono i Messinesi a ribellazione, e poi feciono quello e peggio ch' e' Palermitani contra a' Franceschi. E trovarsene morti in Cicilia più di quattromila, e nullo non potea nullo scampare, tanto gli fosse amico, come amasse di perdere sua vita; e se l'avesse nascoso, convenia che 'l rassegnasse o uccidesse. Questa pestilenzia andò per tutta l'isola, onde lo re Carlo e sua gente ricevettono grande dammaggio di persone e d'avere.' (vii. 61.)

Vetus Testamentum. [***Testamento, Vecchio.***]

Vicentia. [**Vicenza.**]

Vicentini, inhabitants of Vicenza; their dialect condemned, together with those of the Veronese, Paduans, Trevisans, and Brescians, as harsh, especially in a woman's mouth, one of their peculiarities being a fondness for consonantal endings in *f*, V. E. i. 14^{20-35}. [**Vicenza.**]

Vicenza, town of N. Italy, in Venetia, on the Bacchiglione, some 30 miles N.E. of Verona, and about the same distance N.W. of Padua; in D.'s time it was the seat of a University.

It is mentioned by Cunizza (in the Heaven of Venus) in connexion with the defeat of the Paduans by Can Grande, Imperial Vicar in Vicenza, close to the Bacchiglione, in June, 1312, Par. ix. 47 [**Padova**]; it is referred to by Brunetto Latino (in Round 3 of Circle VII of Hell) by the mention of the Bacchiglione, in connexion with Andrea de' Mozzi, Bishop of Vicenza, Inf. xv. 113 [**Bacchiglione**]; Can Grande Imperial Vicar in, *Vicentia*, Epist. x. *tit.* [**Can Grande della Scala**].

Vico, hereditary castle of the family of Vico, Prefects of Rome, situated in the neighbourhood of Spoleto, in the centre of Umbria, Conv. iv. 29^{16}. [**Manfredi da Vico.**]

Vico degli Strami. [**Strami, Vico degli.**]

Vico, Manfredi da. [**Manfredi da Vico.**]

Victore, Ricardus de Sancto. [**Riccardo.**]

Victoria, name given by the Emperor Frederick II to a fortress built by him opposite to the town of Parma on the occasion of his siege of that place in 1247–8.

D. refers to its surprise and capture by the Parmesans during Frederick's absence on a hunting expedition, Epist. vi. 5. [**Parmenses.**]

Vigne, Pier delle. [**Pier delle Vigne.**]

Vincislao, Wenceslas IV, King of Bohemia, 1278–1305, son and successor of Ottocar II (1253–1278); D. mentions him (by the mouth of Sordello in Antepurgatory) together with his father, with whom he compares him unfavourably, reproaching him with leading a life of luxury and ease, Purg. vii. 100–2 [**Ottachero**]; the Eagle in the Heaven of Jupiter refers to him as *quel di Buemme*, and says that 'he never knew goodness nor willed it,' Par. xix. 125 [**Buemme**]; the invasion of his dominions, 'il regno di Praga,' by his brother-in-law, the Emperor Albert I, in order to force him to renounce the claim of his eldest son Wenceslas to the throne of Hungary, is alluded to, Par. xix. 115–17 [**Praga: Table ii: Table xii**].

Vinegia, Venice, at the head of the Adriatic, the great maritime and commercial state of the Middle Ages; mentioned by the Eagle in the Heaven of Jupiter in connexion with the counterfeiting of the Venetian *grosso* by Stephen Ouros II, King of Rascia, Par. xix. 140–1 [**Rascia**]; referred to by Cunizza (in the Heaven of Venus) by the mention of the island Rialto, as the E. limit of the March of Treviso, Par. ix. 26 [**Rialto**]; on the left side of Italy, if the Apennines be taken as the dividing line (from N. to S.), *Venetiae*, V. E. i. 10^{51-4}; her shipbuilding and Arsenal, Inf. xxi. 7–15 [**Arzanà**].

The city of Venice was originally founded in the year 810 by migrants from the mainland, who settled on the island of Rivo Alto (whence Rialto, where St. Mark's and the Palazzo Ducale now stand); here they fixed their seat of government, and commenced the foundations of the basilica of St. Mark in the same year. The state thus founded rapidly became a maritime power. The Venetians cleared the Adriatic of pirates at the end of Cent. x, and during the period of the Crusades (1096–1270) immensely increased their power and wealth by supplying fleets for the transport of the crusading armies to the East. In 1204 they took Constantinople, and during the whole of Cent. xiii their supremacy as a maritime state was unquestioned, save by their inveterate rivals the Genoese.

D. is said to have visited Venice on a mission from Guido Novello da Polenta, his host at Ravenna, to the Doge Gian Soranzo, in the spring

of 1321, and to have there contracted the illness of which he died in the following September at Ravenna. At that time the great Campanile (the foundations of which were begun circ. 900) had already been standing for nearly two centuries; the famous Church of St. Mark (then, as now, according to an illuminated MS. of early Cent. xiv, adorned with the four bronze horses brought from Constantinople by Enrico Dandolo in 1204) had been completed 200 years before D.'s birth; the two ancient columns of granite, one surmounted, as now, by the bronze lion of St. Mark, were in their present positions (on the Piazzetta); besides which, parts of the Palazzo Ducale and many of the great Byzantine palaces were in existence, as well as the Dominican Church of San Giovanni e San Paolo, and the Franciscan Santa Maria de' Frari; of stone bridges there was none in D.'s day, the oldest, the Ponte della Paglia near the Palazzo Ducale, not having been built till 1360.

Viniziani, the Venetians; mentioned in connexion with their shipbuilding and famous Arsenal, Inf. xxi. 7; their dialect, coupled with that of the Trevisans, as being distinct from those of the Lombards and inhabitants of Aquileia, V. E. i. 10^{68-70}; not worthy to rank as the Italian vulgar tongue, V. E. i. $14^{35-40, 47-8}$; a specimen of it quoted, V. E. i. 14^{40}. [**Vinegia.**]

Violenti, the Violent; punished in Circle VII of Hell, Inf. xii. 1–xvii. 78; this Circle, as Virgil explains to D., is divided into three Rounds (*gironi*), corresponding to the three different kinds of violence, inasmuch as a man may employ violence against God, Nature, or Art, against his own person or possessions, and against his neighbour's person or possessions, Inf. xi. 28–33; in Round 1 are placed the violent against their neighbour's person or possessions (viz. Tyrants, Murderers, and Robbers), Inf. xi. 34–9; xii. 1–139 [**Omicide: Predoni: Tiranni**]; in Round 2 are placed the violent against their own persons or possessions (viz. Suicides and Spendthrifts), Inf. xi. 40–5; xiii. 1–xiv. 3 [**Scialacquatori: Suicidi**]; in Round 3 are placed the violent against God (viz. Blasphemers), against Nature (viz. Sodomites), and against Art (viz. Usurers), Inf. xi. 46–51, 94–111; xiv. 4–xvii. 78 [**Bestemmiatori: Sodomiti: Usurai**].

Virgilio, the poet Virgil (Publius Virgilius Maro), born at the small village of Andes (identified with the modern Pietola), near Mantua in Cisalpine Gaul, Oct. 15, B.C. 70; he was educated as a youth at Cremona and Milan, and at the age of seventeen proceeded to Rome, where he studied oratory and philosophy under the best masters of the time. After the battle of Philippi (B.C. 42) his property was confiscated, but he was compensated by an estate in Campania, and introduced to the friendship of Octavianus (afterwards the Emperor Augustus). About this time were published the ten *Eclogues*, which were followed seven years later by the four *Georgics*, composed, it is said, at the suggestion of Maecenas. In the year after their publication, when Virgil was forty, was begun the *Aeneid*, which was not published until after the poet's death, in his fifty-first year, at Brundusium (Brindisi) on his way back from Greece, Sep. 26, B.C. 19. Virgil was, at his own request, buried near Naples, on the road to Puteoli (Pozzuoli), where his tomb within a century of his death was worshipped as a holy place; throughout the Middle Ages the supposed site was regarded with superstitious reverence, Virgil himself having assumed in the popular imagination the character of a wizard and magician (see Comparetti, *Virgilio nel Medio Evo*). Besides the *Eclogues*, *Georgics*, and *Aeneid*, several shorter poems are attributed to Virgil, such as the *Culex* and *Ciris*, which in mediaeval times were unhesitatingly accepted as his.

To D., Virgil, as the poet of the Roman Empire, appealed with an authority second only to that of Scripture; his writings, which are quoted by D. more frequently than any save the Bible and Aristotle, are regarded as divinely inspired (cf. 'divinus poeta noster Virgilius,' Mon. ii. 3^{28-9}), while he himself is spoken of as 'somma virtù' (Inf. x. 4), and as being the mouthpiece of the Deity (Conv. iv. 4^{115-16}; cf. Purg. xxii. 66–73). As D.'s guide through the realms of Hell and Purgatory Virgil represents human reason, the light of which suffices D. until his arrival upon the threshold of Paradise, when Virgil's place is taken by Beatrice, the representative of divine science (Purg. xxx. 31–51).

Virgil is mentioned by name, Inf. i. 79; xix. 61; xxiii. 124; xxix. 4; xxxi. 133; Purg. ii. 61; iii. 74; vi. 67; vii. 7; viii. 64; x. 53; xiii. 79; xix. 28; xxi. 14, 101, 103, 125; xxii. 10; xxiii. 130; xxiv. 119; xxvii. 20, 118, 126; xxix. 56; xxx. 46, 49, 50, 51, 55; Par. xvii. 19; xxvi. 118; V. N. § 25^{73}; Conv. i. 3^{78}; ii. 6^{120}, 11^{138}; iii. 11^{158}; iv. 4^{115}, 24^{96}, 26^{60}; *Virgilius*, V. E. ii. 6^{80}, 8^{22}; Mon. i. 11^{3}; ii. 3^{29}; *Maro*, Epist. vii. 1; he is referred to as *il Poeta*, Inf. iv. 14; v. 111; ix. 51; xii. 113; xiii. 80; xviii. 20; xxix. 121; Purg. iv. 58, 136; v. 44; x. 101; xiii. 11; xiv. 140; xix. 82; xxii. 115, 139; xxviii. 146; *l'altissimo Poeta*, Inf. iv. 80; *l'antico Poeta*, Inf. x. 121–2; *il dolce Poeta*, Inf. xxvii. 3; *lo maggior nostro Poeta*, Conv. iv. 26^{60}; *Poeta*, Mon. ii. 5^{109}; *Poeta Aeneidorum*, V. E. ii. 4^{73}; *Poeta noster*, Mon. ii. $3^{44, 63, 71, 97, 104, 111}$, 4^{50}, $5^{97, 117}$, 7^{67}, 8^{92}, 9^{83}, 11^{20}; *divinus Poeta noster*, Mon. ii. 3^{28-9}; *noster Vates*, Mon. ii. 3^{78}; *il nostro maggior Musa*, Par. xv. 26; *il Cantor de' Bucolici Carmi*, Purg. xxii. 57; *il Dottore*, Inf. xvi. 48; *il mio Dottore*, Inf. v. 70; xvi. 13; Purg. xxi. 22, 131; (by Francesca da Rimini addressing D.), *il tuo Dottore*, Inf. v. 123;

l'alto Dottore, Purg. xviii. 2; *il Duca*, Inf. iii. 94; vi. 94; viii. 28; x. 37; xvi. 110; xvii. 28; xviii. 75, 127; xxii. 64; xxiii. 80, 139, 145; xxiv. 20, 121, 127; xxv. 44; xxvi. 46; xxix. 17, 94; xxxii. 85; xxxiv. 78, 133; *il Duca mio*, Inf. v. 21; vi. 25; viii. 25; ix. 2; x. 30; xiv. 50, 61, 91; xvii. 4, 79; xix. 121; xxi. 23, 88, 98, 104; xxii. 46, 78; xxiii. 37, 73; xxv. 36; xxvi. 15, 77; xxvii. 133; xxviii. 32; xxix. 86; xxxi. 70, 93, 131; xxxiv. 9, 78; Purg. i. 49, 111; ii. 20; iv. 23; v. 2; vii. 9; viii. 88; ix. 68, 107; x. 11; xii. 136; xv. 118; xvi. 14; xvii. 64; xviii. 12; xx. 4; xxii. 101, 121; xxv. 118; *il mio buon Duca*, Inf. xii. 83; *il dolce Duca*, Inf. xviii. 44; Purg. vi. 71; *il savio Duca*, Inf. iv. 149; Purg. xxi. 76; xxvii. 41; *lo verace Duca*, Inf. xvi. 62; *il Maestro*, Inf. vii. 37; ix. 58, 86; xi. 13; xiii. 28, 136; xvi. 90, 117; xxiv. 47; xxix. 22; xxx. 131, 143; xxxi. 130; xxxiv. 62, 83, 94; Purg. iii. 100; v. 11; xx. 134; *il Maestro mio*, Inf. x. 3, 115; xii. 64; xv. 97; xxi. 80; xxii. 61; xxiii. 49; xxv. 25; xxviii. 47; xxxiv. 3, 17; Purg. i. 125; ii. 25, 115; iii. 53; v. 31; ix. 89; xii. 11; xv. 40; xvi. 29; xvii. 11, 81; xxi. 118; *il savio mio Maestro*, Inf. viii. 86; *il Maestro accorto*, Inf. viii. 41; *lo buon Maestro*, Inf. iv. 31, 85; vii. 115; viii. 67; xiii. 16; xviii. 82; xix. 43; xxi. 58; xxix. 100; Purg. xiii. 37; xxvi. 2; *il Maestro cortese*, Inf. iii. 121; *il dolce maestro*, Purg. x. 47; *il dolce Pedagogo*, Purg. xii. 3; *lo dolce Padre mio*, Purg. xxv. 17; xxvii. 52; *lo dolce Padre*, Inf. viii. 110; *dolcissimo Padre*, Purg. xxx. 50; *quel Padre verace*, Purg. xviii. 7; *lo più che Padre*, Purg. xxiii. 4; *il mio Saggio*, Purg. xxvii. 69; *quel Saggio*, Inf. x. 128; *il Savio*, Inf. iv. 110; Purg. xxiii. 8; *lo Savio mio*, Inf. xii. 16; xiii. 47; *quel Savio gentil, che tutto seppe*, Inf. vii. 3; *la mia Scorta*, Inf. xii. 54; xiii. 130; xviii. 67; xx. 26; *la Scorta mia saputa e fida*, Purg. xvi. 8; *la buona Scorta*, Purg. xxvii. 19; *la Guida mia*, Purg. xix. 53; (by Beatrice speaking of D.), *Colui che l' ha quassù condotto*, Purg. xxx. 139; *la fida Compagna*, Purg. iii. 4; *il mio Signore*, Inf. viii. 20, 116; Purg. vii. 61; ix. 46; xix. 85; *questo mio Signore*, Inf. xvi. 55; *quel Signor, che m'avea menato*, Inf. viii. 103–4; *il mio Conforto*, Purg. iii. 22; ix. 43; *Quei, che m'era ad ogni uopo soccorso*, Purg. xviii. 130; *il mio Consiglio saggio*, Purg. xiii. 75; *il Magnanimo*, Inf. ii. 44; *gran Maliscalco*, Purg. xxiv. 99; *quella Fonte Che spande di parlar si largo fiume*, Inf. i. 79–80; *il Mar di tutto il senno*, Inf. viii. 7; *quell' Ombra gentil, per cui si noma Pietola più che villa Mantovana*, Purg. xviii. 82–3; he is addressed by D. as, *degli altri poeti Onore e Lume*, Inf. i. 82; *lo mio Maestro e il mio Autore*, Inf. i. 85; *Colui, da cui io tolsi Lo bello stile che mi ha fatto onore*, Inf. i. 86–7; *Poeta*, Inf. i. 130; ii. 10; v. 73; *Duca*, Inf. ii. 140; *buon Duca*, Inf. x. 19; Purg. vi. 49; *Duca mio*, Inf. xxix. 31; *caro Duca mio*, Inf. viii. 97; *Maestro*, Inf. ii. 140; iii. 12, 32, 43, 72; v. 50; vi. 103; vii. 49, 67; xiv. 43, 130; xix. 31; xx. 100; xxi. 127; xxiii. 21; xxiv. 72; xxvi. 65; xxxi. 21; Purg. iii. 61; x. 112; xii. 118; xvi. 22; xviii. 10; *Maestro mio*, Inf. iv. 46; vii. 37; xxii. 43; xxvi. 49; xxxii. 82; xxxiii. 104; xxxiv. 101; Purg. iv. 36, 76; *Padre*, Purg. xiii. 34; *dolce Padre*, Purg. iv. 44; xv. 25; xxiii. 13; *dolce Padre mio*, Purg. xv. 124; *dolce mio Padre*, Purg. xvii. 82; *dolce Padre caro*, Purg. xviii. 13; *famoso Saggio*, Inf. i. 89; *Signore*, Inf. ii. 140; iv. 46; xix. 38; Purg. vi. 49; *dolce Signor mio*, Purg. iv. 109; *Cortese*, Inf. ii. 134; *Virtù somma*, Inf. x. 4; *Sol che sani ogni vista turbata*, Inf. xi. 91; *Luce mia*, Purg. vi. 29; by Beatrice as *Anima cortese mantovana*, Inf. ii. 58; by Sordello as *Gloria de' Latini*, Purg. vii. 16; *Pregio eterno (di Mantova)*, Purg. vii. 18.

Virgil's birth 'sub Julio,' Inf. i. 70 [**Julius**]; his birthplace, Pietola near Mantua, Inf. ii. 58; xx. 91–9; Purg. vi. 72, 74; xviii. 82–3 [**Mantova: Pietola**]; his life at Rome under Augustus, Inf. i. 71 [**Augusto**[2]]; his death at Brundusium, Purg. iii. 27; whence his body was taken to be buried at Naples, Purg. iii. 27; by order of Octavianus, Purg. vii. 6 [**Brandizio: Napoli: Ottaviano**].

D.'s authority for the facts of Virgil's death at Brundusium, and burial at Naples by command of Augustus, was doubtless the *Vita* (commonly ascribed to Tiberius Donatus, but probably by Suetonius), which is usually prefixed to the Commentary of Servius:—

'Anno quinquagesimo secundo . . . statuit in Graeciam et Asiam secedere. . . . Sed, cum aggressus iter Athenis occurrisset Augusto ab oriente Romam revertenti, una cum Caesare redire statuit. At cum Megara, vicinum Athenis oppidum, visendi gratia peteret, languorem nactus est; quem non intermissa navigatio auxit, ita ut gravior indies, tandem Brundusium adventarit; ubi paucis diebus obiit. . . . Voluit sua ossa Neapolim transferri, ubi diu et suavissime vixerat; ac extrema valetudine hoc ipse sibi epitaphium fecit distichon:—

Mantua me genuit, Calabri rapuere, tenet nunc
Parthenope; cecini pascua, rura, duces.

Translata igitur jussu Augusti ejus ossa, prout statuerat, Neapolim fuere, sepultaque via Puteolana, intra lapidem secundum, suoque sepulcro id distichon, quod fecerat, inscriptum est.'

Virgil is referred to as the author of the *Eclogues*, Purg. xxii. 55; Mon. i. 11[5] [***Bucolica***]; and of the *Aeneid*, Inf. i. 73–5; xx. 113; Purg. xxi. 95–7; V. N. § 25[73–6]; Conv. i. 3[75]; ii. 6[120]; iii. 11[158–9]; iv. 4[115], 24[96], 26[60–70]; V. E. ii. 4[73], 8[22]; Mon. ii. 3[29], 11[15] [***Aeneis***]; he is mentioned, together with Ovid, Statius, and Lucan, as one of the 'regulati poetae,' V. E. ii. 6[79–81]; and, together with Homer, Horace, Ovid, and Lucan, he makes up 'la bella scuola Di quei signor dell' altissimo canto,' Inf. iv. 94–5.

Virgilio

Virgil's place is in Limbo, Inf. iv. 39, 81; Purg. vii. 31–6; xxii. 100–14; as not having duly worshipped God, Inf. iv. 37–42; as having sought the truth by the light of reason only, Purg. iii. 34–45; and as having lacked faith, Purg. vii. 7–8; not for any ill-doing, but for the neglect of well-doing, Purg. vii. 25–7, 34–6. [**Limbo.**]

Next to D. himself Virgil plays the most prominent part in the action of the *D. C.*:—his first appearance to D., Inf. i. 61–3; his promise to be his guide through Hell and Purgatory, *vv.* 112–20; and not to leave him until he has placed him in the keeping of Beatrice, *vv.* 121–4; his account of how he was sent to D.'s aid, Inf. ii. 49–126 [**Lucia**[1]]; overcomes the opposition of Charon by the announcement of his divine mission, Inf. iii. 94–6 (cf. v. 22–4; vii. 8–12; xii. 85–9; xxi. 79–84); turns pale as they descend 'into the sightless world,' Inf. iv. 13–21; is greeted by the four great poets (Homer, Horace, Ovid, and Lucan) on his return to Limbo, *vv.* 80–90; converses with them, *vv.* 94–9; overawes Minos, Inf. v. 22–4; quiets Cerberus, Inf. vi. 25–7; overawes Pluto, Inf. vii. 8–12; rebukes Phlegyas, Inf. viii. 19–21; thrusts away Filippo Argenti, and shows his approval of D.'s demeanour to the former by embracing him, *vv.* 41–3; is resisted by the devils at the entrance to the City of Dis, Inf. viii. 86–93; leaves D. and goes to parley with them, but returns unsuccessful, they having shut the gates in his face, *vv.* 106–20; awaits the coming of the heavenly messenger, Inf. ix. 4–9; tells D. of his former visit to Hell at the bidding of Erichtho, *vv.* 22–4 (cf. xii. 34–5) [**Eriton**]; protects D. from the Gorgon by covering his eyes, *vv.* 55–60; points out Farinata degli Uberti, Inf. x. 31–3; expounds to D. the ordering of the punishments of Hell, Inf. xi. 16–111; rebukes the Minotaur, Inf. xii. 16–21; pacifies Chiron, and asks him for a guide, Inf. xii. 85–96; relates to D. the origin of the rivers of Hell, Inf. xiv. 94–138 [**Fiumi Infernali**]; bids D. take off the cord with which he is girt, and flings it into the abyss as a signal to Geryon, Inf. xvi. 106–14 [**Gerione**]; mounts with D. on to the back of Geryon, and descends to Malebolge, Inf. xvii. 79–136; points out Jason to D., Inf. xviii. 83–99; and Thais, *vv.* 127–36; carries D. down into Bolgia 3, Inf. xix. 34–44; carries him back again and lays him down, *vv.* 124–31; points out to him Tiresias and other soothsayers, Inf. xx. 31–51, 106–23; among them Manto, in connexion with whom he relates to D. the story of the founding of Mantua, his own native place, *vv.* 52–99 [**Manto**]; hides D. behind a rock, while he parleys with Malacoda, whom he overawes with the announcement of his divine mission, Inf. xxi. 58–90; is deceived by him with regard to the route, *vv.* 106–11; converses with Ciampolo, Inf. xxii. 46–99; saves D. from the demons by taking him upon his breast and sliding down with him into the next Bolgia, Inf. xxiii. 34–51; his wonder at the sight of Caiaphas, *vv.* 124–5; asks the way of Frate Catalano, *vv.* 127–32; and finds that Malacoda lied to him, *vv.* 139–41; helps D. up the precipitous ascent, lifting him from crag to crag, Inf. xxiv. 22–33; points out Cacus to D., Inf. xxv. 25–33; drags D. up the ascent after him, Inf. xxvi. 13–15; points out Ulysses and Diomed, *vv.* 55–63; checks D.'s desire to speak with them, and himself addresses them, *vv.* 73–84 [**Ulisse**]; addressed by Guido da Montefeltro, Inf. xxvii. 19–30; converses with Mahomet, Inf. xxviii. 43–51; discourages D.'s compassion for his kinsman, Geri del Bello, Inf. xxix. 4–36; converses with Griffolino, *vv.* 85–96; reproves D. for loitering to watch the quarrel between Maestro Adamo and Sinon, Inf. xxx. 130–5; hurries him on, Inf. xxxi. 27; rebukes Nimrod, *vv.* 70–5; points out Ephialtes to D., *vv.* 91–6; begs Antaeus to lift them down on to the ice of Cocytus, *vv.* 115–29; is lifted up with D. and set down by the Giant upon the ice below, *vv.* 130–43; points out Lucifer to D., Inf. xxxiv. 1–3, 20–1; and Judas Iscariot, with Brutus and Cassius, *vv.* 61–7; informs D. they have now seen all of Hell, and must be gone, *vv.* 68–9; climbs down the sides of Lucifer, with D. clinging round his neck, *vv.* 70–5; having reached the monster's middle, he turns and begins to mount, and at last, issuing from a hole in the rock, sets D. down first on a ledge, and then himself follows, *vv.* 76–87; explains to D. that they have passed the centre of the world, the point where he had turned, and are now in the other hemisphere, *vv.* 106–26; leads the way through an opening by which they ascend, and finally brings D. out once more into the 'living air' beneath the canopy of heaven, *vv.* 133–9.

Virgil and D. find themselves upon the island from which rises the mountain of Purgatory, Purg. i. 13–132; they meet Cato, and V., having caused D. to do him reverence, explains the object of their journey and begs permission to pass, *vv.* 31–84; leave being granted, V. at Cato's bidding washes D.'s face with dew, and, leading him to the shore, girds him with a rush, *vv.* 94–9, 121–36; V. points out to D. the angel-boatman bearing souls to Purgatory, and makes him do reverence, Purg. ii. 28–36; he explains to the newly-arrived spirits who inquire the way to the mountain that he and D., like them, are strangers to the place, *vv.* 58–66; tarries with D. and the rest to listen to Casella, and is chidden by Cato, *vv.* 115–23; explains to D. why he casts no shadow, Purg. iii. 19–30; is in doubt how to begin the ascent, and inquires of certain spirits where is the easiest way, *vv.* 52–78; informs them that D. is a living man and is

there by the will of Heaven, *vv.* 94–9; leads D. up the beginning of the ascent, and encourages him to persevere until they gain a terrace, where they sit down to rest, Purg. iv. 34–54; calls D. away from his talk with Belacqua, *vv.* 137–9; chides him for looking back and loitering, Purg. v. 10–18; explains to the spirits they meet that D. is alive, *vv.* 31–6; urges D. to press on, but to listen as he goes, *vv.* 43–5; discusses the question as to the efficacy of prayer for those in Purgatory, Purg. vi. 34–45; and refers D. for further enlightenment to Beatrice, whom he shall see at the summit of the mountain, *vv.* 46–8; asks the way of a solitary spirit, who proves to be Sordello, *vv.* 58–72; V. and he embrace, *vv.* 72–5; V. makes himself known, and they converse, Purg. vii. 1–48; he begs Sordello to lead them to a place where they may tarry for the night, *vv.* 61–3; points out to D. the gate of Purgatory, Purg. ix. 46–51; and explains to him how he had been borne thither in his sleep by Lucy, *vv.* 52–63; parleys with the angel-porter, who invites them to approach, *vv.* 85–93; draws D. up the three steps, and bids him ask to be admitted, *vv.* 106–8; draws D.'s attention to the sculptures on the rock, Purg. x. 47–8; in doubt as to their road, *vv.* 100–2; points out the spirits purging the sin of pride, *vv.* 115–20; bids D. notice the graven pavement, Purg. xii. 13–15; calls upon him to raise his head and do reverence to the angel who approaches them, *vv.* 77–84; explains to D. why he feels as if a weight had been lifted from him, *vv.* 121–6; points out to him the spirits purging the sin of envy, Purg. xiii. 37–45; and shows how the examples are meant to be deterrent, *vv.* 143–51; solves D.'s doubt as to a remark made by Guido del Duca, Purg. xv. 46–75; urges D. forward after his awakening from a trance, *vv.* 133–8; guides him through the smoke, Purg. xvi. 8–15; tells him the spirits he hears are purging the sin of anger, *vv.* 23–4; bids him ask the way, *vv.* 29–30; urges him to be diligent in the ascent, Purg. xvii. 62–3; explains to D. how love is the root of all sin, no less than of all virtue, *vv.* 85–139; it being the root of all action, Purg. xviii. 16–39; discourses of freewill and of the origin of morality, *vv.* 49–75; asks the spirits as to the way upward, *vv.* 106–11; arouses D. from his dream of the siren, Purg. xix. 34–6; and bids him take comfort therefrom, *vv.* 58–63; inquires the way from the spirits purging the sin of avarice, *vv.* 76–8; reassures D. when the mountain quakes and the air is filled with cries, Purg. xx. 124–5; converses with a spirit (who proves to be Statius), of whom he inquires why the mountain quaked, Purg. xxi. 15–36; signs to D. to hold his peace, *vv.* 103–4; bids him tell S. that he is Virgil, *vv.* 118–20; restrains S. from attempting to embrace his feet, *vv.* 130–2; tells S. that he had heard of his affection for himself from Juvenal, and asks him as to the sin for which he is in Purgatory, Purg. xxii. 10–24; inquires how his conversion was wrought, *vv.* 55–63; hears from S. that it was his own prophetic lines (*Ecl.* iv. 5 ff.) that led him to the true faith, *vv.* 64–93 [**Stazio**]; tells S. of the ancient poets and others of whom S. had sung, who are with himself in Limbo, *vv.* 100–14; admonishes D. not to lose time in looking about him, Purg. xxiii. 4–6; explains to him the reason of the chanting he hears, *vv.* 14–15; bids D. ask S. to solve his difficulty as to hunger being felt by spirits which have no body, Purg. xxv. 28–30; warns D. to take heed to his steps, *vv.* 118–20; repeats his warning, Purg. xxvi. 2–3; tries to persuade D. to pass through the fire, Purg. xxvii. 20–32; at length succeeds by reminding him that Beatrice is beyond, *vv.* 35–6; places himself in front of D. in the fire, and encourages him the while by talking of Beatrice, *vv.* 43–54; tells him that before night he shall be in the Terrestrial Paradise, *vv.* 115–17; on the threshold of which he resigns his authority over D., declaring that, now he has conducted him through Hell and Purgatory, his power to guide him is at an end, *vv.* 127–42. From this point onward, till his final disappearance on the apparition of Beatrice (Purg. xxx. 49–50), Virgil, who accompanies D. and Statius through the Terrestrial Paradise, is silent. D. turns to him and marks his smile at the close of Matilda's account of the age of innocence (Purg. xxviii. 145–7); and turns to him again and sees his look of wonder at the appearance of the mystic pageant (Purg. xxix. 55–7); when he turns the third time, in his trouble at the sight of Beatrice, he finds that Virgil has disappeared, Purg. xxx. 43–50 [**Dante**].

Virtù Cardinali, Delle Quattro. [***Quatuor Virtutibus Cardinalibus, De.***]

Virtudi, Virtues, mentioned by Beatrice (in the Crystalline Heaven), in her exposition of the arrangement of the Angelic Hierarchies, as ranking second in the second Hierarchy, between Dominions and Powers, Par. xxviii. 122–3; in the *Convivio* D. states that the second Hierarchy is composed of Principalities, Virtues (*Virtuti*), and Dominions, in that order, Conv. ii. 6^{51-3} [**Gerarchia**]. They preside over the Heaven of Mars [**Paradiso**[1]].

Virtuti. [**Virtudi.**]

Virtutibus Cardinalibus, De Quatuor. [***Quatuor Virtutibus Cardinalibus, De.***]

Visconti[1], powerful Ghibelline family of Milan, of which city they were lords for many years; mentioned by D., together with the Uberti of Florence, as typical instances of noble houses, Conv. iv. 20^{38-41}; Galeazzo de' Visconti is referred to by Nino de' Visconti (in

Antepurgatory) by the mention of the family arms, a viper, Purg. viii. 80 [**Galeazzo: Milanese**]. As to their arms Villani says:—

'I signori Visconti di Milano, come si sa, hanno l'arme loro il campo bianco e la vipera cilestra ravvolta con un uomo rosso in bocca.' (ix. 110.)

The Visconti of Milan appear to have been of a wholly different stock from the family of the same name at Pisa, to which belonged Nino de' Visconti, nephew of Count Ugolino della Gherardesca. [**Nino 2.**]

Visconti 2], powerful Guelf family of Pisa, for several centuries lords of the district of Gallura in Sardinia; to this family (which appears to have been wholly distinct from the Milanese family of the same name) belonged Nino de' Visconti, Judge of Gallura, whom D. sees in Antepurgatory, Purg. viii. 53. [**Gallura: Nino 2: Table xxx.**]

Visconti, Galeazzo de'. [**Galeazzo.**]

Visconti, Nino de'. [**Nino 2.**]

Visdomini], noble Florentine family, alluded to by Cacciaguida (in the Heaven of Mars) as being patrons of the Bishopric of Florence, the revenues of which they enjoyed during the vacancy of the see, Par. xvi. 112–14. This privilege they appear to have shared with the Tosinghi (an offshoot of the Visdomini), and, according to some, with the Aliotti. [**Aliotti: Tosinghi.**]

Villani says they were Guelfs:—

'Nel sesto di porte san Piero furono de' nobili guelfi gli Adimari, i Visdomini, i Donati, i Pazzi, que' della Bella, gli Ardinghi. . . .' (v. 39.)

He mentions them among the Guelfs who were expelled from Florence in 1248 (vi. 33); and among those who took refuge in Lucca after the battle of Montaperti (vi. 79); and states that, when subsequently the Guelf party in Florence split up into Bianchi and Neri, they sided with the latter (viii. 39).

Visio Johannis. [***Johannis Visio.***]

Vita Nova. [***Vita Nuova.***]

Vita Nuova, D.'s *New Life*, i.e. according to some his 'young life,' but more probably his 'life made new' by his love for Beatrice. The work is written in Italian, partly in prose, partly in verse, the prose text being a vehicle for the introduction and interpretation of the poems. The latter are thirty-one in number, consisting of twenty-five sonnets (of which two are irregular), five *canzoni* (two of which are imperfect), and one *ballata* [***Canzoniere***]. These poems are symmetrically arranged in groups around the three principal *canzoni*, the central poem of all being the *canzone*, 'Donna pietosa e di novella etate' (Canz. ii). (See Norton, *The New Life of Dante*, pp. 129–34.)

In the *Vita Nuova*, which is addressed to his 'first friend,' Guido Cavalcanti (V. N. § 31^{22}), D. relates the story of his love for Beatrice, whom he first saw when he was nine years old (V. N. § 2) (i.e. in 1274); when he was eighteen (i.e. in 1283), he received a greeting from her, after which he had a vision, whereon he composed the sonnet, 'A ciascun' alma presa, e gentil core' (Son. i), his earliest known poetical composition (V. N. § 3); later he records the death of Beatrice (V. N. §§ 29, 30), and his own grief thereat, and how after a time he received consolation from a young and beautiful lady, 'una gentil donna giovane e bella molto' (V. N. § 36^{9-10}), whom in the *Convivio* (ii. 2^{8-12}) he declares to be philosophy; he concludes with the resolve, should his life be spared, to say of Beatrice what was never said of any woman, a resolve which was carried into execution in the *Divina Commedia*:—

'Se piacere sarà di Colui, per cui tutte le cose vivono, che la mia vita per alquanti anni duri, spero di dire di lei quello che mai non fu detto d'alcuna.' (V. N. § 43^{8-11}.)

It is not possible to fix precisely the date of the composition of the *Vita Nuova*. The poems were obviously written before the prose text, which was written after the death of Beatrice (1290), probably not before 1292 and not later than 1295.

The title *Vita Nuova* was given to the work by D. himself; in the *Convivio* he several times refers to it by this name, Conv. i. 1^{113}; ii. 2^{9}, 13^{28}; in the book itself he speaks of it by the Latin name *Vita Nova*, V. N. § 1^{4}; there is perhaps an allusion to the title, Purg. xxx. 115; D. otherwise refers to it as *libello*, V. N. §§ 1^{7}, 25^{100}, 29^{19}; Conv. ii. 2^{13}. The division of the work into chapters or sections is not due to D., and dates from the present century only.

The book was first printed at Florence in 1576 (Sermartelli), together with fifteen of D.'s *canzoni*, and the *Vita* of Boccaccio. There does not seem to have been another edition until 1723; there were seven others in Cent. xviii, and there have been at least a score in the present century. Between thirty and forty MSS. of it are known, three of which at least belong to Cent. xiv. (See Beck, *Dante's Vita Nova*, München, 1896.)

Both Villani and Boccaccio include the *Vita Nuova* in their lists of D.'s writings; the former says merely:—

'Fece in sua giovanezza il libro della Vita nova d'amore.' (ix. 136.)

Boccaccio concludes his account of the book with a statement to the effect that in his maturer years D. was ashamed of it; this was certainly not the case, as is apparent from what D. says of it in the *Convivio*:—

'Se nella presente opera, la quale è *Convivio* nominata, e vo' che sia, più virilmente si trattasse che nella *Vita Nuova*, non intendo però a quella in parte alcuna derogare, ma maggiormente giovare per questa quella.' (i. 1^{111-16}.)

Boccaccio says:—

'Questo glorioso poeta . . . primieramente, duranti ancora le lagrime della morte della sua Beatrice, quasi nel suo ventesimosesto anno compose in uno volumetto, il quale egli intitolò *Vita Nuova*, certe operette, siccome sonetti e canzoni, in diversi tempi davanti in rima fatte da lui, maravigliosamente belle; di sopra da ciascuna partitamente e ordinatamente scrivendo le cagioni che a quelle fare l'avevano mosso, e di dietro ponendo le divisioni delle precedenti opere. E comecchè egli di avere questo libretto fatto negli anni più maturi si vergognasse molto, nondimeno, considerata la sua età, è egli assai bello e piacevole, e massimamente a' volgari.'

The foundation for this statement of Boccaccio may perhaps have been what D. says in a later passage in the *Convivio*:—

'Temo la infamia di tanta passione avere seguita, quanta concepe chi legge le soprannominate Canzoni in me avere signoreggiato.' (i. 2^{117-20}.)

A remarkable essay (by Prof. John Earle), containing what is in many respects a wholly original view of the interpretation of the *Vita Nuova*, appeared in the *Quarterly Review* for July, 1896 (No. 367). The writer holds that D. deliberately composed the *V. N.* as preliminary to the *D. C.*, in order to be able to introduce Beatrice, his central figure in the latter, as a personality already familiar to his readers:—

'Dante would have a real person with a name already known to the world, and he composed the *Vita Nuova* in order to establish the credible existence of such a person, to make the world acquainted with the earthly career of his mystic Beatrice. It was the exigencies of his art that D. had in view when he set to work upon the *V. N.* . . . His immediate aim was to give Beatrice a solid terrestrial character, and in this he has succeeded (perhaps) beyond his wish. . . . Led by the motive of making Beatrice an historical person, he exerted his wonderful powers of realistic narrative, and told his nebulous tale in such a way as to give it the solidity of personal experience. Whereas it was pervaded with inanity, he knew how to compensate for this by an atmosphere of mystery, and to stamp the whole with that impress of a veiled reality which up to the present hour holds the world in doubt. His idea was to represent the terrestrial life of Beatrice as having been in sentimental (though lofty and distant) relations with himself from childhood. To start with, he had one solid stepping-stone ready to his foot. Some years previously he had circulated a sonnet which had elicited responding sonnets, and this was a well-known fact of the past. The incident had a certain celebrity, and this celebrity was now available for giving to the new story a matter-of-fact air. . . . It is no part of our contention to diminish the human reality of Beatrice; but what we do contend for is this: that in the *V. N.* . . . she has been brought in and added for artistic reasons; that her personality has been woven into the texture of the *V. N.* and of the *D. C.*, but that she is not their spring and source; that, on the contrary, the spring and source are in that spiritual idea whereof Beatrice is the symbol and figured embodiment.'

The conclusion is summed up as follows:—

'The *V. N.* is an allegorical story of the conflict of Faith and Science, and in this conflict lies its inner and its veritable meaning. The outer form of the story has been determined by a motive of a more superficial kind, the artistic motive, which required that Beatrice should be furnished with an historical record to qualify her for her destined place in the *D. C.* The *V. N.* and the *D. C.* represent one train of thought, of which the chief summits may be verified in *Inf.* i, ii; *Purg.* xxx ff.; *Par.* x, xxx, and xxxiii. The *V. N.* contains, but hides under a realistic story of love, D.'s vacillations in regard to the chief question of the era in which he lived. As Virtue and Pleasure competed for the moral possession of Hercules, so Faith and Science disputed the intellectual allegiance of the pilgrim of the thirteenth century. And this conclusion is quite unaffected by the question whether the love of D. for Beatrice was real or fictitious. Our argument leaves room for every variety of opinion upon the subject; it is a subject wholly external to the spring and source of the *V. N.* Whether she was or was not a real person; and, if so, whether she was a woman whom he loved, or whether she was to him only some bright peculiar star; or whether she did but furnish a name to him—in all cases alike, it appears that she was added for poetical imagery after the *D. C.* had been outlined in the poet's mind.' (See *Giorn. Stor. Lett. Ital.*, xxx. 522-3.)

Vitaliano, name of a Paduan, whom D. places by anticipation among the Usurers in Round 3 of Circle VII of Hell, Inf. xvii. 68; one of them, Rinaldo degli Scrovigni, informs D. that at present he is the only native of Padua there, all the rest being Florentines, but that soon his neighbour Vitaliano will be sitting alongside of him (*vv.* 67-70). [**Rinaldo degli Scrovigni: Usurai.**]

The old commentators state that this was Vitaliano del Dente, who appears to have been a man of mark in Padua, where he was Podestà in 1307. Malpurgo, however (*Dante e Padova*, pp. 313 ff.), thinks the reference is to a certain Vitaliano di Jacopo Vitaliani, whom he finds mentioned in an old Paduan chronicle (supposed to have been written in 1335) as having been a great usurer, with an allusion apparently to D.'s condemnation of him to Hell:—

'Unus dominus Vitalianus potens et ditissimus . . . maximus usurarius, quem doctor vulgaris damnat ad inferos permanere.'

He is said to have been a neighbour of the

Scrovigni in Padua, which would account for Rinaldo's allusion to him as 'il mio vicin' (*v.* 68). It is remarkable that Vitaliano is the only one of the Usurers whom D. mentions by name; all the others are indicated by the mention of their arms.

Viterbium, Viterbo, town of Central Italy, in N. of Latium, between the Lago di Bolsena and the Lago di Vico, about 40 miles N.W. of Rome and 20 due S. of Orvieto; its dialect, as well as those of Perugia, Orvieto, and Città di Castello, not discussed by D., as being closely connected with the Roman and Spoletan dialects, V. E. i. 13^{29-32}; the murder of Prince Henry 'of Almain' at Viterbo in 1271 by his cousin, Guy de Montfort, is referred to, Inf. xii. 119–20 [**Arrigo** [6]**: Guido di Monforte**]; the Bulicame, or hot-spring, near Viterbo, is mentioned, Inf. xiv. 79 [**Bulicame**].

Viterbo was a favourite Papal residence in Cent. xiii, during which it was the scene of the election of five Popes, viz. Urban IV (1261), Gregory X (1271), John XXI (1276), Nicholas III (1277), and Martin IV (1281); and of the death of four, viz. Alexander IV (1261), Clement IV (1268), Adrian V (1276), and John XXI (1277).

Vittore, San. [**San Vittore.**]

Vittore, Riccardo da San. [**Riccardo.**]

Vittore, Ugo da San. [**Ugo** [2].]

Volgare Eloquenza, Di. [***Eloquentia, De Vulgari.***]

Volto, Santo. [**Santo Volto.**]

Votivi Mancanti, Spiriti. [**Spiriti Votivi Mancanti.**]

Vulcano, Vulcan, the Roman god of fire, who was supposed to manufacture the thunderbolts of Jupiter in his forge beneath Mt. Aetna, his workmen being the Cyclopes; mentioned by Capaneus (in Round 3 of Circle VII of Hell) in his defiance of Jupiter, Inf. xiv. 57; and referred to as *il fabbro di Giove*, *v.* 52 [**Capaneo**]; regarded by the heathen as the god of fire, Conv. ii. 5^{40-1} [**Cyclopes**].

Vulgari Eloquentia, De. [***Eloquentia, De Vulgari.***]

X

Xerse. [**Serse.**]

Xerxes. [**Serse.**]

Z

Zama], city in Numidia, on the borders of the Carthaginian territory, the scene of the decisive victory of Scipio Africanus Major over Hannibal (Oct. 19, B.C. 202), which brought to an end the long struggle between Rome and Carthage; the battle is alluded to, Inf. xxxi. 115–17; Conv. iv. 5^{170-1}; Mon. ii. 11^{59-61}. [**Anteo: Scipione** [1].]

Zambrasi, Tebaldello. [**Tebaldello.**]

Zanche, Michel. [**Michel Zanche.**]

Zebedaeus, Zebedee, a fisherman of Galilee, father of the Apostles James (the Great) and John (*Matt.* iv. 21), and husband of Salome (*Matt.* xxvii. 56; *Mark* xv. 40) [**Maria Salome**]; *filii Zebedaei*, i.e. the Apostles James and John, present at the Transfiguration of our Lord (*Matt.* xvii. 1–2), Mon. iii. 9^{81-3} [**Giovanni** [2]**: Jacopo** [1]].

Zeffiro, Zephyrus, the W. wind; mentioned by St. Bonaventura (in the Heaven of the Sun) in his description of the birthplace of St. Dominic (Calahorra in Spain), Par. xii. 46–52. [**Callaroga.**]

D., as the commentators point out, probably had in mind here Ovid's:—

'Vesper et occiduo quae littora sole tepescunt,
Proxima sunt Zephyro.' (*Metam.* i. 63–4.)

Zeno, the Stoic philosopher, Conv. iii. 14^{85}. [**Zenone.**]

Zeno, San, the Church and Monastery of San Zeno (Bishop of Verona in Cent. iv) at Verona; mentioned, Purg. xviii. 118; referred to as *quel monistero*, *v.* 122. D. places an Abbot of San Zeno (who has been identified with a certain Gherardo II, who was abbot in the time of the Emperor Frederick I, and died in 1187) among the Slothful in Circle IV of Purgatory, Purg. xviii. 118; *uno spirto*, *v.* 113 [**Accidiosi**]; Virgil having inquired the way, this spirit directs him, Purg. xviii. 106–17; he then goes on to say that he was Abbot of San Zeno in Verona under Frederick Barbarossa (*vv.* 118–20); and reproaches Alberto della

Scala with having put his base-born and depraved son, Giuseppe, into the monastery as Abbot (*vv.* 121–6) [**Alberto della Scala**].

The Church and Cloisters of San Zeno, which are a short distance outside the old city of Verona, are of very ancient date; they were both restored in Cent. xii, and the Church has lately been restored again.

Zenone, Zeno, of Citium in Cyprus, the founder of the Stoic school of philosophy (towards the end of the fourth century B.C.); he came to Athens before he was thirty, and attached himself at first to the Cynic school under Crates, studying afterwards under various Megaric and Academic philosophers; subsequently he opened a school of his own in the painted porch (Stoa) of Polygnotus, whence his pupils came to be known as Stoics; he acquired a very wide influence among the Athenians, who decreed him a golden crown and public funeral; he is said to have been close upon a hundred when he died. His two most distinguished followers were Cleanthes, who succeeded him as head of the school, and Chrysippus.

D. places Zeno, together with Empedocles and Heraclitus, among the great philosophers of antiquity in Limbo, Inf. iv. 138 [**Limbo**]; mentions him together with Socrates and Seneca as having expressed a contempt for life in comparison with wisdom, Conv. iii. 14^{84-6}; the first of the ancient philosophers who taught that virtue is the sole end of human life, Conv. iv. 6^{83-93}; the founder of the Stoic school of philosophy, Conv. iv. 6^{93-4}; his doctrine and that of Epicurus as to the real end of human life set aside as false, that of Aristotle being the true one, Conv. iv. 22^{27-31} [***Academicae Quaestiones:*** **Stoici**].

Zita, Santa, the patron saint of Lucca (and of domestic servants, she having herself been a servant); she died circ. 1275 and was canonized by Nicholas III; her tomb is in one of the chapels in the Church of San Frediano at Lucca, where her body is still preserved (see the drawing given by C. Ricci in *La D. C. illustrata nei luoghi e nelle persone,* p. 141) and exhibited on her festival (April 27). According to Ampère the story of her life in ballad-form was until quite recently hawked about the streets of Lucca. Minutoli (in *Dante e il suo secolo,* p. 211) says of her:—

'Questa santa secondo la vita che si legge di lei fu oriunda di un villaggio su quel di Pontremoli, ma nata in Monsagrati, piccolo luogo a sei miglia da Lucca; fantesca in casa di Pagano Fatinelli, e morta il 1272 stando ai Bollandisti, o più veramente secondo altri il 1278.'

D. mentions Santa Zita to indicate the city of Lucca, of which she was patroness, speaking of a Lucchese magistrate, whom he places among the Barrators in Bolgia 5 of Circle VIII of Hell (Malebolge), as 'un degli anzian' di Santa Zita' (the 'Anziani' at Lucca answering to the 'Priori' at Florence), Inf. xxi. 38; *un peccator, v.* 35; *quei, v.* 46; while D. is watching the seething and bubbling of the boiling pitch, Virgil suddenly draws his attention to a black devil running towards them with a sinner, clutched by the ankles, hanging head-downwards on his back (Inf. xxi. 22–36); mounting on to the bridge of rock where D. and V. are standing, he flings the sinner into the pitch, and as the body comes to the surface other devils from the bank strike at it with their prongs, to drive it under again (*vv.* 37–54). [**Barattieri.**]

Zodiaco, the Zodiac, a zone or belt of the heavens eighteen degrees in breadth, extending nine degrees on either side of the Ecliptic (or great circle apparently described by the Sun in the course of a year), within which, according to the Ptolemaic system, the Moon, Mercury, Venus, the Sun, Mars, Jupiter, and Saturn perform their annual revolutions. It is divided into twelve equal parts of thirty degrees, called signs, which are named from the constellations lying within them; these are as follows:—(1) Aries ('the Ram'), which the Sun enters at the vernal equinox (about March 21); (2) Taurus ('the Bull'); (3) Gemini ('the Twins'); (4) Cancer ('the Crab'), which the Sun enters at the summer solstice (about June 21); (5) Leo ('the Lion'); (6) Virgo ('the Virgin'); (7) Libra ('the Balance'), which the Sun enters at the autumnal equinox (about Sep. 23); (8) Scorpio ('the Scorpion'); (9) Sagittarius ('the Archer'); (10) Capricornus ('the Goat'), which the Sun enters at the winter solstice (about Dec. 22); (11) Aquarius ('the Water-bearer'); (12) Pisces ('the Fishes'). [**Plate iii.**]

D. mentions the Zodiac, Purg. iv. 64; A. T. §§ 19^{57}, 20^{61}, 21^{39}; and refers to it as *l'obliquo cerchio che i pianeti porta,* Par. x. 14; he names or refers to the following of the signs:—Aries [**Ariete**]; Gemini [**Gemelli**]; Cancer [**Cancro**]; Leo [**Leone**]; Libra [**Libra**]; Scorpio [**Scorpio**]; Capricornus [**Capricorno**]; Aquarius [**Aquario**]; and Pisces [**Pesci**].

The following account of the Zodiac is given by Alfraganus, whose *Elementa Astronomica* was D.'s chief astronomical authority:—

'Motus caelestes, quos in caelo observamus, sunt duo: unus est a quo movetur universum spacio diei naturalis: quatenus Sol, Luna, et reliquae stellae ab ortu in occasum semel quotidie circumducuntur uno ordine et aequali velocitate, super duobus polis fixis, quos vocant polos primi mobilis; quorum unus est septentrionalis, alter meridionalis. . . . Alter motus est, qui deprehenditur in Sole, Luna, et reliquis planetis ab occidente in orientem: hic contrarius est motu

Zodiaco

primo: nam super aliis duobus polis conficitur, qui appellantur poli Zodiaci.

Est autem Zodiacus circulus maximus, qui aequaliter distat a suis polis, estque instar cinguli secundorum mobilium: quem Sol, Luna, et quinque erraticae stellae motu suo peculiari ab occasu in ortum metiuntur. Dividitur in 12 partes aequales, quae appellantur signa: quorum nomina sunt, Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpius, Sagittarius, Capricornus, Aquarius, Pisces. Unumquodque autem signum dividitur in 30 gradus: et quilibet gradus in 60 minuta, omneque minutum in 60 secunda, et omne secundum in 60 tertia, tertium in 60 quarta. Quia vero Zodiacus circulus est obliquus, necessario medium ejus, quod ecliptica dicitur, secat aequatorem in duobus punctis oppositis, et aequaliter a se invicem distantibus: et declinat in utramque partem, septentrionalem videlicet et meridionalem, aequaliter. Punctum autem sectionis in aequatore, quod Sol transit a meridie meando versus septentrionem, appellatur punctum aequinoctii vernalis, estque principium Arietis: alterum, quod transit a septentrione meando versus meridiem, appellatur punctum aequinoctii autumnalis, estque principium Librae. Sex sunt signa septentrionalia, a principio Arietis usque ad finem Virginis: et sex signa meridionalia sunt, a principio Librae usque ad finem Piscium. Fingitur praeterea circulus maximus, qui secundum latitudinem transit a septentrione in meridiem, et polos aequatoris et Zodiaci penetrat, secatque aequatorem et eclipticam in duas aequales partes. Punctum extremum versus septentrionem appellatur solstitium aestivum, quod est principium Cancri: punctum extremum versus meridiem appellatur solstitium hibernum, quod est principium Capricorni. . . .

Sciendum est sapientem Ptolemaeum unamquamque constellationem certo nomine appellasse, partem meridionalem distinxisse a septentrionali, et 12 signa Zodiaci constituisse, quae oculis observare licet. In hisce 12 signis Sol ac Luna itemque quinque errantes vagantur, neque amplius excurrunt: ubi enim attigerint finem Geminorum, redeunt et descendunt a septentrione: si pervenerint ad finem Sagittarii, revertuntur a meridie. Ex quibus intelligimus quod signa caelestia, in quibus planetae oberrant, sint duodecim, non pauciora neque plura. Etsi autem in circulo proprie nullum sit principium, ab Ariete tamen Zodiacum auspicamur; quod Sol Arietem percurrens novum quodammodo tempus gignat, terram frugiferam reddat, et multis amoenitatibus ornet. Cum autem Taurum ingreditur, auget calorem, quem in Geminis admodum intendit: neque ullum signum est in quo non inducat notabilem supra quemvis horizontem alterationem. Sed diem nocti prius non aequat quam fuerit in principio Arietis et Librae: quantum autem dies incipit augeri supra noctem, tantum quoque nox augetur supra diem. . . . Bina signa ultra et citra aequatorem opposita si considerentur, haec habent inter se proportionem ut, quantum dies in Tauro augetur, tantum in Scorpio decrescat: idem fit in Geminis et Sagittario, in Cancro et Capricorno. Aequinoctium autem contigit in principio Librae et Arietis.' (Capp. vi, xii, xiii.)

ADDENDA ET CORRIGENDA

Aeneis (p. 10, col. 2, l. 17 from foot), *add* (after Inf. xx. 113): *gli alti versi*, Inf. xxvi. 82.

Alcide (p. 21, col. 1, l. 9), *for* 'son of Alceus' *read* 'grandson of Alceus'.

Alfonso[2]] (p. 26, col. 1, l. 17 from foot), *for* 'and compiler of the celebrated Alphonsine Tables' *read* 'under whose auspices were compiled the celebrated Alphonsine Tables'. The actual compiler of these tables (*Libro de las Tablas Alfonsíes*) was the Rabbi Isaac Aben-Sid, who completed the work in 1252.

Antictona (p. 39, col. 1, l. 29), *add* cross-reference [**Terra**[2]].

Beatrice[1] (p. 71, col. 2, l. 20), *add* cross-reference [**Portinari, Folco**]; and see *addendum* below.

Bonifazio[2] (p. 93, col. 2, l. 11 from foot), *add* cross-reference [**Ravenna**] (under which heading further information regarding 'il rocco' will be found).

Caorsa (p. 120, col. 1, l. 10 from foot), *add*: see also C. Piton, *Les Lombards en France et à Paris*, pp. 23–37.

Catone[2] (p. 139, col. 2, l. 26), *for* 'Taxtarus' *read* 'Tartarus'.

Cicero (p. 157, col. 2, l. 11), *for* 'Conv. iv. 29' *read* 'Conv. iv. 29^{72-5}'.

Ciullo d'Alcamo (p. 164, col. 2, l. 20 from foot), *add*: see also Renier, *La Vita Nuova e la Fiammetta*, pp. 33–49, 347–9.

Coronà (p. 176, col. 1, l. 28), *read* **Corona**].

David (p. 194, col. 2, l. 37), *for* 'Mon. iii. 3^{76}' *read* 'Mon. iii. 3^{77}'.

Digesto (p. 199, col. 1, l. 5 from foot), *add*: D. also, in a reference to the civil law as *la Ragione*, quotes the Digest to the effect that strong justification is needed for departure from established usage ('in rebus novis constituendis evidens esse utilitas debet, ut recedatur ab eo jure quod diu aequum visum est'), Conv. i. 20^{14-15}.

Duca (p. 208, col. 2, l. 18 from foot), *add*: Moses, Par. xxxii. 131–2. [**Moisè.**]

Eresitone (p. 218, col. 1, l. 1), *for* 'Erysicthon' *read* 'Erysichthon'.

Esopo (p. 219, col. 2, l. 23 from foot), *add*: a Tuscan version (Cent. xiv) of the 'Fables of Aesop,' representing apparently the book referred to by Buti, was published at Florence by Manni in 1778. The Fable of the Mouse and the Frog (Inf. xxiii. 4–6), which is contained in this collection, is not included in the Fables of Phaedrus proper, but it figures among those attributed to him, and it occurs (under various forms) in the collections which go under the name of Romulus, as well as among those of Odo of Cheriton and of John of Sheppey. (See Hervieux, *Les Fabulistes Latins.*)

Fabricius[2] (p. 226, col. 1, l. 3), *add*: He and his family were expelled from Bologna in 1274, at the same time as Guinicelli; he is mentioned more than twenty years later (in 1298) as one of the leaders of the exiled party. *For* 'None of his poems are extant' *read* 'One poem of his, a sonnet, has been preserved'.

Fortuitorum Remedia (p. 247, col. 1, l. 10 from foot), *add*: This book inspired Petrarca to write his *De Remediis utriusque Fortunae*, in the preface to which he refers to this treatise as the work of Seneca (see P. de Nolhac, *Pétrarque et l'humanisme*, pp. 311–12).

Frontinus (p. 252, col. 1, l. 7 from foot), *add*: Frontinus, who is quoted by Aquinas in the *Summa*, is one of the authors with whom Petrarca was familiar (see P. de Nolhac, *Pétrarque et l'humanisme*, p. 295).

Giove, Cielo di] (p. 280, col. 1, ll. 6, 20), *for* 'Ripheus' *read* 'Rhipeus'.

Grifone (p. 289, col. 1, l. 23), *add*: I am indebted to Prof. John Earle for the following outline of his interpretation of the symbolism of the Griffin in the Terrestrial Paradise:—

'The Griffin in the *D.C.* symbolizes the general body of the faithful, the bulk of the Christian congregation, the simple and unlearned folk; and this figure is the complement of the figure of Beatrice, which represents the *dite*, the dignity, authority, wisdom and government of the Christian Church. The dual nature of the Griffin represents the dual nature of man, the earthly and spiritual (cf. Mon. iii. 16^{73-85}), for which the ideal government, in D.'s theory, is the twofold monarchy, that of the Emperor for things temporal, and that of the Pope for things eternal.'

Guido di Monforte] (p. 301, col. 2, l. 20 from foot), *for* 'Aldobrandini' *read* 'Aldobrandeschi'.

Martino[1] (p. 372, col. 1, l. 6), *add*: Martinus (coupled with Petrus) is used by Aquinas in the same way (S. T. ii. 2, Q. 63, A. 1.)

Petrus[3] (p. 426, col. 2, l. 14), *add*: Petrus (coupled with Martinus) is used by Aquinas in the same way (S. T. ii. 2, Q. 63, A. 1).

Portinari, Folco] (p. 448, col. 2, l. 5), *add*: Folco, who was the son of Ricovero di Folco de' Portinari, was one of the fourteen Buonomini instituted in 1281 by the Cardinal Latino; and he subsequently several times (in 1282, 1285, and 1287) held the office of Prior. He died Oct. 31, 1289, and was buried in the chapel of the Ospedale di Santa Maria Nuova (which he had founded in 1287), his funeral being honoured by the attendance of the Signoria of Florence in their official capacity. He married Cilia di Gherardo de' Caponsacchi of Florence, and had by her a number of children besides his daughter Beatrice, who is specially mentioned in his will (dated Jan. 15, 128$\frac{7}{8}$):—'Item Dominae Bici filiae meae, et uxori domini Simonis de Bardis reliqui libr. 50, ad floren.' (See Passerini, *Storia degli Stabilimenti di Beneficenza della città di Firenze*, pp. 284 ff.; Fraticelli, *Storia della vita di D. A.*, p. 98; and D'Ancona, *La Vita Nuova di D. A.*, pp. 161–3.)

Quatuor Virtutibus Cardinalibus, De (p. 459, col. 1, l. 17), *add*: The substance of this treatise appears to have been borrowed by Martin of Braga from the first part of an earlier work, wrongly attributed to Seneca, entitled *De copia verborum*. (See Haureau, *Notices et extraits des MSS.*, &c., xxxiii. Pt. i. pp. 208 ff.; and P. de Nolhac, *Pétrarque et l'humanisme*, p. 313.)

Re Militari, De (p. 462, col. 1, l. 25), *add*: this translation has now been published, together with a verse-rendering by Jean Priorat (under the title of *Li Abrejance de l'Ordre de Chevalerie*), by M. Ulysse Robert for the *Société des Anciens Textes Français* (Paris, 1897).

Renaldus de Aquino (p. 463, col. 2, l. 28), *add*: See also F. Scandone, *Appunti biografici sui due rimatori della scuola siciliana Rinaldo e Jacopo di casa d'Aquino*, Naples, 1897; and *Giorn. Stor. Lett. Ital.*, xxxi. 152.

Virgilio (p. 556, col. 1, l. 2 from foot), *dele* Purg. vi. 49.

Vitaliano (p. 560, col. 2, ll. 11–12 from foot), *for* 'Malpurgo' *read* 'Morpurgo'; *and for* 'pp. 313 ff.' *read* 'pp. 213 ff.'

THE FOLLOWING ARTICLES AND CROSS-REFERENCES WERE ACCIDENTALLY OMITTED.

Arnaut. [**Arnaldo Daniello.**]

Arrigo[9]], Henry II, King of England, 1154–1189; referred to by Bertran de Born (in Bolgia 9 of Circle VIII of Hell), in connexion with the rebellion of his son Henry ('the Young King'), as *il padre*, Inf. xxviii. 135. [**Arrigo**[4]: **Bertram dal Bornio.**]

Lazaro], Lazarus of Bethany, brother of Mary and Martha, who was raised from the dead by Christ, after he had been dead four days (*John* xi. 1–44); referred to as 'colui che quattro dì è stato nel sepolcro,' Conv. iv. 7^{41-2}.

Portinari, Manetto], a brother of Beatrice Portinari, to whom (or to his younger brother, Ricovero) D. is supposed to allude as his next best friend after Guido Cavalcanti, 'uno, il quale secondo li gradi dell' amistade, è amico a me immediatamente dopo il primo, e questi fu tanto distretto di sanguinità con questa gloriosa (Beatrice) che nullo più presso l'era,' V. N. § 33^{2-7}; 'fratello,' V. N. § 34^{5}.

Portinari, Ricovero], a brother of Beatrice Portinari, to whom (or to his elder brother, Manetto) D. is supposed to allude as his next best friend after Guido Cavalcanti, V. N. §§ 33^{2-7}, 34^{5}. [**Portinari, Manetto.**]

Vigliacchi], the Cowardly or worthless, those who were neutrals, and did neither good nor evil; D. represents them as being disqualified from entering Hell proper, and places them in Ante-hell, a region outside the river Acheron, where their naked bodies are tormented with gadflies and wasps, so that they stream with blood, Inf. iii. 21–69; *coloro Che visser senza infamia e senza lodo, vv.* 35–6; *i cattivi A Dio spiacenti ed ai nemici sui, vv.* 62–3; *questi sciaurati che mai non fur vivi, v.* 64 [**Antinferno**]. *Example*: 'colui Che fece per viltate il gran rifiuto,' Inf. iii. 59–60 [**Celestino**].

*** I am glad to take this opportunity of expressing my obligations to the Press-readers, who by their untiring vigilance have saved me from a number of minor errors, as well as from two or three serious blunders. I should be glad to have my attention drawn to any misprints, &c., which may have escaped detection.

PAGET TOYNBEE.

'Suole a riguardar giovare altrui.'

Purg. iv. 54.

TABLES, PLATES

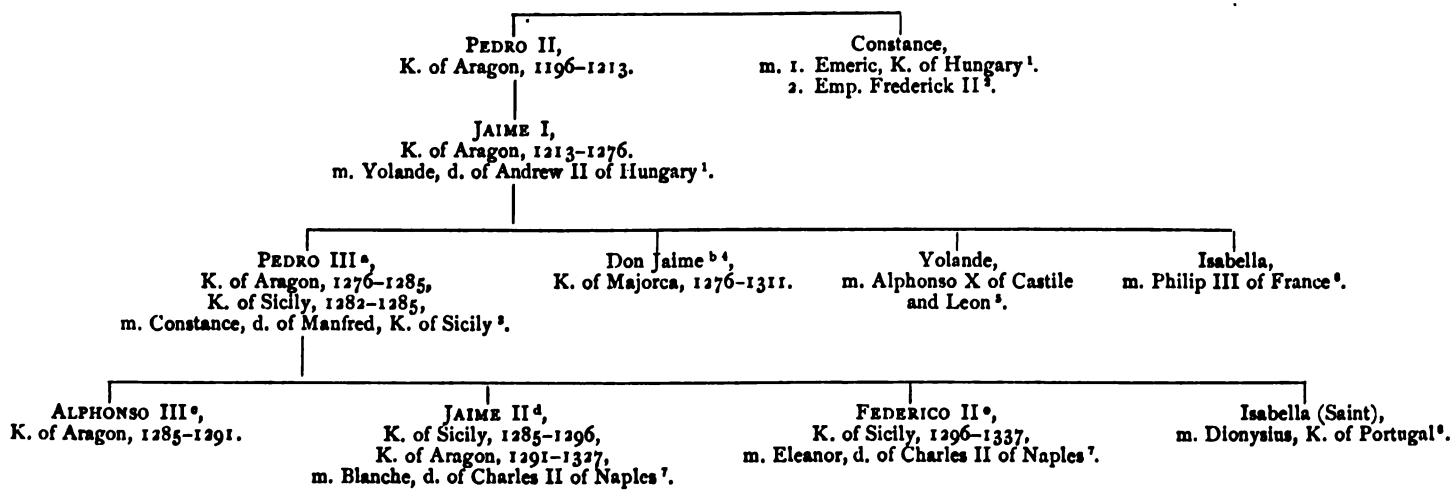
AND

INDICES

I.

KINGS OF ARAGON AND SICILY, 1196–1337.

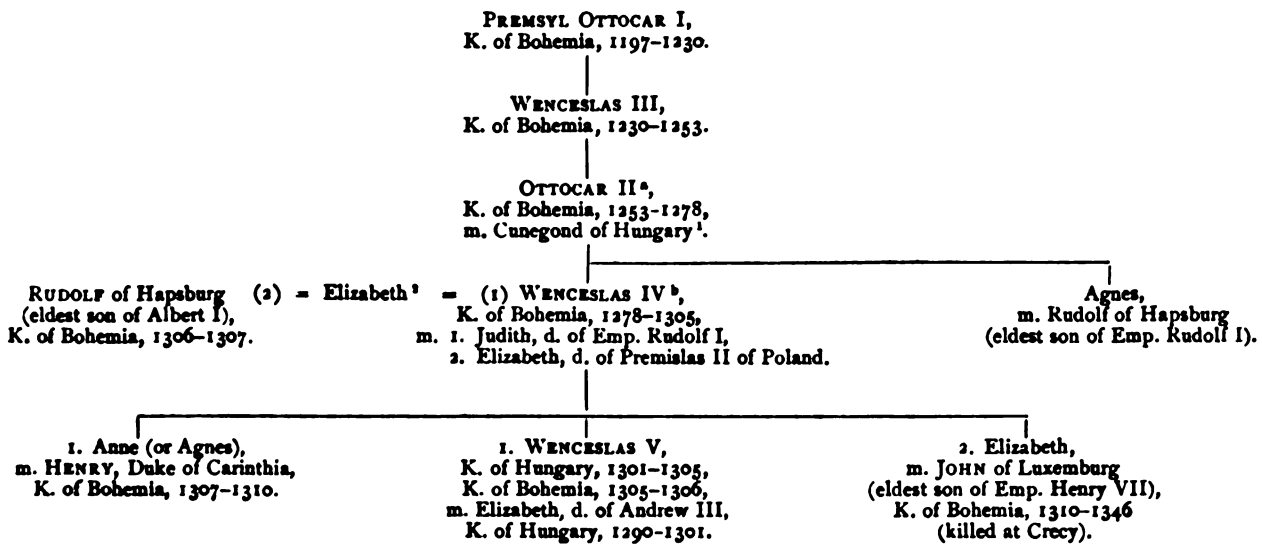
TABLE SHOWING CONNEXION BETWEEN ROYAL HOUSES OF ARAGON AND SICILY.



[1] Table xii. [2] Table vii. [3] Table iv. [4] Table xiv. [5] Table iii. [6] Table viii. [7] Table xi. [8] Table vi.
[a] Purg. vii. 125. [b] Par. xix. 137. [c] Purg. vii. 116. [d] Purg. vii. 119. [e] Purg. vii. 119; Par. xx. 63, &c.

II.

KINGS OF BOHEMIA, 1197-1346.

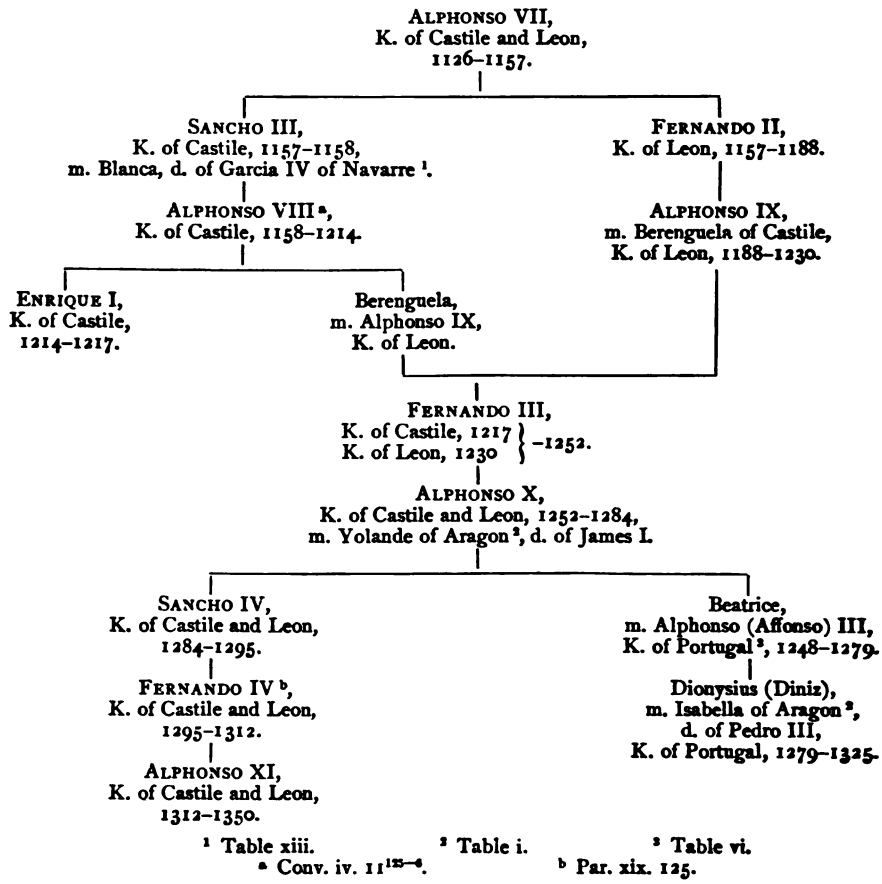


[1] Table xii.
[2] After the death of Wenceslas IV, his widow Elizabeth married Rudolf, whose first wife, Blanche, d. of Philip III of France, died in 1305.
[a] Purg. vii. 100.
[b] Purg. vii. 101; Par. xix. 125.

[TABLE III.]

KINGS OF CASTILE AND LEON,

1126–1350.



[1] Table xiii. [2] Table i. [3] Table vi.

[a] Conv. iv. 11^{125-6}. [b] Par. xix. 125.

[TABLE IIIa.]

CASTILE AND LEON.

Alphonso VII ('El Emperador'), 1126–1157.

SEPARATION OF CASTILE AND LEON, 1157.

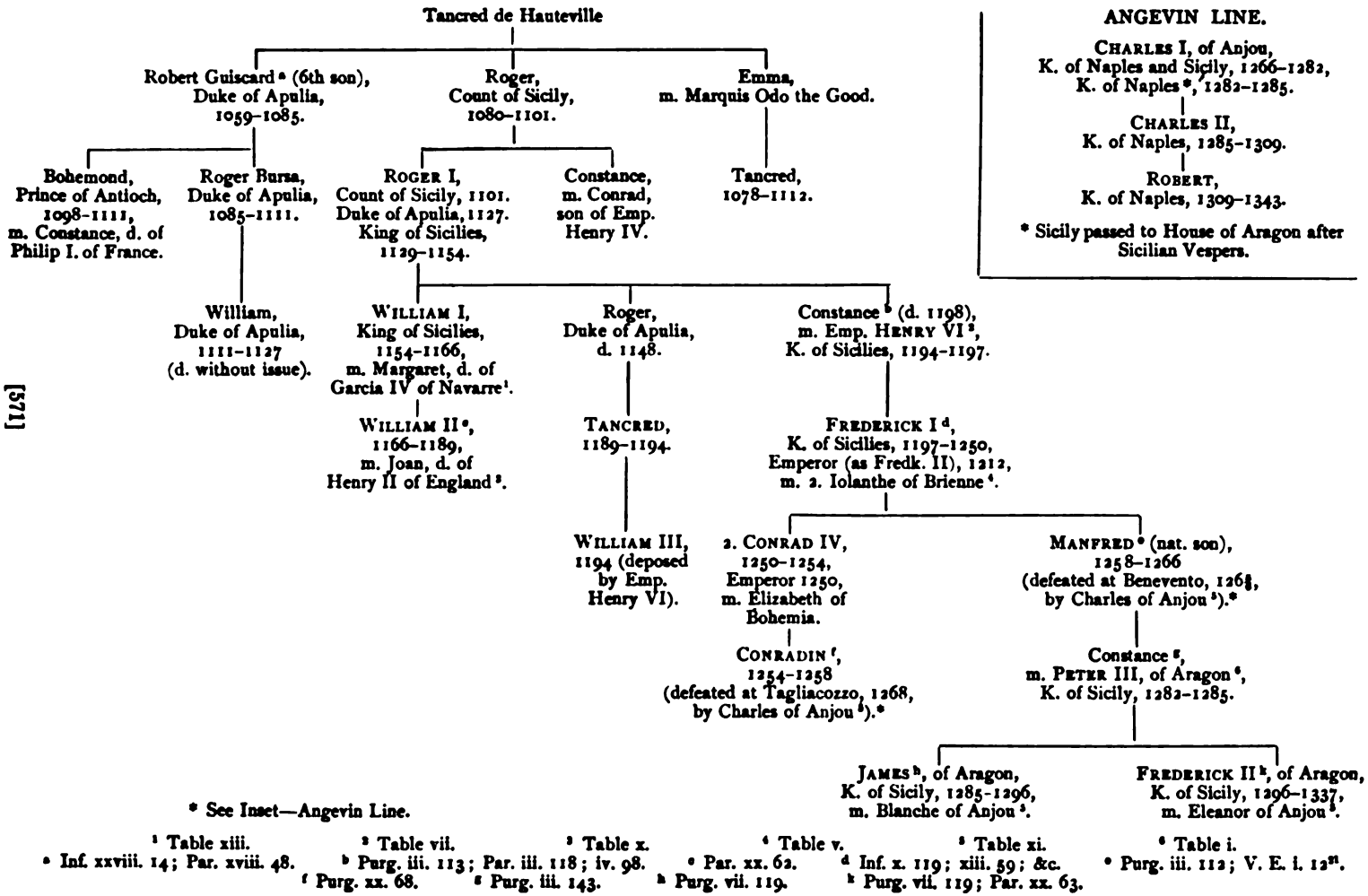
Castile.	*Leon.*
Sancho III, 1157–1158.	Fernando II, 1157–1188.
Alphonso VIII, 1158–1214.	Alphonso IX, 1188–1230.
Enrique I, 1214–1217.	
Fernando III, 1217–1230.	

CASTILE AND LEON RE-UNITED, 1230*.

Fernando III ('San Fernando')	1230–1252.
Alphonso X ('El Sabio')	1252–1284.
Sancho IV ('El Bravo')	1284–1295.
Fernando IV ('El Emplazado')	1295–1312.
Alphonso XI	1312–1350.

* Doña Berenguela, on the death of her brother, Enrique I, in 1217, without issue, abdicated her right to the crown of Castile in favour of her son, Fernando III, who, on the death of his father, Alphonso IX, in 1230, inherited the crown of Leon as well.

KINGS OF THE TWO SICILIES (SICILY AND NAPLES).



[1] Table xiii. [2] Table vii. [3] Table x. [4] Table v. [5] Table xi. [6] Table i.

[a] Inf. xxviii. 14; Par. xviii. 48. [b] Purg. iii. 113; Par. iii. 118; iv. 98. [c] Par. xx. 62. [d] Inf. x. 119; xiii. 59; &c. [e] Purg. iii. 112; V. E. i. 12[51].

[f] Purg. xx. 68. [g] Purg. iii. 143. [h] Purg. vii. 119. [k] Purg. vii. 119; Par. xx. 63.

* See Inset—Angevin Line.

[TABLE IVa.]

KINGS OF SICILY AND NAPLES,
1129–1343.

Norman Dynasty.

Roger I	1129–1154.
William I (the Bad)	1154–1166.
William II (the Good)	1166–1189.
Constance	1189.
Tancred	1189–1194.
William III (deposed by Emp. Henry VI)	1194.

Swabian Dynasty.

Henry I (Emp. Henry VI)	1194–1197.
Frederick I (Emp. Frederick II)	1197–1250.
Conrad I (Emp. Conrad IV)	1250–1254.
Conrad II (Conradin)	1254–1258.
Manfred	1258–1266.

Angevin Dynasty.

Charles I (of Anjou)	1266–1282.

Separation of Naples and Sicily (1282).

Naples (House of Anjou).		*Sicily* (House of Aragon).	
Charles I	1282–1285.	Peter III	1282–1285.
Charles II	1285–1309.	James II	1285–1296.
Robert	1309–1343.	Frederick II	1296–1337.

V.

KINGS OF JERUSALEM AND CYPRUS.

AMALRIC I,
K. of Jerusalem,
1162–1173,
m. 1. Agnes of Courtenay,
2. Maria Comnena.

1. BALDWIN IV,
K. of Jerusalem,
1173–(abd.) 1183,
d. 1185.

1. Sibylla
(of Jerusalem),
m. 1. William of Montferrat,
2. GUY OF LUSIGNAN, elder brother of — AMALRIC II of Lusignan,
K. of Jerusalem, 1186–1192,
Lord of Cyprus, 1192–1194.

2. Isabella *
(of Jerusalem).
K. of Jerusalem, 1197–1205,
Lord of Cyprus, 1194; King, 1197,
m. 1. Eschiva of Ibelin,
2. Isabella of Jerusalem *.

1. BALDWIN V,
K. of Jerusalem,
1183–1186.

[278]

1. HUGH I,
K. of Cyprus, 1205–1218,
m. (1209) Alice of Champagne.

2. Melesinda †,
m. Bohemond IV of
Antioch (d. 1233).

HENRY I,
K. of Cyprus, 1218–1253,
m. Placentia of
Antioch.

HUGH II,
K. of Cyprus,
1253–1267.

Isabeau of Lusignan,
m. Henry (d. 1276), son
of Bohemond IV
of Antioch.

HUGH III of Antioch
(assumes his mother's title
of Lusignan),
K. of Cyprus, 1267
K. of Jerusalem, 1268 } –1284.

Mary of Antioch
(ceded her claim to
title of Jerusalem
to CHARLES OF ANJOU §
in 1272).

JOHN I,
K. of Cyprus,
1284–1285.

HENRY II [a],
K. of Cyprus,
1285–1324.

Amalric,
Prince of Tyre
(Governor, 1307–1310).

Cammerino.

* See Inset. [a] Par. xix. 147. † See Inset.

§ Charles II of Anjou (King of Naples, 1285–1309) derived the title of Jerusalem from his father, and is hence referred to by Dante as 'il Ciotto di Gerusalemme' (he having been lame), Par. xix. 127.

Isabella of Jerusalem,*
m. 1. Henfrid of Toron (no issue),
2. CONRAD OF MONTFERRAT [1] (d. 1192),
K. of Jerusalem, 1192,
3. (1192) HENRY II OF CHAMPAGNE,
K. of Jerusalem, 1192–1197,
4. (1197) AMALRIC II OF LUSIGNAN,
K. of Cyprus and Jerusalem, 1197–1205.

2. Mary of Montferrat [1],
m. JOHN OF BRIENNE
(d. 1237),
K. of Jerusalem, 1210.

Iolanthe of Brienne,
m. EMP. FREDERICK II
(d. 1250) [2].

EMP. CONRAD IV
(deprived of title of Jerusalem
in 1243, the crown of which
was subsequently, in 1268,
granted to HUGH III OF
ANTIOCH, K. of Cyprus).

3. Alice, of
Champagne,
m. HUGH I,
K. of Cyprus.

4. AMALRIC III,
d. 1206.

4. Melesinda †
(of Lusignan),
m. Bohemond IV
of Antioch.

[1] Table xix. [2] Table vii. * See Table. † See Table.

[TABLE Va.]

KINGS OF CYPRUS,

1197–1324.

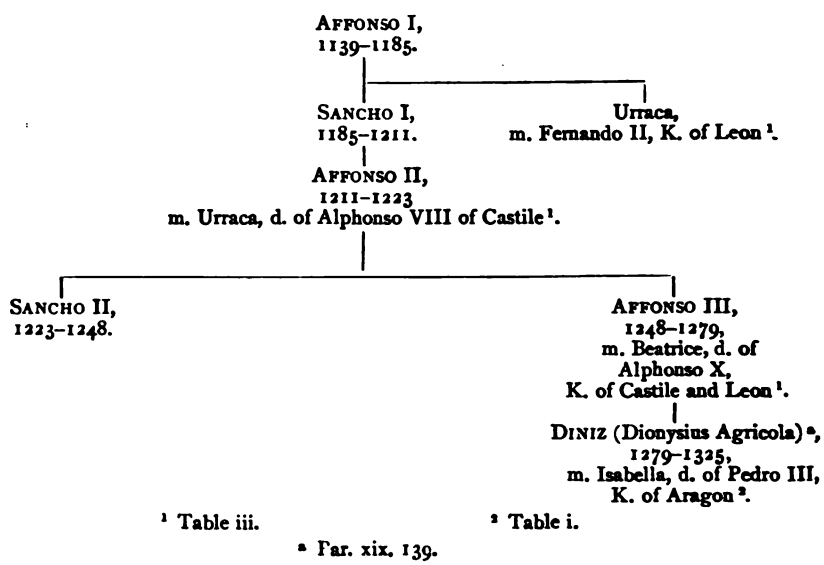
[Cyprus was taken from the Greeks by Richard Cœur-de-Lion in 1191, on his way to join the third Crusade, and conferred by him on Guy of Lusignan.]

Guy of Lusignan, King of Jerusalem	1186 – 1192.
Lord of Cyprus	1192 – 1194.
Amalric (Amaury) II, K. of Jerusalem	1197 } –1205.
Lord of Cyprus, 1194; King	1197 }
Hugh I	1205 – 1218.
Henry I	1218 – 1253.
Hugh II	1253 – 1267.
Hugh III, King of Cyprus and Jerusalem	1267 – 1284.
John I	1284 – 1285.
Henry II	1285 – 1324.
(Amalric, Prince of Tyre, Governor	1307 – 1310.)

[TABLE VI.]

KINGS OF PORTUGAL,

1139–1325.

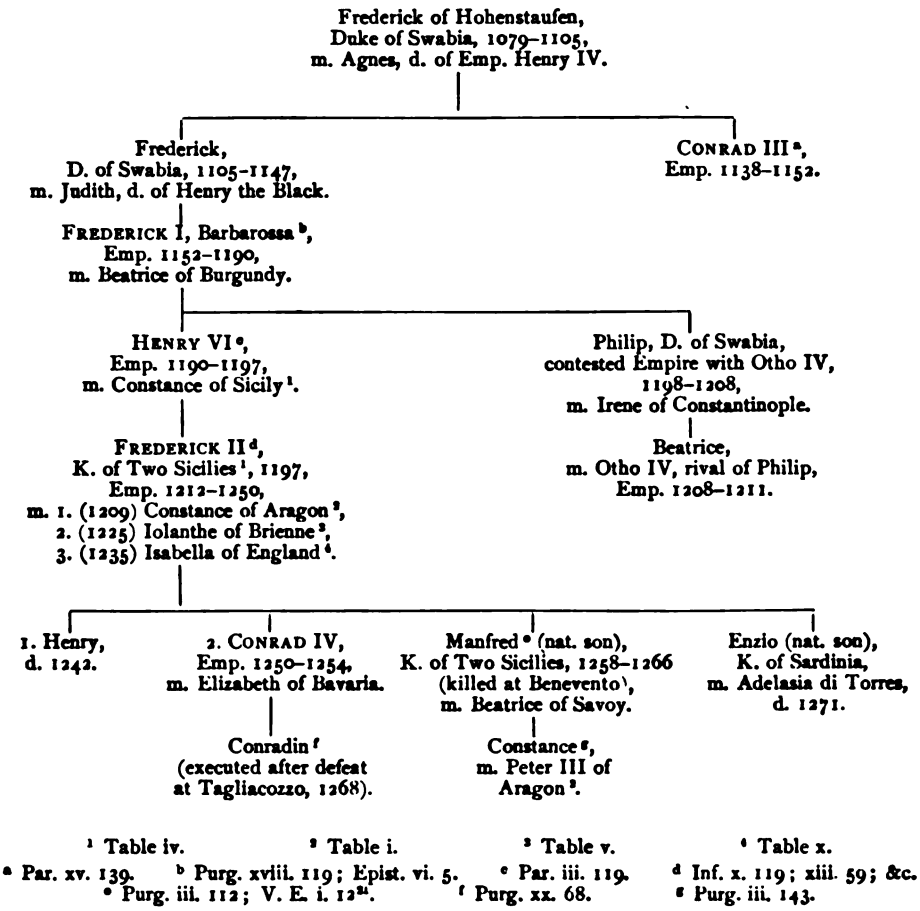


[1] Table iii.

[2] Table i.

[a] Par. xix. 139.

EMPERORS OF THE HOHENSTAUFEN (OR SWABIAN) LINE.



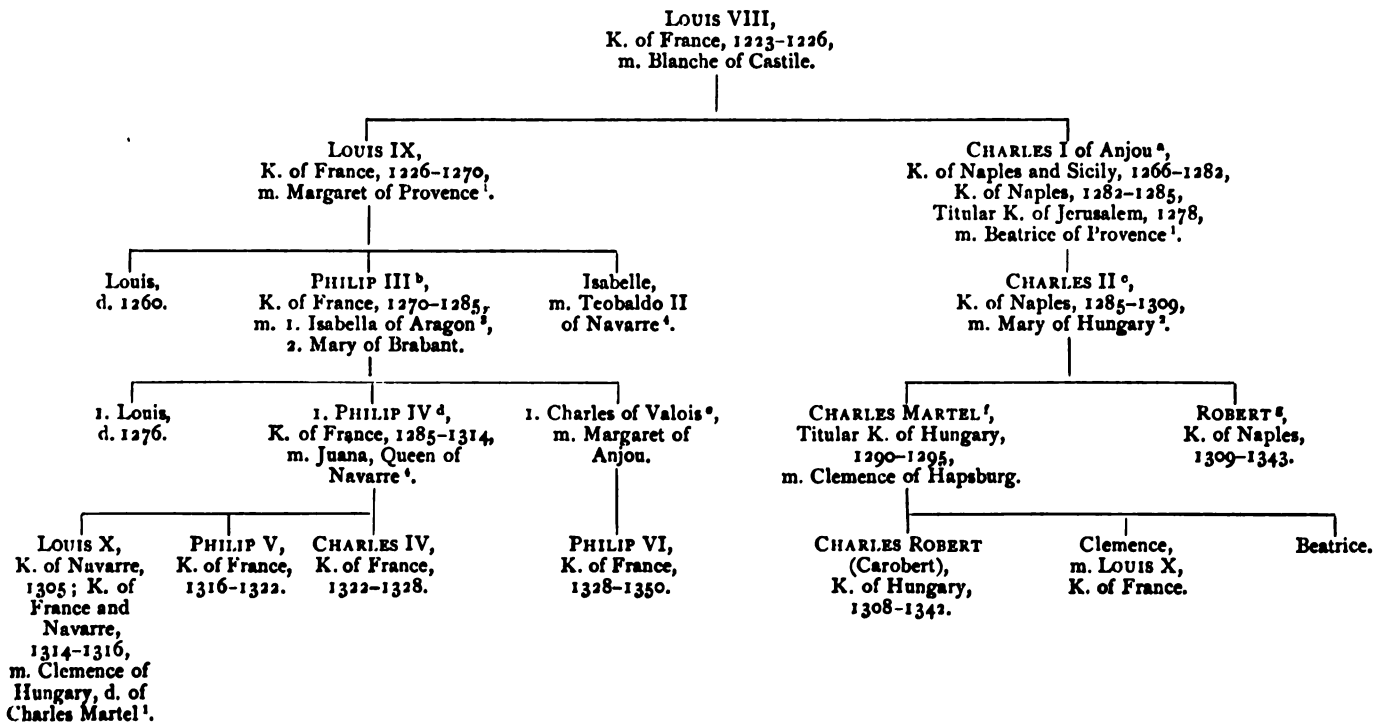
[1] Table iv. [2] Table i. [3] Table v. [4] Table x.

[a] Par. xv. 139. [b] Purg. xviii. 119; Epist. vi. 5. [c] Par. iii. 119. [d] Inf. x. 119; xiii. 59; &c.
[e] Purg. iii. 112; V. E. i. 12[21]. [f] Purg. xx. 68. [g] Purg. iii. 143.

VIII.

KINGS OF FRANCE, 1223-1350.

TABLE SHOWING CONNEXION BETWEEN ROYAL HOUSES OF FRANCE, NAVARRE, HUNGARY, AND NAPLES.



[1] Table xi. [2] Table xii. [3] Table i. [4] Table xiii.

[a] Inf. xix. 99; &c. [b] Purg. vii. 103-5. [c] Purg. v. 69; &c. [d] Inf. xix. 87; Purg. vii. 109; &c.

[e] Purg. xx. 71. [f] Par. ix. 1.

[TABLE VIII a.]

KINGS OF FRANCE OF THE CAPETIAN DYNASTY, 987–1328.

Hugh Capet	987–996.
Robert	996–1031.
Henry I	1031–1060.
Philip I	1060–1108.
Louis VI	1108–1137.
Louis VII	1137–1180.
Philip (Augustus) II	1180–1223.
Louis VIII	1223–1226.
Louis IX	1226–1270.
Philip III (the Bold)	1270–1285.
Philip IV (the Fair)	1285–1314.
Louis X	1314–1316.
Philip V	1316–1322.
Charles IV	1322–1328.

[TABLE IX.]

TABLE OF EMPERORS MENTIONED OR ALLUDED TO BY DANTE.

A. Roman Emperors—at Rome.

Augustus	B. C. 27–A. D. 14.
Tiberius	A. D. 14–37.
Nero	54–68.
Titus	79–81.
Domitian	81–96.
Trajan	98–117.
Constantine	306–330.

B. Roman Emperors—at Constantinople.

Constantine	330–337.
Justinian	527–565.

C. Emperors of the West.

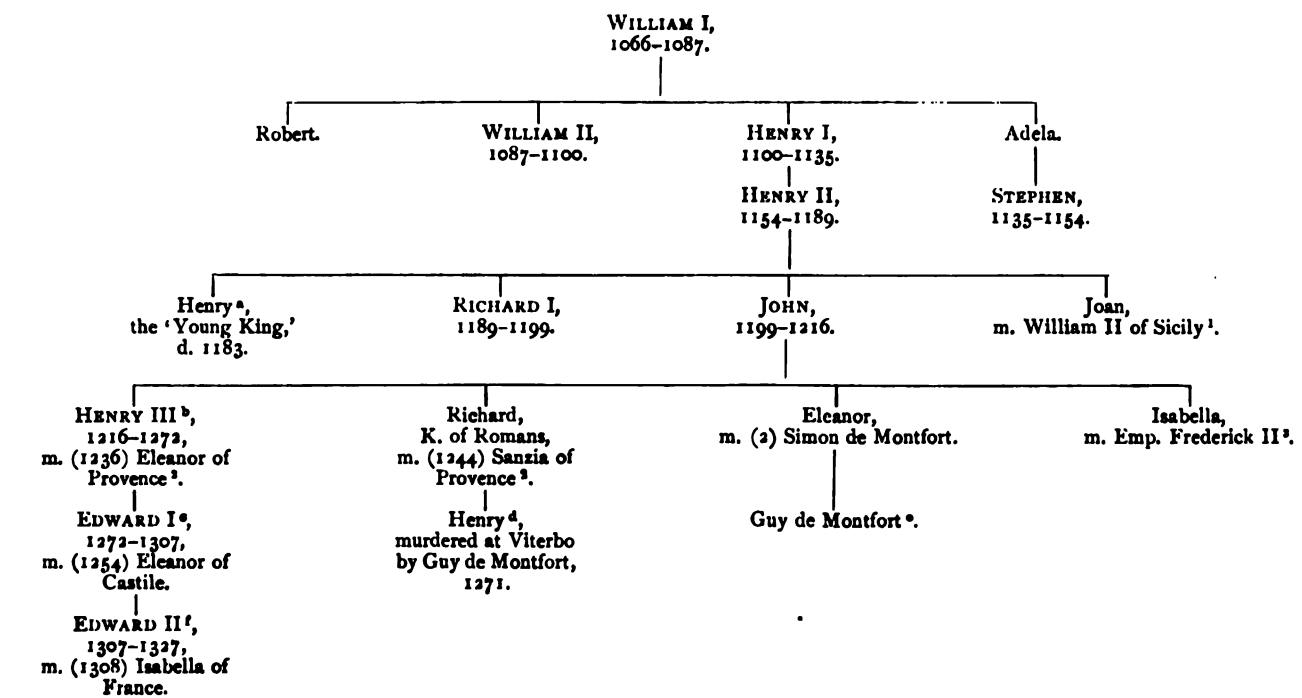
Charlemagne	800–814.
Otto I	962–973.
Henry II	1002–1024.
Conrad III	1138–1152.
Frederick I	1152–1190.
Henry VI	1190–1198.
Frederick II	1212–1250.
Rudolf I	1272–1292.
Adolf	1292–1298.
Albert I	1298–1308.
Henry VII	1308–1314.

D. Byzantine Emperor.

Michael I	811–813.

X.

KINGS OF ENGLAND, 1066–1327.

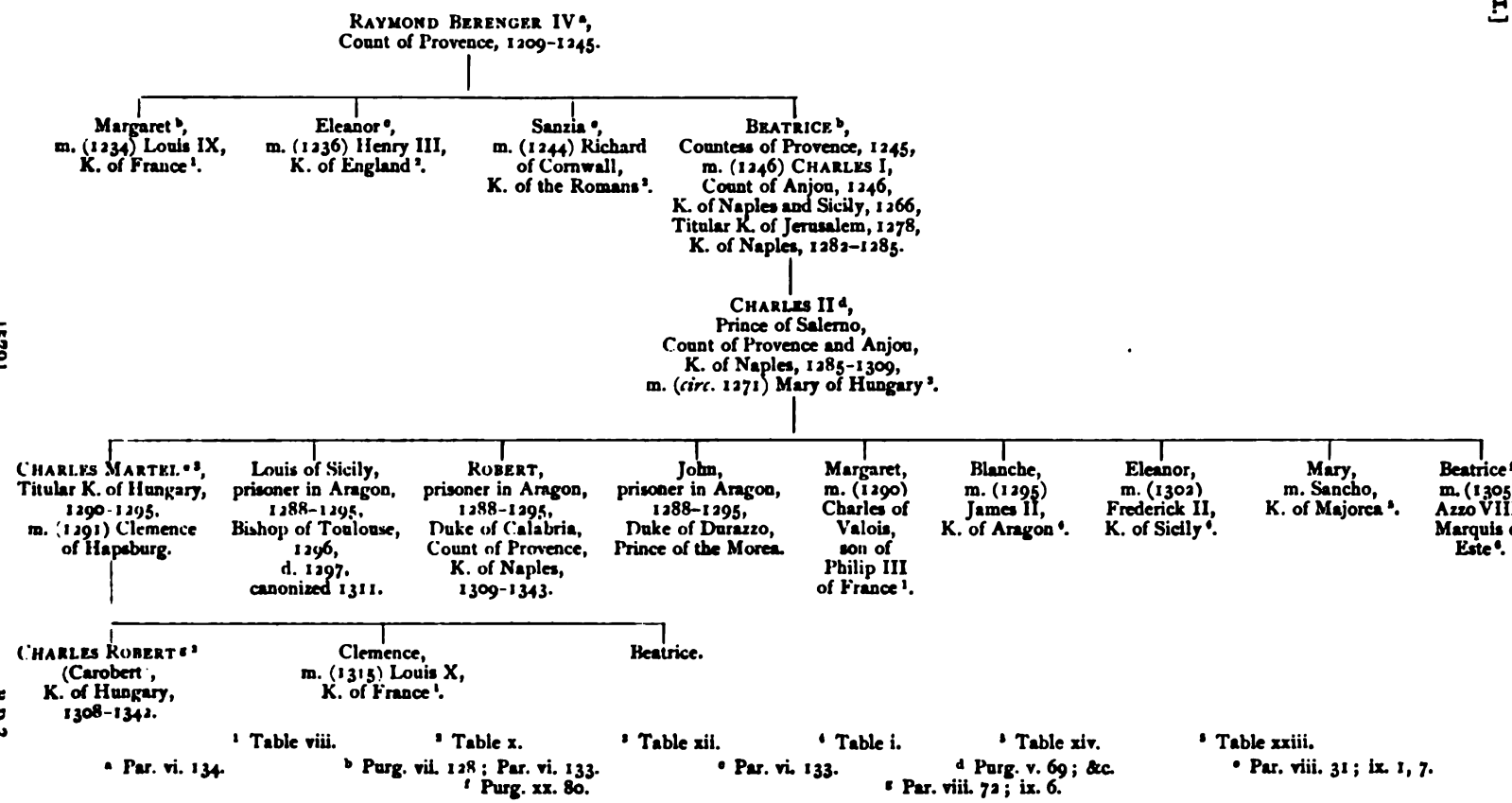


[1] Table iv. [2] Table xi. [3] Table vii.

[a] Inf. xxviii. 135. [b] Purg. vii. 131. [c] Purg. vii. 132; Par. xix. 122. [d] Inf. xii. 120. [e] Inf. xii. 119. [f] Par. xix. 122.

XI.

TABLE SHOWING CONNEXION BETWEEN HOUSES OF PROVENCE, ANJOU, HUNGARY, AND NAPLES.

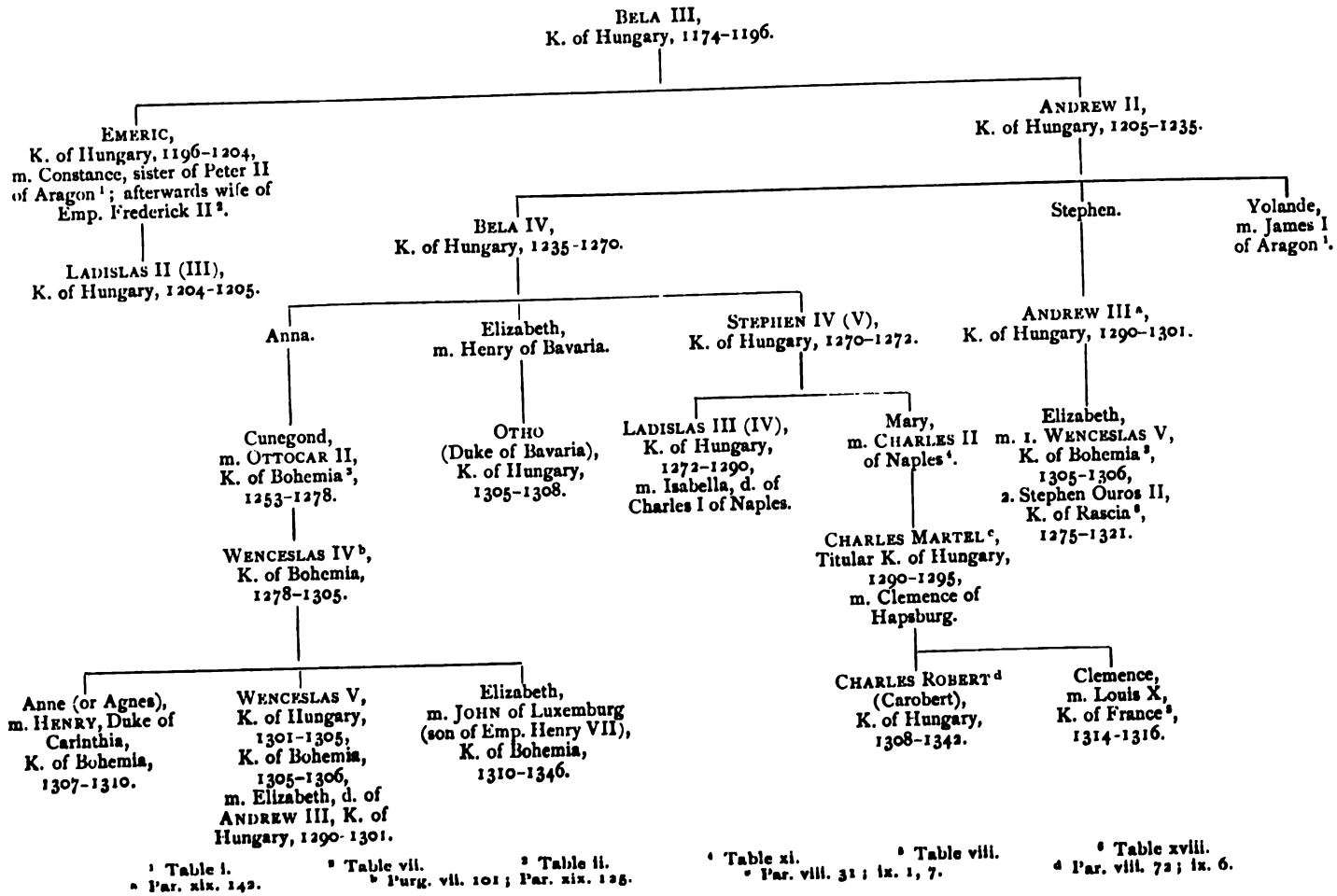


[1] Table viii. [2] Table x. [3] Table xii. [4] Table i. [5] Table xiv. [6] Table xxiii.

[a] Par. vi. 134. [b] Purg. vii. 128; Par. vi. 133. [c] Par. vi. 133. [d] Purg. v. 69; &c. [e] Par. viii. 72; ix. 6. [f] Purg. xx. 80. [g] Par. viii. 31; ix. 1, 7.

XII.

TABLE SHOWING CONNEXION BETWEEN THE ROYAL HOUSES OF HUNGARY, BOHEMIA, AND NAPLES.



[1] Table i. [2] Table ii. [3] Table vii. [4] Table xi. [5] Table viii. [6] Table xviii.

[a] Par. xix. 142. [b] Purg. vii. 101; Par. xix. 125. [c] Par. viii. 31; ix. 1, 7. [d] Par. viii. 72; ix. 6.

[TABLE XII a.]

KINGS OF HUNGARY,

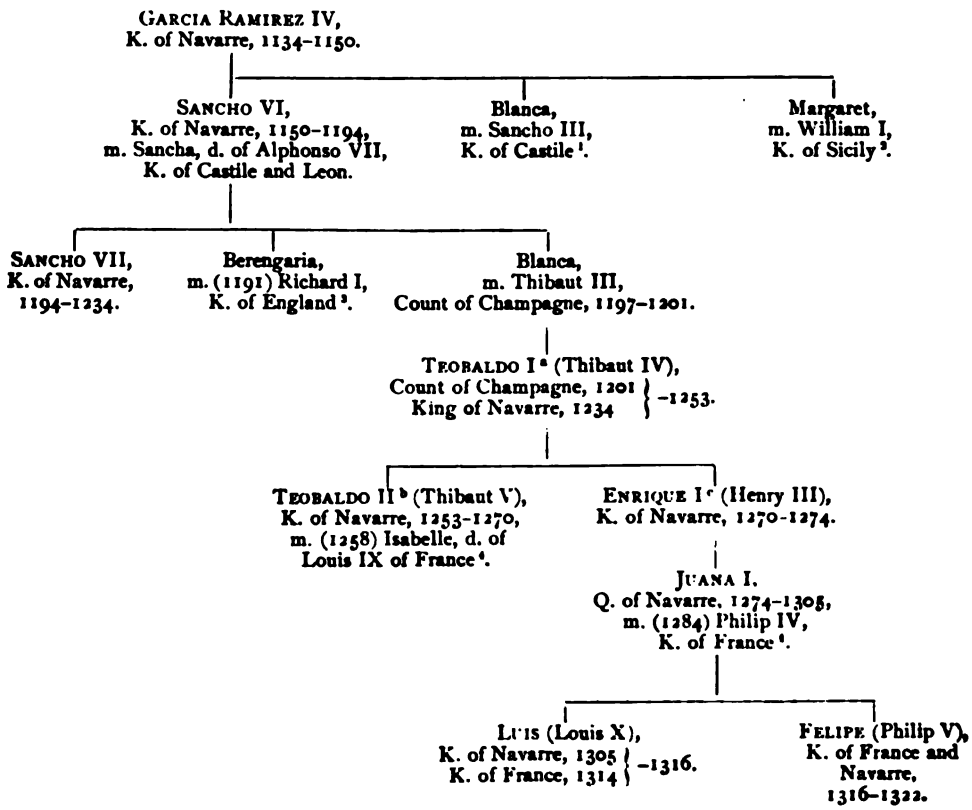
1174–1342.

Bela III	1174–1196.
Emeric	1196–1204.
Ladislas II (III)	1204–1205.
Andrew II	1205–1235.
Bela IV	1235–1270.
Stephen IV (V)	1270–1272.
Ladislas III (IV)	1272–1290.
Charles Martel (Titular King)	1290–1295.
Andrew III	1290–1301.
Wenceslas V of Bohemia	1301–1305.
Otho of Bavaria	1305–1308.
Charles Robert (Carobert)	1308–1342.

[TABLE XIII.]

KINGS OF NAVARRE (AND FRANCE),

1134–1322.



[1] Table iii. [2] Table iv. [3] Table x. [4] Table viii.
[a] V. E. i. 9[28]; ii. 5[17], 6[16]. [b] Inf. xxii. 52. [c] Purg. vii. 104.

[TABLE XIII a.]

KINGS OF NAVARRE,

1134–1322.

Garcia Ramirez IV	1134–1150.
Sancho VI	1150–1194.
Sancho VII	1194–1234.

KINGS OF NAVARRE, COUNTS OF CHAMPAGNE.

Teobaldo I (Thibaut IV)	1234–1253.
Teobaldo II (Thibaut V)	1253–1270.
Enrique I (Henry III)	1270–1274.
Juana I	1274 } –1305.
Philip IV of France (1285–1314)	1284 }

KINGS OF FRANCE AND NAVARRE.

Luis (Louis X, 1314–1316)	1305–1316.
Felipe (Philip V)	1316–1322.

Juana I married Philip IV of France; on her death in 1305, her son Luis became King of Navarre, and on the death of his father, in 1314, he became also King of France as Louis X, thus uniting for the first time the crowns of France and Navarre.

[TABLE XIV.]

KINGS OF MAJORCA (BALEARIC ISLANDS).

Jaime I,
K. of Aragon [1], 1213–1276
(expels Moors from Balearic Islands, 1232).

Pedro III [a],
K. of Aragon [1],
1276–1285.

JAIME I [b] (Don Jaime),
K. of Majorca (1262), 1276–1311.

SANCHO,
K. of Majorca, 1311–1324,
m. Mary, d. of Charles II
of Anjou [2].

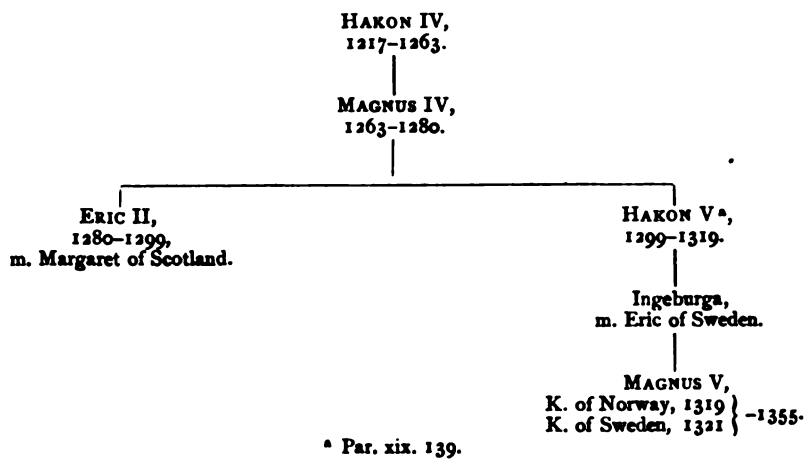
Fernando,
d. 1318.

JAIME II,
K. of Majorca, 1324–1349 [3],
m. Constance, d. of
Jaime II of Aragon.

[1] Table i. [2] Table xi. [3] Majorca annexed to crown of Aragon.
[a] Purg. vii. 125. [b] Par. xix. 137.

[TABLE XV.]

KINGS OF NORWAY,
1217–1355.



[a] Par. xix. 139.

[TABLE XVI.]

KINGS OF SCOTLAND,
1057–1329.

Malcolm III	1057–1093.
Donald Bane	1093–1098.
Edgar	1098–1107.
Alexander I	1107–1124.
David I	1124–1153.
Malcolm IV	1153–1165.
William the Lion	1165–1214.
Alexander II	1214–1249.
Alexander III	1249–1286.
Margaret	1286–1290.
Interregnum	1290–1292.
John Baliol	1292–1296.
(William Wallace	1296–1298.)
Interregnum	1298–1306.
Robert I (Bruce)	1306–1329.

[TABLE XVII.]

POPES MENTIONED OR ALLUDED TO BY DANTE.

Linus	64 (or 67)	–	76 (or 78).
Cletus	76 (or 78)	–	88 (or 90).
Sixtus I	120	–	127.
Pius I	140 (or 142)	–	155 (or 157).
Calixtus I	217	–	222.
Urban I	223	–	230.
Sylvester I	314	–	335.
Anastasius II	496	–	498.
Agapetus I	535	–	536.
Gregory I	590	–	604.
Adrian I	772	–	795.
Leo VIII	963	–	965.
Benedict V		964.	
Innocent III	1198	–	1216.
Honorius III	1216	–	1227.
Innocent IV	1243	–	1254.
Alexander IV	1254	–	1261.
Urban IV	1261	–	1264.
Clement IV	1264	–	1268.
Adrian V		1276.	
John XXI	1276	–	1277.
Nicholas III	1277	–	1280.
Martin IV	1281	–	1285.
Celestine V		1294.	
Boniface VIII	1294	–	1303.
Benedict XI	1303	–	1304.
Clement V	1305	–	1314.
John XXII	1316	–	1334.

[TABLE XVIII.]

KINGS OF RASCIA.

Stephen Nemanya,
Zupan 1159–1195.

STEPHEN PRVOVYENCHANI,
Zupan 1195, King 1222–1228.

RADOSLAFF,
1228–1234.

VLADISLAFF,
1234–1240.

STEPHEN OUROS I[1],
1240–1272,
m. Helen, d. of Baldwin de Courtenay,
Emperor of Constantinople.

STEPHEN DRAGUTIN,
1272–1275.

STEPHEN OUROS II (Milutin)[a 2],
1275–1321,
m. 2. Elizabeth, d. of
Andrew III of Hungary[3].

[1] Dethroned by his son Dragutin.

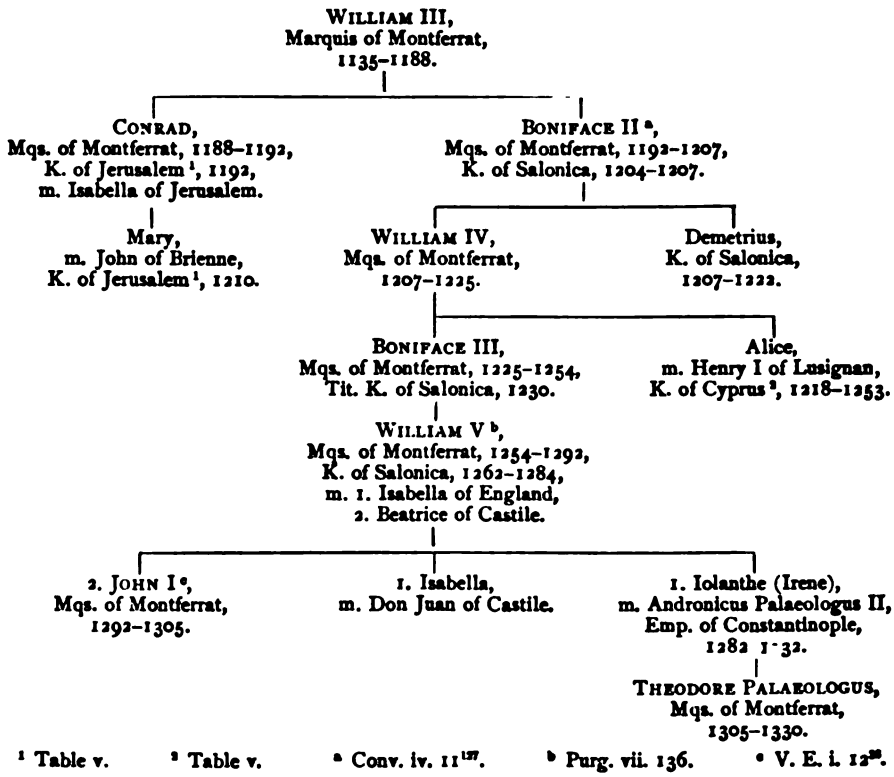
[2] Addressed (in 1288) by Pope Nicholas IV as 'Rex Sclavorum'; his signature (in 1305 or 1307) in a document still extant in the Venetian archives runs, 'Stephanus Urosch Rex Serbicarum terrarum et maritimarum.'

[3] Table xii.

[a 2] Par. xix. 140.

[TABLE XIX.]

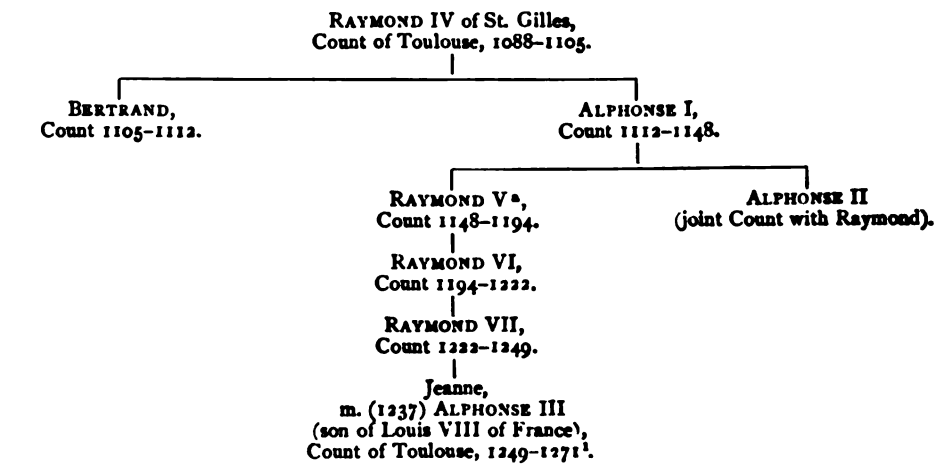
MARQUISES OF MONTFERRAT, 1135–1330.



[1] Table v. [2] Table v. [a] Conv. iv. 11[137]. [b] Purg. vii. 136. [c] V. E. i. 12[28].

[TABLE XX.]

COUNTS OF TOULOUSE, 1088–1271.



[1] On the death of both Jeanne and Alphonse in 1271 the inheritance of the Counts of Toulouse was seized by Philip III of France.

[a] Conv. iv. 11[120].

[To face p. 584.]

[TABLE XXI.]

SOVEREIGNS OF EUROPE (INCLUDING SULTANS (

1	2	3		4	
Popes.	*Emperors.*	*Kings of Naples and Sicily.*		*Kings of France.*	*Ki*
Urban IV . . 1261–1264		Manfred 1258–1266		Louis IX 1226–1270	Jaime
Clement IV . 1264–1268		Charles I 1266–1282			
Vacancy . . 1268–1271				Philip III 1270–1285	
Gregory X . . 1271–1276	Rudolf . . 1272–1292				
Innocent V . . 1276					Pedro
Adrian V . . 1276					
John XXI . . 1276–1277		*Naples.*	*Sicily.*		
Nicholas III . 1277–1280		(House of Anjou.)	(House of Aragon.)		
Martin IV . . 1281–1285		Charles I . 1282–1285	Peter III . 1282–1285		
Honorius IV . 1285–1287		Charles II 1285–1309	James II . 1285–1296	Philip IV 1285–1314	Alpho
Nicholas IV . 1288–1292	Adolf . . 1292–1298	Robert . 1309–1343	Frederick II 1296–1337		Jaime
Celestine V . 1294					
Boniface VIII. 1294–1303	Albert I . 1298–1308				
Benedict XI . 1303–1304					
Clement V . . 1305–1314	Henry VII 1308–1314			Louis X 1314–1316	
John XXII . 1316–1334	Lewis IV . 1314–1347			Philip V 1316–1322	
[Table xvii.]	[Table ix.]	[Table iv.]		[Table viii.]	

11	12	13	14	
Emperors of Constantinople.	*Kings of Hungary.*	*Kings of Bohemia.*	*Kings of Rascia.*	*K*
Michael Palaeologus, 1261–1282	Bela IV . . . 1235–1270	Ottocar II . 1253–1278	Stephen Ouros I 1240–1272	He
	Stephen IV (V) 1270–1272			
	Ladislas III (IV) 1272–1290		Stephen Dragutin 1272–1275	Ed
			Stephen Ouros II 1275–1321	
		Wenceslas IV 1278–1305		
Andronicus II . . 1282–1332				
	(Charles Martel 1290–1295)			
	Andrew III . 1290–1301			
	Wenceslas (V) 1301–1305	Wenceslas V 1305–1306		
	Otto 1305–1308	Rudolf . . . 1306–1307		
	Charles Robert 1308–1342	Henry . . . 1307–1310		Ed
		John . . . 1310–1346		
	[Table xii.]	[Table ii.]	[Table xviii.]	

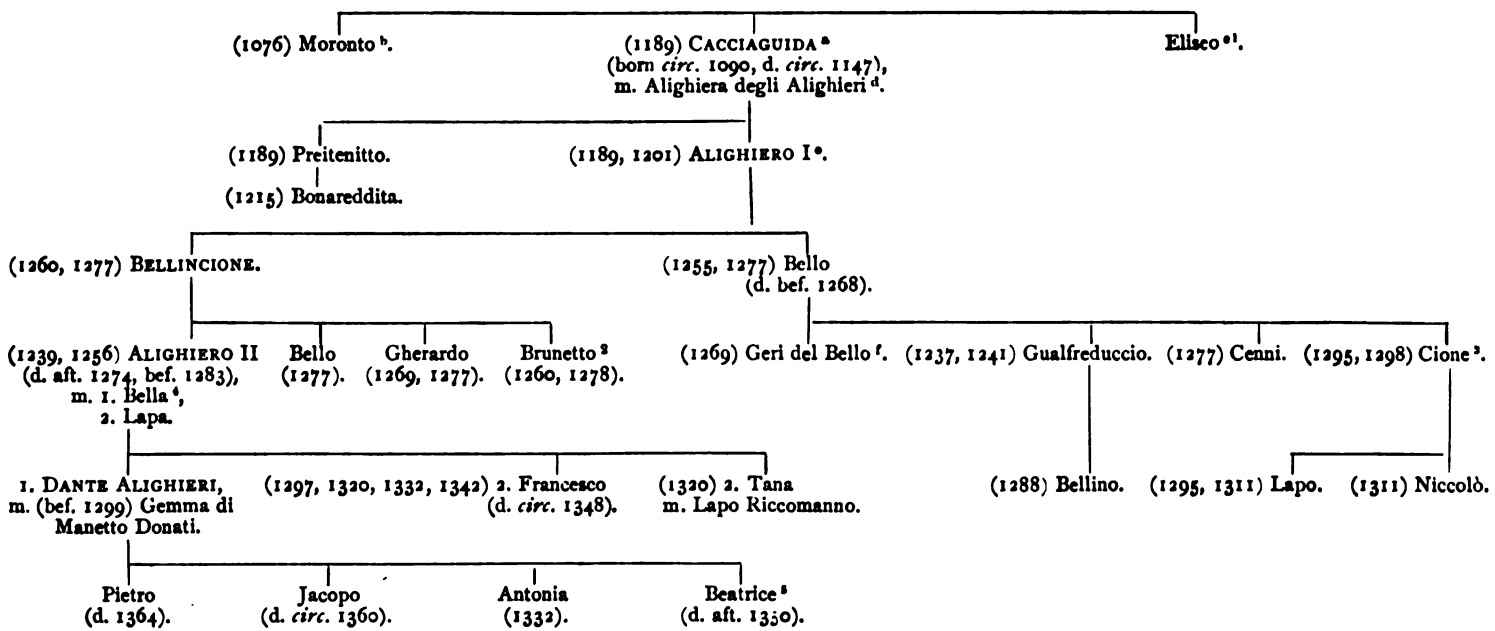
T) CONTEMPORARY WITH DANTE, 1265-1321.

	6	7	8	9	10
m.	*Kings of Majorca.*	*Kings of Castile and Leon.*	*Kings of Navarre.*	*Kings of Portugal.*	*Kings of C*
-1276		Alphonso X . 1252-1284	Teobaldo II (V) 1253-1270	Affonso III 1248-1279	Hugh II 12
					Hugh III 12
			Enrique I (III) . 1270-1274		
			Juana I . . . 1274-1305		
-1285	Jaime I 1276-1311				
				Diniz . . 1279-1325	
		Sancho IV . . 1284-1295			John I . 12
-1291					Henry II 12
-1327					
		Fernando IV . 1295-1312			
			Luis (X) . . . 1305-1316		
	Sancho . 1311-1324	Alphonso XI . 1312-1350			
	Jaime II 1324-1349		Felipe (V) . . 1316-1322		
	[Table xiv.]	[Table iii.]	[Table xiii.]	[Table vi.]	[Table

	16	17	18
land.	*Kings of Scotland.*	*Kings of Norway.*	*Sultans of Egypt.*
5-1272	Alexander III 1249-1286	Magnus IV (VI) 1263-1280	El-Melik Edh-Dháhir Beybars El-Bundukdáree, 1260-1277.
8-1307			
			El-Melik Es-Sa'eed Barakeh Khán, 1277-1279.
			El-Melik El-'Ádil Selámish, 1279.
		Eric II . . . 1280-1299	El-Melik El-Mansoor, 1279-1290.
	Margaret . . 1286-1290		El-Melik El-Ashraf Khaleel, 1290-1293.
			El-Melik En-Násir Muhammad, 1293-1294 (deposed).
			El-Melik El-'Ádil (Ketbooghà), 1294-1296.
	John Balliol . 1292-1296	Hakon V (VII) 1299-1319	El-Melik El-Mansoor Lágeen, 1296-1299.
			El-Melik En-Násir Muhammad (rest.) 1299-1309 (abdicated).
	Robert Bruce 1306-1329		
7-1327			El-Melik El-Mudhaffar Ruku-ed-Deen Beybars II, 1309-1310
		Magnus V (VII) 1319-1355	El-Melik En-Násir Muhammad (rest.) 1310-1341.
]	[Table xvi.]	[Table xv.]	

XXII.

DESCENT OF DANTE FROM CACCIAGUIDA.



a Par. xv. 89, 135. b Par. xv. 136. c Par. xv. 136. d Par. xv. 137-8. e Par. xv. 91-4. f Inf. xxix. 27.

1 Had grandson (Arrigo) and great-grandsons (Bonaccorso and Eliseo), exiled from Florence in 1268; and great-great-grandsons (Bonaccorso, d. 1303, and Guidotto), returned to Florence in 1280.

2 Fought at Montaperti, where he was in charge of the Carroccio.

3 Alive in 1298; his sons mentioned with Dante in the Riforma di Baldo d'Aguglione, viz. 'Filii domini Clonis del Bello et Dante Alleghierii.'

4 Family unknown; conjectured to be the daughter of Durante di Scolaio degli Abati.

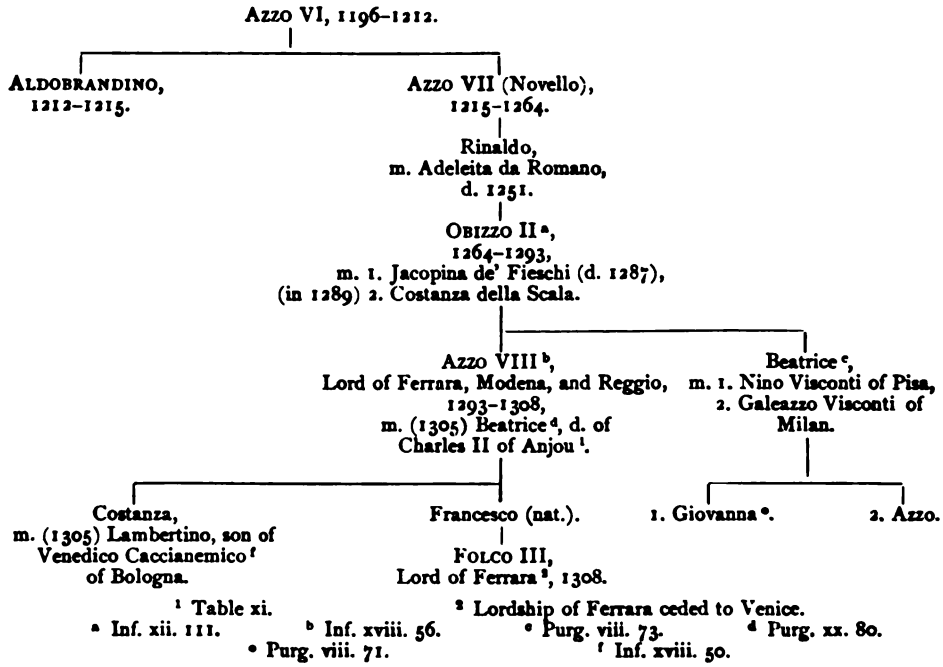
5 Alive in 1350 as a nun in Ravenna.

Note.—The dates attached are those of documents in which the individuals in question are mentioned.

[See L. Passerini, *Della Famiglia di Dante*, in *Dante e il suo Secolo*; Frullani and Gargani, *Della Casa di Dante*; G. L. Passerini, *La Famiglia Alighieri*; and Bartoli, *Lett. Ital.* v. 1–21, 97–110.]

[TABLE XXIII.] HOUSE OF ESTE, 1196–1308.

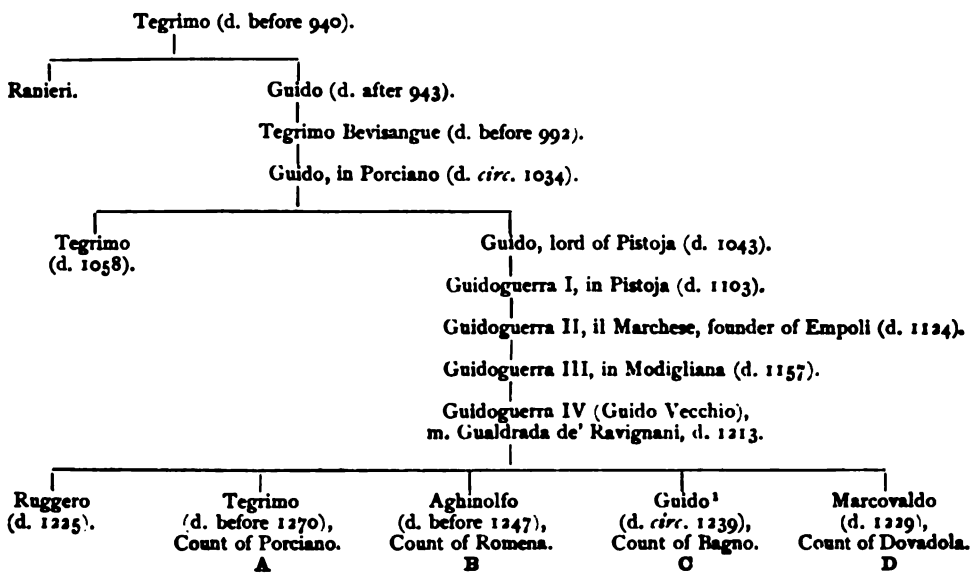
Marquises of the March of Ancona and Lords of Ferrara 1208–1308, Lords of Modena 1288–1306, and of Reggio 1289–1306



[1] Table xi.
[2] Lordship of Ferrara ceded to Venice.
[a] Inf. xii. 111.
[b] Inf. xviii. 56.
[c] Purg. viii. 73.
[d] Purg. xx. 80.
[e] Purg. viii. 71.
[f] Inf. xviii. 50.

[TABLE XXIV.] CONTI GUIDI.

DESCENT FROM TEGRIMO THE LOMBARD.

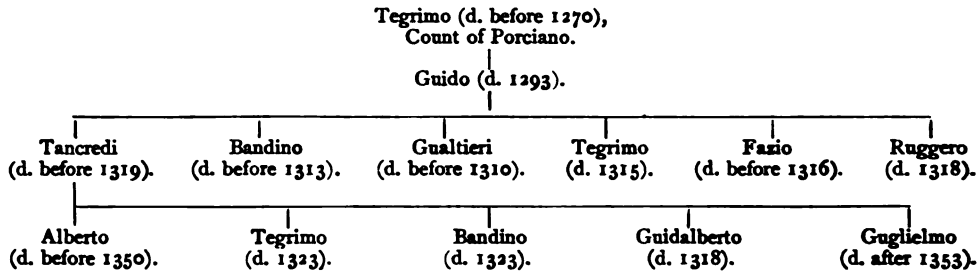


[1] Repetti calls this Guido Guidoguerra IV, his father being described as Guidoguerra III.

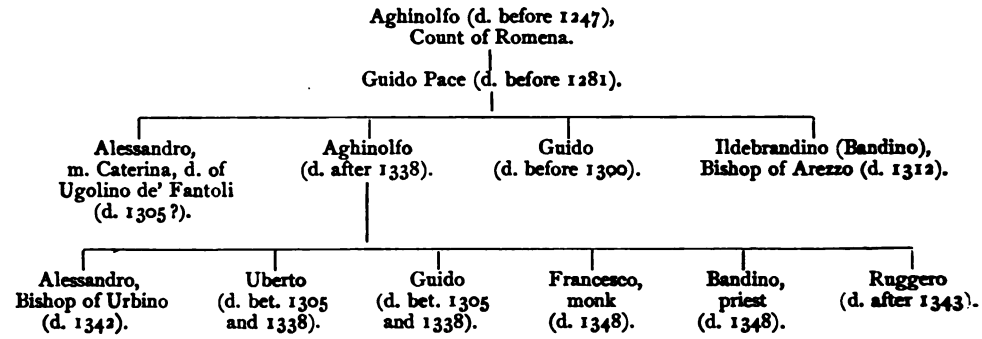
[TABLE XXIVa, b, c, d.]

CONTI GUIDI (*continued*).

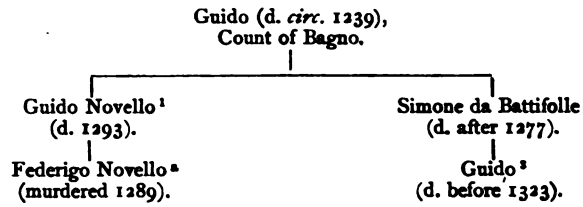
A. PORCIANO LINE.



B. ROMENA LINE.

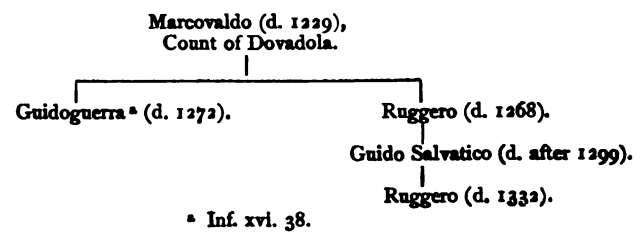


C. BAGNO AND BATTIFOLLE LINE.



[1] Head of the Tuscan Ghibellines after the battle of Montaperti, and Manfred's Vicar in Florence; married Gherardesca, daughter of Count Ugolino della Gherardesca of Pisa. (Table xxx.)
[2] Podestà of Arezzo in 1263; afterwards a Guelf.
[3] A Guelf, served under Charles of Anjou against Peter of Aragon in Sicily.
[4] Purg. vi. 17.

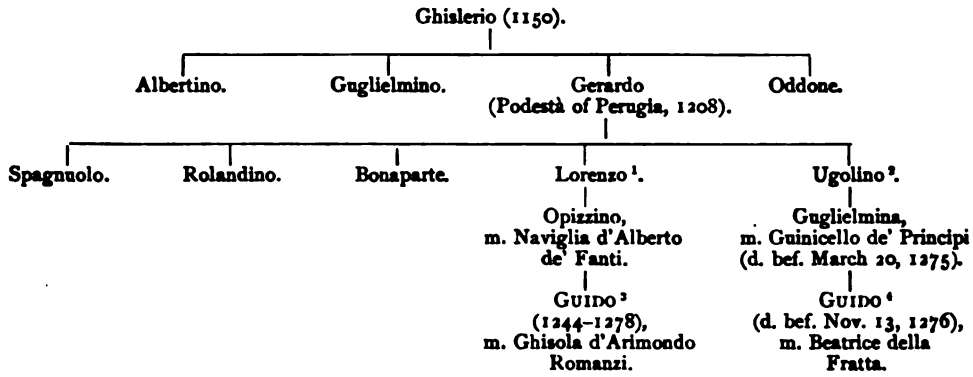
D. DOVADOLA LINE.



[5] Inf. xvi. 38.

[TABLE XXV.]

TABLE SHOWING THE RELATIONSHIP BETWEEN GUIDO GHISILIERI AND GUIDO GUINICELLI.

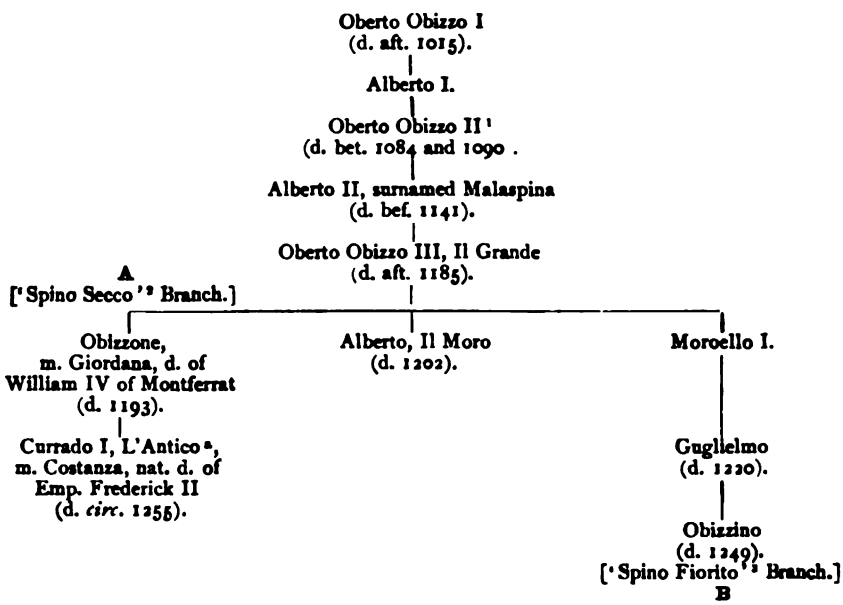


[1] Lorenzo had another son, Guidottino.
[2] Ugolino had also three sons, Rinieri, Ramberto, and Ubertino.
[3] Guido di Opizzino de' Ghisilieri, commonly called Guido Ghisilieri.
[4] Guido di Guinicello de' Principi, commonly called Guido Guinicelli.

(See *Propugnatore*, N. S., Vol. i. pt. ii. pp. 5–30.)

[TABLE XXVI.]

MALASPINA FAMILY.

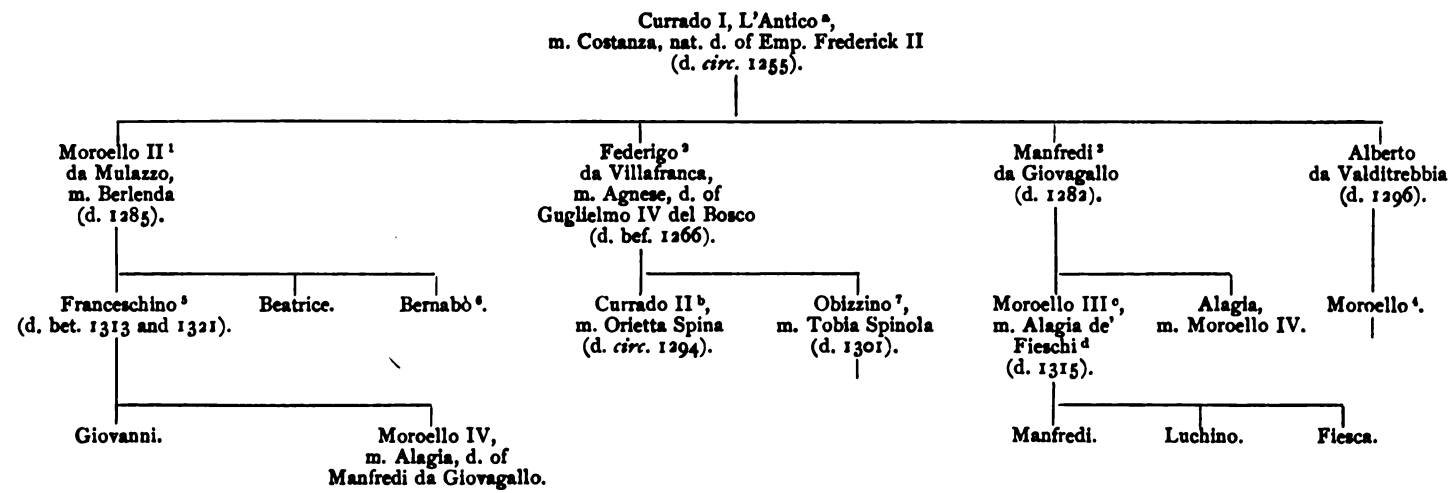


[1] Fought (in 1084) in army of Emp. Henry IV against Countess Matilda.
[2] So called from the arms of this branch, 'lo spino secco in campo nero.' (See Table xxvi. a.)
[3] So called from their arms, 'lo spino fiorito in campo d'oro.' (See Table xxvi. b.)
[a] Purg. viii. 119.

XXVI a.

MALASPINA FAMILY.

A. 'SPINO SECCO' BRANCH.



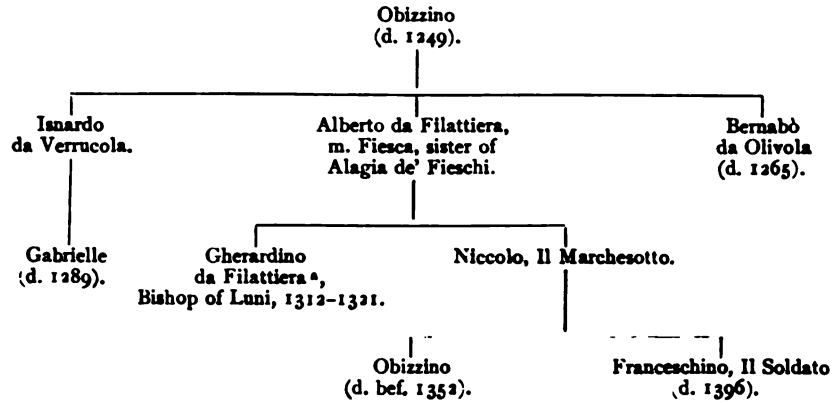
[1] Guelf. [2] Guelf. [3] Captain of Lucchese Guelfs at battle of Montaperti (1260).
[4] Had three sons, Curradino, Jacopino, and Manfredino. [5] Dante's host in Lunigiana in 1306. [6] Bishop of Luni, 1321, d. 1338.
[7] Had six sons, Curradino, Manfredi, Federigo, Moroello, Azzone, and Giovanni.

[a] Purg. viii. 119. [b] Purg. viii. 65, 118. [c] 'Vapor di Val di Magra,' Inf. xxiv. 145; Epist. iii. [d] Purg. xix. 142.

[TABLE XXVI b.]

MALASPINA FAMILY.

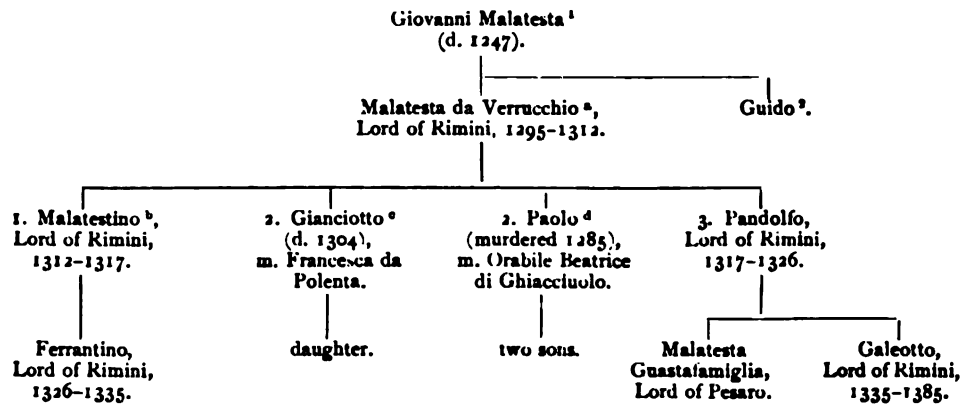
B. 'SPINO FIORITO' BRANCH [1].



[1] This branch were Guelfs.
[a] 'Lunensis Pontifex,' Epist. viii. 7.

[TABLE XXVII.]

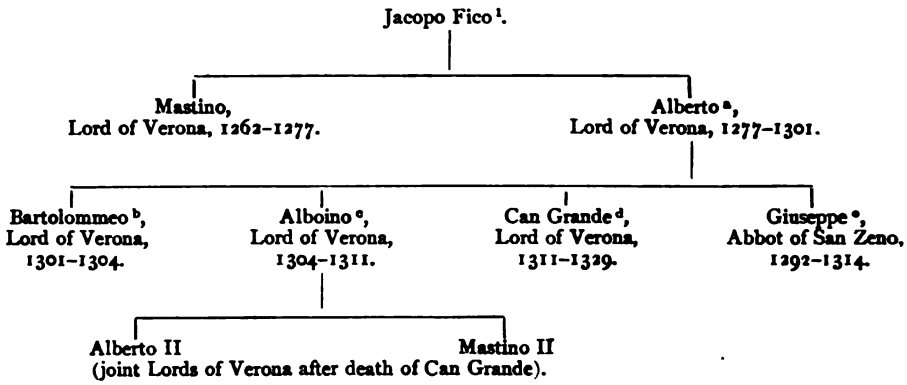
MALATESTA FAMILY.



[1] Podestà of Rimini, 1237.
[2] Died young.
[a] 'Il mastin vecchio,' Inf. xxvii. 46 (married three times).
[b] 'Il mastin nuovo,' Inf. xxvii. 46 (cf. Inf. xxviii. 81, 85).
[c] Inf. v. 107.
[d] Inf. v. 74. One of his sons, Uberto, was murdered by his uncle Pandolfo in 1324.

[TABLE XXVIII.]

THE DELLA SCALA FAMILY.

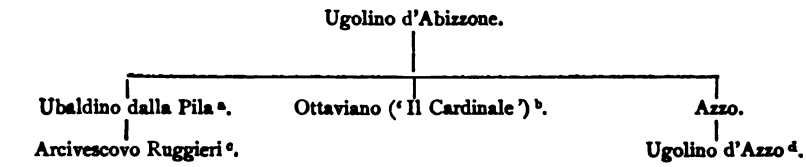


[a] Purg. xviii. 121. [b] Par. xvii. 71. [c] Conv. iv. 16[71–8]. [d] Epist. x. *tit.*; A. T. § 24; &c.
[e] Purg. xviii. 124–6. [1] Villani, xi. 95.

[TABLE XXIX.]

TABLE SHOWING THE RELATIONSHIP OF THE MEMBERS OF THE UBALDINI FAMILY MENTIONED IN THE *D. C.*

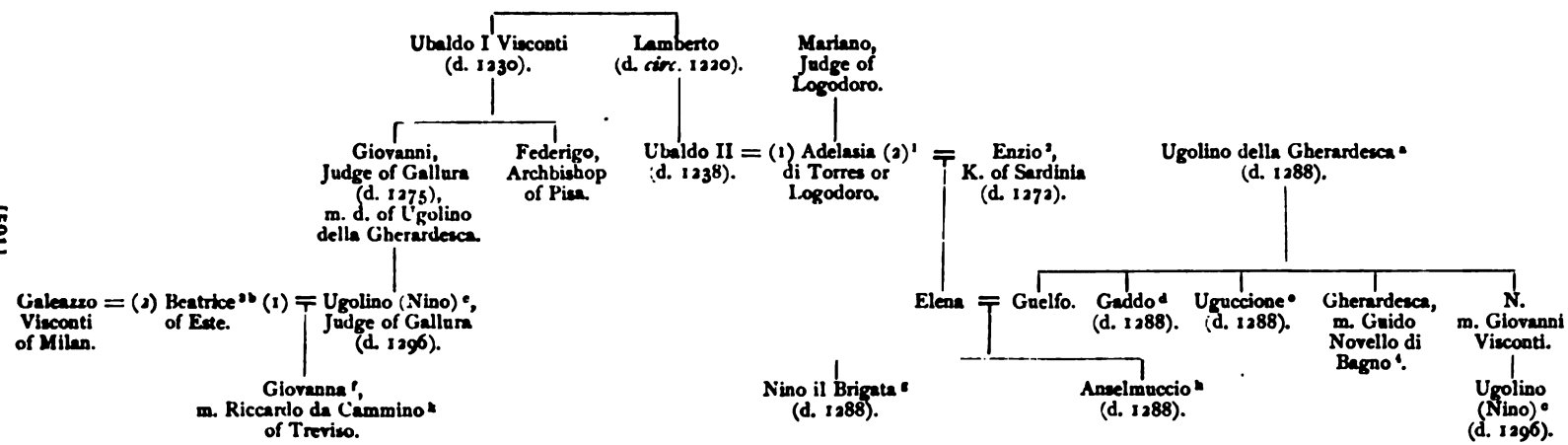
(*From Philalethes.*)



[a] Purg. xxiv. 29. [b] Inf. x. 120. [c] Inf. xxxiii. 14. [d] Purg. xiv. 105.

XXX.

GHERARDESCHI AND VISCONTI OF PISA.



[1] Adelasia, after the death of Ubaldo in 1238, married in that same year Enzio, nat. son of Emp. Frederick II, who assumed the title of King of Sardinia; after being divorced from Enzio she married Michael Zanche (Inf. xxii. 88; xxxiii. 144); by him she had a daughter, married to Branca Doria of Genoa, who (*circ.* 1290) murdered his father-in-law (Inf. xxxiii. 137–47).

[2] Table vii. [3] Table xxiii. [4] Table xxiv. c.

[a] Inf. xxxiii. 13, 85. [b] Purg. viii. 73. [c] Purg. viii. 53, 109. [d] Inf. xxxiii. 68. [e] Inf. xxxiii. 89. [f] Purg. viii. 71. [g] Inf. xxxiii. 89. [h] Inf. xxxiii. 50. [i] Par. ix. 50.

CHRONOLOGICAL TABLE OF THE CHIEF EVENTS IN THE PARTY-STRIFE BETWEEN THE GUELFS AND GHIBELLINES IN ITALY FROM 1140 (BATTLE OF WEINSBERG) TO 1321 (DEATH OF DANTE), WITH CONTEMPORARY KINGS OF ENGLAND[1].

[Stephen, K. of England, 1135–1154.]

1140 (Dec. 21). Battle of Weinsberg (Duke Guelf defeated by Emperor Conrad), at which the names *Welf* and *Weiblingen* are for the first time adopted as war-cries.

[Henry II, K. of England, 1154–1189.]

1158–1183. Wars between Emperor Frederick Barbarossa and cities of the Lombard League.

1167. Introduction (acc. to Macchiavelli) of the party-names of *Guelf* and *Ghibelline* into Italy (other authorities assign this event to the year 1200 or shortly after).

1176 (May 29). Defeat of Barbarossa at Legnano by the forces of the Lombard League.

1183 (June 25). Peace of Constance between Barbarossa and cities of the Lombard League.

[Richard I, K. of England, 1189–1199.]

1190 (June 10). Death of Frederick Barbarossa.

[John, K. of England, 1199–1216.]

1215. Introduction of the names Guelf and Ghibelline into Florence on the occasion of the murder of Buondelmonte. (Villani, v. 38; Inf. xxviii. 104–8; Par. xvi. 136–41.)

[Henry III, K. of England, 1216–1272.]

1216–1248. Wars between Emperor Frederick II and cities of the Lombard League.

1237 (Nov. 27). Defeat of the Milanese and forces of the Lombard League at Corte Nuova by Frederick II. (Vill. vi. 20.)

1241–3. Wane of the Guelf party during the vacancy of the Holy See.

1243 (Feb. 18). Defeat of Frederick II and the Ghibellines before Parma, and destruction of the city of Vittoria. (Vill. vi. 34; Epist. vi. 5.)

1248. Guelfs expelled from Florence by the Ghibellines with the aid of Frederick II (Vill. vi. 33; Inf. x. 48). Ghibellines all-powerful in Tuscany.

1249 (May). Frederick II in Tuscany. Capture of Capraia by Ghibellines. (Vill. vi. 35.)

1250 (Sep.). Defeat of Ghibellines at Figline by exiled Guelfs. (Vill. vi. 38.)

(Dec. 13). Death of Emperor Frederick II.

1251 (Jan. 7). Banished Guelfs return to Florence. (Vill. vi. 42; Inf. x. 49.)

1251 (July). Expulsion of Ghibelline families from Florence. Guelfs change their arms from white lily on red field to red lily on white field; the Ghibellines retaining the old ensign. (Vill. vi. 43; Par. xvi. 154.)

Defeat of the Ubaldini and their Ghibelline allies in Mugello by the Florentine Guelfs. (Vill. vi. 47.)

1251 (Jan.). Defeat of the exiled Ghibellines, with the Pisans and Sienese, by the Florentine Guelfs near Montaia in Valdarno. (Vill. vi. 48.)

1252 (July 1). Defeat of the Pisans at Pontadera by the Florentine Guelfs and Lucchese. (Vill. vi. 49.)

(August). Guido Novello and the Ghibelline exiles surrender Figline to the Florentines, who raze it to the ground. (Vill. vi. 51.)

(Sep.). Defeat of the Sienese at Montalcino by the Florentines. (Vill. vi. 52.)

1253. Capture of Pistoja by the Florentines and restoration of the exiled Guelfs. (Vill. vi. 55.)

1254. Florentines take Poggibonsi and Volterra from the Ghibellines (Vill. vi. 56, 57); and make peace with Pisa (Vill. vi. 58).

1255. Guido Guerra expels the Ghibellines from Arezzo; they are restored by the Florentines. (Vill. vi. 61.)

1256. Manfred induces the Pisans to violate their treaty with the Florentines, by whom they are defeated with great loss near the Serchio. (Vill. vi. 62.)

1257. Poggibonsi, a Ghibelline stronghold, taken and destroyed by the Florentines. (Vill. vi. 63.)

1258 (July). Expulsion of the Ghibellines from Florence; destruction of the houses of the Uberti, who with the Fifanti, Guidi, Amidei, Lamberti, Caponsacchi, and others, take refuge in Siena. (Vill. vi. 65.)

1258 (Feb.). Capture of Vernia and Mangona by the Florentines from the Ghibelline Conti Alberti. (Vill. vi. 68; Inf. xxxii. 55–7.)

1260 (May). War between Florentine Guelfs and the exiled Ghibellines in alliance with the Sienese. Siege of Siena. Defeat of Manfred's German contingent. (Vill. vi. 75.)

(July). Dispatch by Manfred of 800 German knights to Siena in aid of the Ghibellines. (Vill. vi. 76.)

(Sep. 4). Disastrous defeat of the Florentine Guelfs by the Ghibellines, assisted by the Sienese and the troops of Manfred, at the battle of Montaperti. The whole of Tuscany falls into the hands of the Ghibellines, who decide to demolish Florence, but are dissuaded by Farinata degli Uberti (Vill. vi. 78, 81; Inf. x. 85–93). Florence abandoned by the Guelfs (Sep. 13), who take refuge in Lucca (Vill. vi. 79).

1261 (Sep.). Guido Novello, Manfred's Vicar in Florence, leads the Tuscan Ghibellines into Lucchese territory and captures several strongholds; unsuccessful attempt to capture Fucecchio, which is held by the exiled Tuscan Guelfs. (Vill. vi. 82.)

1262. The exiled Florentine Guelfs invite Conradin to their assistance against Manfred and the Ghibellines. (Vill. vi. 83.)

[1] The dates of the Kings of England are included as forming convenient 'landmarks' for the English reader.

1263 (Feb.). Capture of Signa by the exiled Florentine Guelfs, who are ejected by Guido Novello. (Vill. vi. 84.)

1263. Guido Novello leads the Florentine and Pisan Ghibellines with their Tuscan allies against Lucca, and forces the Lucchese to expel the exiled Florentine Guelfs, who take refuge in Bologna. The whole of Tuscany now becomes Ghibelline (Vill. vi. 85). The exiled Florentine and Tuscan Guelfs expel the Ghibellines from Modena and Reggio (Vill. vi. 86).

1264. Death of Farinata degli Uberti.

1265 (May). *Birth of Dante at Florence.*

1266 (Feb. 26). Manfred defeated and slain at Benevento by Charles of Anjou, who is supported by a force of Tuscan Guelfs under Guido Guerra (Vill. vii. 7–9; Purg. iii. 128). Dismay of the Ghibelline party in Tuscany (Vill. vii. 13).

1266 (Nov. 11). Rising of the Florentines against Guido Novello, who with the most prominent Ghibellines is expelled the city and retires to Prato. Treachery of the Ghibelline Gianni de' Soldanieri. (Vill. vii. 14; Inf. xxxii. 121.)

1267 (Jan.). Attempted reconciliation of Guelfs and Ghibellines in Florence by means of matrimonial alliances between the two parties; Guido Cavalcanti betrothed to the daughter of Farinata degli Uberti. (Vill. vii. 15.)

1267. Restoration of the Guelf supremacy in Florence, and expulsion of remaining Ghibellines. The lordship of Florence offered to Charles of Anjou by the Guelfs for ten years (Vill. vii. 15). All Tuscany, except Pisa and Siena, becomes Guelf (Vill. vii. 20).

(June). The Florentines capture the stronghold of Santellero from the exiled Ghibellines. (Vill. vii. 19.)

(Aug.). Charles of Anjou in Florence.

(Dec.). The Ghibellines surrender Poggibonsi to him and the Florentine Guelfs. (Vill. vii. 21.)

1267 (Feb.). Charles and the Florentines besiege Pisa, and capture Porto Pisano and the stronghold of Mutrone (Vill. vii. 22). Conradin, on the invitation of the Ghibellines, arrives in Verona (Vill. vii. 23).

1268 (May). Conradin arrives in Pisa. Charles leaves Tuscany for Apulia. (Vill. vii. 23.)

(June 25). Charles' troops defeated by those of Conradin at Ponte a Valle. (Vill. vii. 24.)

Conradin enters Rome and departs thence (Aug. 10) for Apulia; he encounters Charles at Tagliacozzo (Aug. 23), where he is totally defeated; having been betrayed into the hands of Charles, he is beheaded (Oct. 29) at Naples. (Vill. vii. 25–29; Purg. xx. 68.)

1269 (June). Sienese and other Ghibellines under Provenzano Salvani and Guido Novello defeated by the Florentines at Colle. (Vill. vii. 31; Purg. xi. 121; xiii. 115–17.)

(Oct.). Florentines take Ostina from the exiled Ghibellines (Vill. vii. 32); in alliance with the Lucchese, they besiege Pisa, and capture Asciano (Vill. vii. 33).

1270 (June). The Florentine Guelfs capture Piandimezzo in Valdarno and raze the fortifications of Poggibonsi. (Vill. vii. 36.)

[Edward I, K. of England, 1272–1307.]

1273 (June 18). Pope Gregory X, accompanied by Charles of Anjou and the Greek Emperor, Baldwin II, passes through Florence on his way to the Council of Lyons, and effects a temporary reconciliation between the Guelfs and Ghibellines in that city; the agreement lasts but four days, after which the Ghibellines are once more expelled. (Vill. vii. 42.)

1274 (June 2). The Ghibellines (Lambertacci) expelled from Bologna. (Vill. vii. 44.)

(Oct.). Capture of Montetopoli by exiled Pisan Guelfs. (Vill. vii. 45.)

1275. Count Ugolino and remaining Guelfs expelled from Pisa. (Vill. vii. 47.)

1275 (June). The Bolognese, under Malatesta da Rimini, besiege Forlì and Faenza, but are repulsed by Guido da Montefeltro at the head of the Ghibellines of Romagna and the exiled Ghibellines from Florence and Bologna. (Vill. vii. 48.)

(Sep. 2). The Lucchese and exiled Pisan Guelfs under Count Ugolino capture Asciano from the Pisans. (Vill. vii. 49.)

1276 (June). The Florentines and Lucchese defeat the Pisans at Fosso Arnonico; Ugolino and the Guelfs are reinstated in Pisa. (Vill. vii. 51.)

1277 (Jan. 20). The Guelf Della Torre expelled from Milan by the Ghibelline Visconti. (Vill. vii. 52.)

1278. Cardinal Latino sent by Pope Nicholas III to act as peacemaker between the Guelfs and Ghibellines in Florence. (Vill. vii. 56.)

1279 (Feb.). Return of the Ghibellines to Florence; pacification between the two parties; creation of fourteen 'Buonomini' consisting of eight Guelfs and six Ghibellines. (Vill. vii. 56.)

1282 (May). John of Appia, the Pope's commander in Romagna, defeated at Forlì by the Ghibellines under Guido da Montefeltro. (Vill. vii. 81; Inf. xxvii. 43–4).

(June). Institution of the 'Priori delle Arti' in Florence, in place of the 'Buonomini.' (Vill. vii. 79.)

1284 (Aug.). Total defeat of the Pisans by the Genoese in the sea-fight at Meloria. (Vill. vii. 92.)

1284 (Jan.). Count Ugolino, with the assistance of the Florentines and other Tuscan Guelfs by land, and the Genoese by sea, expels the Ghibellines from Pisa. (Vill. vii. 98.)

1285. Submission of Guido da Montefeltro and of the whole of Romagna to the Pope. (Vill. vii. 108.)

(Oct.). Ghibelline rising against Siena quelled by the Tuscan Guelfs under Guy de Montfort. (Vill. vii. 110.)

1287 (June). Expulsion of Guelfs from Arezzo; war between Florence and Arezzo. (Vill. vii. 115.)

1288 (June). Expedition of the Florentine and Tuscan Guelfs against Arezzo; defeat of the Sienese contingent by the Aretines under Buonconte da Montefeltro at Pieve al Toppo. (Vill. vii. 120; Inf. xiii. 121.)

(July). Expulsion of Guelfs from Pisa; imprisonment of Count Ugolino in the Tower of Famine. (Vill. vii. 121; Inf. xxxiii.)

1288 (Aug.). The Lucchese and exiled Pisan Guelfs capture Asciano from the Pisans. (Vill. vii. 122.)

(Sep.). The Florentines cut to pieces in the Maremma a contingent of Pisan troops returning from the Campagna (Vill. vii. 123); they force the Aretines to raise the siege of Corciano, and try to engage them in battle near Laterina; (Oct.) raid of the Aretines into Florentine territory as far as Pontassieve (Vill. vii. 124.)

1288½ (March). The Aretines raid into Florentine territory as far as San Donato in Collina, seven miles from Florence (Vill. vii. 127). The Pisans elect Count Guido da Montefeltro as their captain, and put to death Ugolino and his sons and grandsons (Vill. vii. 128; Inf. xxxiii).

1289 (May 2). Charles II of Anjou passes through Florence, where he leaves Amerigo di Nerbona as his commander in Tuscany. (Vill. vii. 130.)

(June 11). Decisive victory of the Florentine Guelfs, under Amerigo di Nerbona, Corso Donati, Vieri de' Cerchi, and others, over the Ghibellines of Arezzo under Buonconte da Montefeltro and Guido Novello at Campaldino. (Vill. vii. 131; Purg. v. 92.)

(Aug.). The Lucchese and Florentines march against Pisa and capture the fortress of Caprona. (Vill. vii. 137; Inf. xxi. 95.)

1289 (Nov.). The Florentines make an unsuccessful attempt to get possession of the city of Arezzo by treachery. (Vill. vii. 138.)

1290 (June). Fresh campaign of the Florentines and allied Tuscan Guelfs against Arezzo. (Vill. vii. 140.)

(Sep.). The Florentines, Lucchese, and Genoese attack Pisa, and destroy Leghorn and the harbour of Pisa. (Vill. vii. 141.)

1291 (Dec. 23). Guido da Montefeltro, captain of the Pisans, recaptures the fortress of Pontadera from the Florentines; unsuccessful expedition of the latter against Pisa. (Vill. vii. 148.)

1292 (June). The Florentines and their allies make a fresh expedition against Pisa and ravage the surrounding country. (Vill. vii. 154.)

1293½ (Feb.). New constitution in Florence—Giano della Bella's 'Ordinamenti di Giustizia.' (Vill. viii. 1; Par. xvi. 131–2.)

1293. Guelfs all-powerful in Tuscany. Florence and the allied Guelfs make peace with the Pisans, who raze their fortress of Pontadera. (Vill. viii. 2.)

1294. Death of Brunetto Latino.

1294½ (March). Expulsion of Giano della Bella from Florence (Vill. viii. 8). Charles Martel, son of Charles II of Anjou, visits Florence, where he is met by his father (Vill. viii. 13).

1295. Attempt of the Florentine nobles to overthrow the democratic constitution. (Vill. vii. 12.)

1295½ (Jan.). Expulsion of the Grimaldi and their Guelf adherents from Genoa. (Vill. viii. 14.)

1296. The Ghibellines of Romagna under Maghinardo da Susinana defeat the Bolognese and capture the city of Imola. (Vill. viii. 16.)

1299. Peace effected by the Florentines between the Bolognese and Maghinardo da Susinana. (Vill. viii. 28.)

1300. Commencement of the Bianchi and Neri factions in Pistoja, whence they are introduced into Florence (Vill. viii. 38–9). The Guelfs send an embassy to Boniface VIII begging him to intervene. The Pope summons Vieri de' Cerchi, the leader of the Bianchi, to Rome, and tries to induce him to make peace with the Donati, the leaders of the Neri. Vieri declines and returns to Florence.

(May 1). First encounter between Bianchi and Neri in Florence in a street brawl. (Vill. viii. 39.)

The Ghibellines of Gubbio, aided by the Aretines, expel the Guelfs from their city; but are themselves shortly after (June 24) expelled by the exiled Guelfs aided by the people of Perugia. (Vill. viii. 44.)

(June 15). Dante elected Prior.

The Bianchi predominant in Florence. Cardinal Matteo d'Acquasparta, sent by Boniface VIII to mediate between the Bianchi and Neri, arrives in Florence. Owing to the opposition of the Bianchi he fails in his mission and leaves the city under an interdict. (Vill. viii. 40.)

Corso Donati and the Neri conspire to obtain the Pope's aid in crushing the Bianchi. The Priors (Dante being one) banish the chiefs of both factions from Florence, the Neri with Corso Donati being sent to Castel della Pieve, the Bianchi (among them Guido Cavalcanti) to Sarzana. The latter place being unhealthy, the Bianchi are allowed to return. (Aug.) Guido Cavalcanti dies in Florence. (Vill. viii. 42.)

1301. Corso Donati goes to Rome. Boniface VIII resolves to send Charles of Valois to pacify Florence. (Vill. viii. 43.)

(May). The Bianchi of Pistoja, aided by the Florentine Bianchi, expel the Neri. (Vill. viii. 45.)

Expulsion from Lucca of the Lucchese Bianchi and the Interminelli (among them Castruccio Castracane). (Vill. viii. 46.)

The banished Genoese Guelfs readmitted into Genoa. (Vill. viii. 47.)

(Nov. 1). Charles of Valois enters Florence as pacificator. The Bianchi, trusting in his good intentions, make no preparations for defence. (Vill. viii. 49.)

(Nov. 5). Charles entrusted with the government of the city. Corso Donati and the exiled Neri return. The Priors are driven from office, and the Neri pillage and burn the houses of the Bianchi during five days. Charles does not interfere.

(Nov. 11). Election of new Priors, who are Neri. Cante Gabrielli of Gubbio elected Podestà.

Cardinal Matteo d'Acquasparta sent to Florence a second time by Boniface VIII to reconcile the Bianchi and Neri. He again fails and departs leaving the city under sentence of excommunication. (Vill. viii. 49.)

1301½ (Jan. 27). First sentence (of heavy fine and banishment for two years) against Dante and three others for malversation in office.

(March 10). Second sentence (of death by burning) against Dante and fourteen others for contumacy.

Final expulsion of the Bianchi from Florence.

1302 (April 4). Charles of Valois departs from

Florence, leaving the Neri in possession. (Vill. viii. 49.)

Fulcieri da Calboli, Podestà of Florence (Purg. xiv. 58-66), beheads several of the partisans of the Bianchi. (Vill. viii. 59; Purg. xiv. 55-66.)

(May). Expedition of the Florentine Neri and Lucchese, under Moroello Malaspina, against Pistoja, and capture of Serravalle. (Vill. viii. 52.)

(June). The Florentine Neri, through the treachery of Carlino de' Pazzi (Inf. xxxii. 69), capture the castle of Piantrevigne in Valdarno from the Ghibellines and Bianchi. (Vill. viii. 53.)

1303 (March). The Ghibellines and exiled Bianchi of Florence, with the Bianchi of Bologna, capture Puliciano in Mugello, but are driven out by the Florentine Neri and Lucchese, many of them being taken prisoners and beheaded. (Vill. viii. 60.)

1303 (May). Renewed expedition of the Florentine Neri and Lucchese against Pistoja; they lay waste the Pistojan territory and capture Montale. (Vill. viii. 65.)

1303-4 (Feb.). Disturbances in Florence between two sections of the Neri party, owing to the pretensions of Corso Donati. The Lucchese intervene and restore peace. (Vill. viii. 68.)

(March 10). Cardinal Niccolò da Prato, sent as pacificator by Benedict XI, arrives in Florence. (Vill. viii. 69.)

1304 (June 4). The Cardinal, having failed in his mission, departs leaving the city under an interdict. (Vill. viii. 69.)

The Neri absolute in Florence.

Fresh disturbances among the Neri in Florence, during which the city is set on fire (June 10) and a great part of it consumed. (Vill. viii. 71.)

(July 22). The Ghibellines and exiled Bianchi assemble at Lastra, about 10 miles from Florence, in preparation for an attempt upon the city. They effect an entrance by the Porta di san Gallo and take up a position in the Piazza di san Marco, where they exhibit white flags and olive branches and shout for peace. Their overtures meeting with no response, they are forced to retire discomfited. (Vill. viii. 72.)

(July 25). The Aretines capture the castle of Laterino from the Florentines. (Vill. viii. 73.)

(Aug.). The Florentines capture the castles of Le Stinche and Montecalvi from the exiled Bianchi. (Vill. viii. 75.)

1305 (April). Robert, Duke of Calabria, arrives in Florence as Captain-General of the Florentine forces. (May). Under his command the Florentine Neri and Lucchese, in alliance with the Tuscan Guelfs, besiege Pistoja, the last stronghold in Tuscany of the Ghibellines and Bianchi. (June). The Florentines take and destroy the castle of Ostina in Valdarno. (Sep.). At the instance of the Ghibellines and Bianchi, Clement V sends legates to Florence to mediate between them and the Neri, and to bid the latter raise the siege of Pistoja. The Florentines and Lucchese decline to obey, but Duke Robert withdraws. (Vill. viii. 82.)

1305-6 (March 1). The Bianchi of Bologna and Florence, together with the Ghibellines, expelled from Bologna by the Guelfs, who join the Guelf league in Tuscany. (Vill. viii. 83.)

1306 (April 10). The Ghibellines and Bianchi in Pistoja, hearing of the expulsion of the Bianchi from Bologna, lose heart and surrender the city to the Florentine Neri and Lucchese after holding out for nearly a year. They are expelled by the latter, who raze the fortifications and divide the Pistojan territory between them. (Vill. viii. 82.)

(May). The Florentines destroy the castle of Montaccianico in Mugello, belonging to the Ubaldini, which had become the headquarters of the exiled Ghibellines and Bianchi. (Vill. viii. 86.)

Clement V sends Cardinal Napoleone degli Orsini as peacemaker to Florence, but the Neri decline to receive him. Laying the city under an interdict, he proceeds to Bologna to mediate between the Guelfs and the exiled Ghibellines and Bianchi, but the Guelf party maltreat and insult him, whereupon he lays the city and university under an interdict. (Vill. viii. 85.)

(Dec.). Reform of the democratic constitution in Florence; curtailment of the powers of the nobles. (Vill. viii. 87.)

[Edward II, K. of England, 1307-1327.]

1307. Cardinal Napoleone degli Orsini arrives in Arezzo, and forms a league of the exiled Ghibellines and Bianchi from Florence and the rest of Tuscany, together with the papal adherents, against the Neri and Guelfs of Florence. The Florentines march into the Aretine territory, but no decisive action is taken on either side. (Vill. viii. 89.)

(Aug.). The Guelfs of Romagna while besieging Bertinoro are defeated with great loss by the Ghibellines. (Vill. viii. 93.)

1308. Renewed dissensions among the Neri in Florence. Corso Donati is accused of conspiring against the liberties of the city, and is declared a traitor. He is killed (Oct. 6) while defending himself against the populace. (Vill. viii. 96.)

1308-9 (Jan.). The Aretines, with the help of Uguccione della Faggiuola, expel the Tarlati and their Ghibelline adherents, and recall the Guelfs who had been in exile for 21 years. Peace between Florence and Arezzo. (Vill. viii. 99.)

(Jan. 6). Henry of Luxemburg crowned emperor at Aix. (Vill. viii. 102.)

1309. The Ghibelline Ubaldini make peace with the Florentines. (Vill. viii. 100.)

(April 6). The Bianchi and Ghibellines of Prato expel the Neri and Guelfs from that city, but the latter are reinstated the next day by the Florentines and Pistojans. (Vill. viii. 106.)

(April 24). The Tarlati and their Ghibelline adherents return to Arezzo and expel the Guelfs. (Vill. viii. 107.)

(May-June). Renewed war between Florence and Arezzo. The Florentines ravage the Aretine territory up to the gates of the city. (Vill. viii. 110.)

(June 1). The Lucchese assemble at Serravalle with the intention of destroying Pistoja. The Florentines object and help the Pistojans to resist. (Vill. viii. 111.)

(June). The Guelfs of Ancona are defeated near Jesi by the Ghibellines of the Marches under Federico da Montefeltro. (Vill. viii. 113.)

(June 11). The Guelfs and Ghibellines of Genoa unite to expel the tyrant Ubizzino Spinoli. (Vill. viii. 114.)

13⅛⅞ (Feb.). The Florentines, under King Robert's deputy, attack and defeat the Aretines and exiled Florentines under Uguccione della Faggiuola. (Vill. viii. 118.)

1310 (June–Sep.). Renewed operations of the Florentines against Arezzo, in defiance of the commands of the Emperor Henry VII that they should desist. (Vill. viii. 119–20.)

(June). The Guelfs are expelled from Venice. (Vill. ix. 2.)

(July). The Guelfs are expelled from Spoleto. (Vill. ix. 6.)

1310 (Aug.). The Florentines make alliances with King Robert and the Guelf cities of Tuscany and Lombardy in order to resist the Emperor's advance into Italy. The Pisans assist him with funds, and enable him to set out. (Vill. ix. 7.)

(Oct.). Henry VII crosses the Alps and arrives at Turin. (Vill. ix. 9.)

13⅛⅞ (Jan. 6). Henry VII is crowned with the iron crown at Milan, ambassadors from nearly every city of Italy, with the exception of Florence and her allies, being present. Pacification of Milan and the rest of Lombardy, most of the cities of which send subsidies. (Vill. ix. 9.)

(Feb. 11). Guidetto della Torre and his party, being opposed to the Emperor, are expelled from Milan. (Vill. ix. 11.)

(Feb. 20). Cremona, incited by Florence, rebels against Henry. (Vill. ix. 11.)

1311. The Ghibellines of Brescia and Parma expel the Guelfs from those cities. Henry, to make peace, replaces the Guelfs in Brescia, and they, aided by the Florentines and Bolognese, expel the Ghibellines, and rebel against the Emperor. (Vill. ix. 11.)

(April). Henry besieges and takes Cremona and Vicenza. (Vill. ix. 14, 15.)

(April–June). The Florentines recall their Guelf exiles, and enroll the Guelfs of Tuscany in a league against the Emperor. (Vill. ix. 16, 17.)

(July). King Robert imprisons the leading Ghibellines of Forlì, Faenza, Imola, and other towns of Romagna, and expels thence the exiled Tuscan Bianchi and Ghibellines. (Vill. ix. 18.)

(Sep. 16). The Emperor takes Brescia, razes its fortifications, and imposes a heavy fine, banishing 100 of the leading citizens. (Vill. ix. 20.)

(Oct.) The Florentines and Lucchese fortify their frontiers against the approach of the Emperor. (Vill. ix. 21.)

(Oct. 21). Henry arrives in Genoa and makes peace between the opposing parties, reinstating Ubizzino Spinoli and his adherents. (Vill. ix. 24.)

Henry sends envoys to Florence; the Florentines refuse to receive them. (Vill. ix. 26.)

The Florentines send troops into Lunigiana to block the Emperor's road to Pisa. (Vill. ix. 27.)

(Nov.). The Emperor threatens the Florentines with reprisals if they do not submit. (Vill. ix. 29.)

(Dec. 15). King Robert sends troops to the aid of the Florentines and Lucchese. (Vill. ix. 31.)

The Guelfs of Brescia rebel against the Emperor, but are expelled by Can Grande della Scala. Parma and Reggio, aided by the Florentines and Tuscan Guelfs, rebel against the Emperor. (Vill. ix. 32.)

13⅛⅛ (Jan. 10). Cremona rebels against the Emperor and expels his Vicar. (Vill. ix. 34.)

(Jan. 11). The Emperor's deputy arrives in Pisa, and shortly after commences operations against the Florentines. (Vill. ix. 35.)

(Feb. 15). The Paduans, aided by the Florentines and Bolognese, rebel against Henry and expel his Vicar. (Vill. ix. 36.)

(March 6). Henry arrives in Pisa, on his way to Rome to be crowned. (Vill. ix. 37.)

1312 (April 23). Henry leaves Pisa and goes by way of the Maremma to Viterbo, whence he proceeds to Rome and forces an entrance (May 7). (Vill. ix. 40.)

(May). King Robert and the Guelfs of Tuscany assemble in force in Rome to oppose the coronation of the Emperor. (Vill. ix. 39.)

(June 29). Henry is crowned in St. John Lateran on the south bank of the Tiber. (Vill. ix. 43.)

(July 24). Galeazzo Visconti, aided by the Ghibellines, expels the Guelfs from Piacenza. (Vill. ix. 41.)

(Aug.). Henry arrives in Tuscany, and proceeds to Arezzo, where he makes preparations for the siege of Florence. (Vill. ix. 45.)

(Sep. 19). Henry lays siege to Florence, and remains before the city till the end of October. The Florentines receive large reinforcements from the Guelfs of Tuscany and Romagna, but will not risk an engagement. (Vill. ix. 47.)

(Oct. 31). Henry raises the siege of Florence, and encamps at San Casciano, where he remains until Jan. 6, 13⅛⅜. (Vill. ix. 48.)

13⅛⅞ (Jan. 7–March 6). Henry encamps at Poggibonsi. (Vill. ix. 48.)

(March 9). Henry returns to Pisa, whence he issues a proclamation against Florence, depriving the city of all its dignities and privileges. (Vill. ix. 49.)

1313 (Aug. 5). Henry leaves Pisa on his way south to encounter King Robert (Vill. ix. 51); but falls ill and dies (Aug. 24) at Buonconvento near Siena (Vill. ix. 52). After the Emperor's death his army splits up, the Aretines and the Ghibellines of the Marches and of Romagna returning home, while the Pisans escort the body back to Pisa by way of the Maremma (Vill. ix. 53). The Pisans offer the lordship of their city to Frederick, King of Sicily, and others, and on their refusal to accept the office elect Uguccione della Faggiuola, Imperial Vicar in Genoa (Vill. ix. 54). The Florentines assign the lordship of their city to King Robert for 5 years (Vill. ix. 56).

13⅛⅞ (Feb.–March). After the departure of Uguccione della Faggiuola from Genoa, the Ghibelline party in that city splits up, and civil war ensues, one half siding with the Orii, the other with the Spinoli. The latter, being worsted, leave Genoa. (Vill. ix. 57.)

Uguccione and the Pisans make war upon the Lucchese, and compel them to receive back

the Interminelli and other exiled Ghibellines into their city. (Vill. ix. 58.)

1314 (June 14). Uguccione and the Pisans, with the help of the Interminelli and other restored Lucchese Ghibellines, suddenly capture Lucca, expel the Guelfs and King Robert's Vicar, and sack the city, carrying away with them the papal treasure. (Vill. ix. 60.)

The Florentines, alarmed at the taking of Lucca, beg King Robert to send one of his brothers with troops to their support; Robert sends his younger brother Peter, who arrives Aug. 18, and is well received by the Florentines. (Vill. ix. 61.)

(Sep. 18). Victory of Can Grande della Scala over the Paduans near Vicenza. (Vill. ix. 63.)

(Sep. 28). Peace between the Aretines, and Florence, Siena, and the rest of the Guelf league of Tuscany, brought about by King Robert's brother, Peter. (Vill. ix. 64.)

Uguccione della Faggiuola and the Pisans take Montecalvi from the Florentines, and several strongholds from the Pistojans. (Vill. ix. 68.)

1315. Uguccione besieges the Florentine stronghold of Montecatini; Philip, Prince of Tarentum, King Robert's brother, arrives in Florence (July 11) in response to an appeal of the Florentines for support. (Vill. ix. 70.)

(Aug. 6). The Florentines set out with a large force, composed of the troops of King Robert's two brothers, Philip and Peter, and of the Guelfs of Tuscany and their allies, in order to relieve Montecatini, but are completely routed (Aug. 29) near that place by Uguccione and the Pisan and Lucchese forces. (Vill. ix. 71, 72.)

The Florentines carry out various reforms and fortify themselves against Uguccione. (Vill. ix. 74.)

1316. Dissensions among the Guelfs in Florence—tyranny of Ser Lando d'Agobbio. (Vill. ix. 76.)

(April). Uguccione della Faggiuola is driven out of Pisa and Lucca, and takes refuge with Can Grande della Scala at Verona. Castruccio Castracane is made lord of Lucca. (Vill. ix. 78.)

(July). The Count of Battifolle, King Robert's Vicar, arrives in Florence, and effects various reforms and tranquillizes the city. (Vill. ix. 79.)

1317 (April). At the instance of King Robert the Florentines make peace with the Pisans and Lucchese. (Vill. ix. 82.)

(Aug. 4). The Ferrarese, supported by the Marquises of Este, rise against King Robert; the former become lords of Ferrara. (Vill. ix. 85.)

(Aug.). Uguccione della Faggiuola, aided by Can Grande della Scala, makes an unsuccessful attempt to return to Pisa. (Vill. ix. 86.)

(Sep. 15). The house of d'Oria and the Ghibellines expelled from Genoa. (Vill. ix. 87.)

(Sep. 20). The Ghibellines of Lombardy, under Can Grande, besiege Cremona (Vill. ix. 88); and make an expedition against the Paduans, taking several of their strong places (Vill. ix. 89).

1317½ (Feb.). The Paduans make terms with Can Grande, and undertake to reinstate the Ghibellines in Padua. (Vill. ix. 89.)

(March). The exiled Genoese Ghibellines together with the Ghibellines of Lombardy besiege Genoa. (Vill. ix. 90.)

1318 (April). The Ghibellines of Lombardy, under Can Grande, take Cremona. (Vill. ix. 91.)

(July). The Genoese invite the aid of King Robert, to whom they give the lordship of their city for ten years. King Robert arrives in Genoa, and defeats the Ghibellines, compelling them to raise the siege. (Vill. ix. 93, 94, 95, 97.)

(Oct.). Dissensions in Siena between the Guelf Tolomei and the Ghibelline Salimbeni composed by the Florentines. (Vill. ix. 96.)

(Dec.). Can Grande appointed Captain-General of the Ghibelline league in Lombardy.

1319 (April). King Robert departs from Genoa, whereupon the Ghibellines resume the siege. (Vill. ix. 99.)

(Aug.). Can Grande captures the suburbs of Padua. (Vill. ix. 100.)

(Oct. 10). The Guelfs of Lombardy, aided by the Florentines, regain possession of Cremona. (Vill. ix. 101.)

The exiled Ghibellines recapture sundry of the strong places of Genoa. (Vill. ix. 103.)

(Nov.). The Ghibellines, under Federico da Montefeltro, capture Spoleto, and burn 200 Guelf prisoners. (Vill. ix. 104.)

(Dec.). Marco Visconti of Milan defeats King Robert's forces at Alessandria. (Vill. ix. 102.)

1320 (April). Castruccio Castracane and the Ghibellines of Lucca, with the Pisans, make war upon the Florentines and take several of their strongholds. (Vill. ix. 106.)

(May 31). The Genoese Ghibellines defeated at Lerici by the Guelfs of Genoa and King Robert's troops. (Vill. ix. 107.)

Philip of Valois sent into Italy by the Pope to uphold the Guelf cause (Vill. ix. 109); he departs without accomplishing anything (Vill. ix. 110).

Genoa besieged by the Ghibellines of Lombardy aided by Castruccio and King Frederick of Sicily. King Robert sends a fleet of galleys to oppose that of Frederick. (Vill. ix. 111–114.)

The Florentines, during Castruccio's absence at the siege of Genoa, make a raid into Lucchese territory, and force Castruccio to return home to the defence of Lucca. (Vill. ix. 115.)

(Aug.). The Ghibellines expelled from Rieti, but, aided by Sciarra Colonna, they return and expel the Guelfs. (Vill. ix. 125.)

(Aug. 25). Can Grande defeated before Padua, Uguccione della Faggiuola being killed. (Vill. ix. 121.)

Pisa reverts to the Ghibellines after the death of Gaddo de' Gherardeschi. (Vill. ix. 122.)

(Sep.). The exiled Genoese Ghibellines and King Frederick's troops make an assault on Genoa from the land side, but are repulsed by King Robert's cavalry. (Vill. ix. 116.)

(Dec. 14). The Genoese exiles capture and burn Chiaveri. (Vill. ix. 117.)

1321½ (Feb. 6). The Genoese exiles capture Noli. (Vill. ix. 118.)

1321. Alliance of the Florentines with Spinetta Malaspina against Castruccio Castracane; ill-success of their operations. (Vill. ix. 127.)

(June). Revision of the Constitution in Florence. (Vill. ix. 128.)

(Sep. 14). *Death of Dante at Ravenna.*

INDEX OF FIRST LINES OF THE *CANZONIERE.*

I.

Alphabetical Order.

A ciascun' alma presa, e gentil core . . . . . Son. i. (V. N.)
Ai fals ris! per qua traitz avetz . . . . . Canz. xxi.
Al poco giorno, ed al gran cerchio d'ombra . . . . . Sest. i. (V. E.)
Amor, che muovi tua virtù dal cielo . . . . . Canz. ix. (V. E.)
Amor, che nella mente mi ragiona . . . . . Canz. vii. (Conv.)
Amor, dacchè convien pur ch' io mi doglia . . . . . Canz. xi.
Amor mi mena tal fiata all' ombra . . . . . Sest. iii.
Amor, tu vedi ben, che questa donna . . . . . Sest. ii. (V. E.)
Amore e 'l cor gentil sono una cosa . . . . . Son. x. (V. N.)

Ballata, io vo' che tu ritrovi Amore . . . . . Ball. i. (V. N.)

Cavalcando l'altr' ier per un cammino . . . . . Son. v. (V. N.)
Chi guarderà giammai senza paura . . . . . Son. xxvi.
Ciò che m'incontra, nella mente more . . . . . Son. viii. (V. N.)
Coll' altre donne mia vista gabbate . . . . . Son. vii. (V. N.)
Color d'amore, e di pietà sembianti . . . . . Son. xx. (V. N.)
Così nel mio parlar voglio esser aspro . . . . . Canz. xii.

Da quella luce che il suo corso gira . . . . . Son. xxviii.
Dagli occhi della mia Donna si muove . . . . . Son. xxvii.
Deh nuvoletta, che in ombra d'Amore . . . . . Ball. ii.
Deh peregrini, che pensosi andate . . . . . Son. xxiv. (V. N.)
Di donne io vidi una gentile schiera . . . . . Son. xxix.
Doglia mi reca nello core ardire . . . . . Canz. x. (V. E.)
Donna pietosa e di novella etate . . . . . Canz. ii. (V. N.)
Donne, ch' avete intelletto d'amore . . . . . Canz. i. (V. N.)
Donne, io non so di che mi preghi Amore . . . . . Ball. iii.
Due donne in cima della mente mia . . . . . Son. xxx.

E' m'incresce di me sì malamente . . . . . Canz. xiii.
E' non è legno di sì forti nocchi . . . . . Son. xxxi.
Era venuta nella mente mia . . . . . Son. xviii. (V. N.)

Fresca rosa novella . . . . . Ball. iv.

Gentil pensiero, che parla di vui . . . . . Son. xxii. (V. N.)
Gli occhi dolenti per pietà del core . . . . . Canz. iv. (V. N.)
Gran nobiltà mi par veder all' ombra . . . . . Sest. iv.
Guido, vorrei che tu e Lapo ed io . . . . . Son. xxxii.

In abito di saggia messaggiera . . . . . Ball. v.
Io maledico il dì ch' io vidi in prima . . . . . Son. xxxiii.
Io mi credea del tutto esser partito . . . . . Son. xxxiv.
Io mi sentii svegliar dentro allo core . . . . . Son. xiv. (V. N.)
Io mi son pargoletta bella e nuova . . . . . Ball. vi.
Io sento sì d'Amor la gran possanza . . . . . Canz. xiv.
Io son sì vago della bella luce . . . . . Son. xxxv.
Io son venuto al punto della rota . . . . . Canz. xv.
Io sono stato con Amore insieme . . . . . Son. xxxvi.

L'amaro lagrimar che voi faceste . . . . . Son. xxi. (V. N.)
La dispietata mente, che pur mira . . . . . Canz. xvi.
Lasso! per forza de' molti sospiri . . . . . Son. xxiii. (V. N.)
Le dolci rime d'amor, ch'io solla . . . . . Canz. viii. (Conv.)
Lo Re, che merta i suoi servi a ristoro . . . . . Son. xxxvii.

Madonna, quel signor che voi portate . . . . . Ball. vii.
Molti, volendo dir che fosse Amore . . . . . Son. xxxviii.

Morte, poich' io non truovo a cui mi doglia . . . . . Canz. xvii.
Morte villana, di pietà nemica . . . . . Son. iv. (V. N.)

Negli occhi porta la mia donna Amore . . . . . Son. xi. (V. N.)
Nulla mi parrà mai più crudel cosa . . . . . Son. xxxix.

O dolci rime che parlando andate . . . . . Son. xl.
O patria, degna di trionfal fama . . . . . Canz. xviii.
O voi, che per la via d'Amor passate . . . . . Son. ii. (V. N.)
Oltre la spera, che più larga gira . . . . . Son. xxv. (V. N.)
Onde venite voi così pensose . . . . . Son. xli.
Ora che 'l mondo s'adorna e si veste . . . . . Son. xlii.

Parole mie, che per lo mondo siete . . . . . Son. xliii.
Per quella via che la bellezza corre . . . . . Son. xliv.
Per una ghirlandetta . . . . . Ball. viii.
Per villania di villana persona . . . . . Son. xlv.
Piangete, amanti, poichè piange Amore . . . . . Son. iii. (V. N.)
Poich' io non trovo chi meco ragioni . . . . . Son. xlvi.
Poichè saziar non posso gli occhi miei . . . . . Ball. ix.
Poichè, sguardando, il cor feriste in tanto . . . . . Son. xlvii.
Poscia ch' Amor del tutto m' ha lasciato . . . . . Canz. xix.

Quantunque volte, lasso! mi rimembra . . . . . Canz. v. (V. N.)

Se 'l bello aspetto non mi fosse tolto . . . . . Son. xlviii.
Se vedi gli occhi miei di pianger vaghi . . . . . Son. xlix.
Se' tu colui, c' hai trattato sovente . . . . . Son. xiii. (V. N.)
Sì lungamente m' ha tenuto Amore . . . . . Canz. iii. (V. N.)
Spesse fiate vengonmi alla mente . . . . . Son. ix. (V. N.)

Tanto gentile e tanto onesta pare . . . . . Son. xv. (V. N.)
Togliete via le vostre porte omai . . . . . Son. l.
Tre donne intorno al cor mi son venute . . . . . Canz. xx.
Tutti li miei pensier parlan d'Amore . . . . . Son. vi. (V. N.)

Vede perfettamente ogni salute . . . . . Son. xvi. (V. N.)
Venite a intender li sospiri miei . . . . . Son. xvii. (V. N.)
Videro gli occhi miei quanta pietate . . . . . Son. xix. (V. N.)
Voi che intendendo il terzo ciel movete . . . . . Canz. vi. (Conv.)
Voi che portate la sembianza umile . . . . . Son. xii. (V. N.)
Voi che sapete ragionar d'amore . . . . . Ball. x.
Voi, donne, che pietoso atto mostrate . . . . . Son. li.

II.

Numerical Order.

Ball. I. Ballata, io vo' che tu ritrovi Amore (V.N.)
Ball. II. Deh nuvoletta, che in ombra d'Amore
Ball. III. Donne, io non so di che mi preghi Amore
Ball. IV. Fresca rosa novella
Ball. V. In abito di saggia messaggiera
Ball. VI. Io mi son pargoletta bella e nuova
Ball. VII. Madonna, quel signor che voi portate
Ball. VIII. Per una ghirlandetta
Ball. IX. Poichè saziar non posso gli occhi miei
Ball. X. Voi che sapete ragionar d'amore

Canz. I. Donne, ch' avete intelletto d'amore (V.N.)
Canz. II. Donna pietosa e di novella etate (V.N.)
Canz. III. Sì lungamente m' ha tenuto Amore (V.N.)
Canz. IV. Gli occhi dolenti per pietà del core (V.N.)
Canz. V. Quantunque volte, lasso! mi rimembra (V.N.)
Canz. VI. Voi che intendendo il terzo ciel movete (Conv.)
Canz. VII. Amor che nella mente mi ragiona (Conv.)
Canz. VIII. Le dolci rime d'amor, ch' io solla (Conv.)
Canz. IX. Amor, che muovi tua virtù dal cielo (V.E.)
Canz. X. Doglia mi reca nello core ardire (V.E.)

Canz. XI.	Amor, dacchè convien pur ch' io mi doglia
Canz. XII.	Così nel mio parlar voglio esser aspro
Canz. XIII.	E' m'increscе di me sì malamente
Canz. XIV.	Io sento sì d'Amor la gran possanza
Canz. XV.	Io son venuto al punto della rota
Canz. XVI.	La dispietata mente, che pur mira
Canz. XVII.	Morte, poich' io non truovo a cui mi doglia
Canz. XVIII.	O patria, degna di trionfal fama
Canz. XIX.	Poscia ch' Amor del tutto m' ha lasciato
Canz. XX.	Tre donne intorno al cor mi son venute
Canz. XXI.	Ai fals ris ! per qua traitz avetz
Sest. I.	Al poco giorno, ed al gran cerchio d'ombra (V.E.)
Sest. II.	Amor, tu vedi ben, che questa donna (V.E.)
Sest. III.	Amor mi mena tal fiata all' ombra
Sest. IV.	Gran nobiltà mi par veder all' ombra
Son. I.	A ciascun' alma presa, e gentil core (V.N.)
Son. II.	O voi, che per la via d'Amor passate (V.N.)
Son. III.	Piangete, amanti, poichè piange Amore (V.N.)
Son. IV.	Morte villana, di pietà nemica (V.N.)
Son. V.	Cavalcando l'altr' ier per un cammino (V.N.)
Son. VI.	Tutti li miei pensier parlan d'Amore (V.N.)
Son. VII.	Coll' altre donne mia vista gabbate (V.N.)
Son. VIII.	Ciò che m'incontra, nella mente more (V.N.)
Son. IX.	Spesse fiate vengonmi alla mente (V.N.)
Son. X.	Amore e 'l cor gentil sono una cosa (V.N.)
Son. XI.	Negli occhi porta la mia donna Amore (V.N.)
Son. XII.	Voi, che portate la sembianza umile (V.N.)
Son. XIII.	Se' tu colui c' hai trattato sovente (V.N.)
Son. XIV.	Io mi sentii svegliar dentro allo core (V.N.)
Son. XV.	Tanto gentile e tanto onesta pare (V.N.)
Son. XVI.	Vede perfettamente ogni salute (V.N.)
Son. XVII.	Venite a intender li sospiri miei (V.N.)
Son. XVIII.	Era venuta nella mente mia (V.N.)
Son. XIX.	Videro gli occhi miei quanta pietate (V.N.)
Son. XX.	Color d'amore, e di pietà sembianti (V.N.)
Son. XXI.	L'amaro lagrimar che voi faceste (V.N.)
Son. XXII.	Gentil pensiero, che parla di vui (V.N.)
Son. XXIII.	Lasso ! per forza de' molti sospiri (V.N.)
Son. XXIV.	Deh peregrini, che pensosi andate (V.N.)
Son. XXV.	Oltre la spera, che più larga gira (V.N.)
Son. XXVI.	Chi guarderà giammai senza paura
Son. XXVII.	Dagli occhi della mia Donna si muove
Son. XXVIII.	Da quella luce che il suo corso gira
Son. XXIX.	Di donne io vidi una gentile schiera
Son. XXX.	Due donne in cima della mente mia
Son. XXXI.	E' non è legno di sì forti nocchi
Son. XXXII.	Guido, vorrei che tu e Lapo ed io
Son. XXXIII.	Io maledico il dì ch' io vidi in prima
Son. XXXIV.	Io mi credea del tutto esser partito
Son. XXXV.	Io son sì vago della bella luce
Son. XXXVI.	Io sono stato con Amore insieme
Son. XXXVII.	Lo Re, che merta i suoi servi a ristoro
Son. XXXVIII.	Molti, volendo dir che fosse Amore
Son. XXXIX.	Nulla mi parrà mai più crudel cosa
Son. XL.	O dolci rime che parlando andate
Son. XLI.	Onde venite voi così pensose
Son. XLII.	Ora che 'l mondo s'adorna e si veste
Son. XLIII.	Parole mie, che per lo mondo siete
Son. XLIV.	Per quella via che la bellezza corre
Son. XLV.	Per villania di villana persona
Son. XLVI.	Poich' io non trovo chi meco ragioni
Son. XLVII.	Poichè, sguardando, il cor feriste in tanto
Son. XLVIII.	Se 'l bello aspetto non mi fosse tolto
Son. XLIX.	Se vedi gli occhi miei di pianger vaghi
Son. L.	Togliete via le vostre porte omai
Son. LI.	Voi, donne, che pietoso atto mostrate

TABLE OF THE CHAPTERS IN THE *DE MONARCHIA*

ACCORDING TO THE ARRANGEMENTS ADOPTED SEVERALLY IN THE EDITIONS OF WITTE (W.), FRATICELLI (F.), AND GIULIANI (G.).

[N.B. The Oxford Dante follows W.]

I. 1.	(W.)	Omnium hominum—non improperat.
	(F.)	do. do.
	(G.)	do. do.
I. 2.	(W.)	Primum igitur—arbitrari stultum est.
	(F.)	Primum igitur—inferiora consistant.
	(G.)	do. do.
I. 3.	(W.)	Nunc autem videndum—naturaliter principari.
	(F.)	Est ergo sciendum—arbitrari stultum est.
	(G.)	do. do.
I. 4.	(W.)	Satis igitur declaratum—manifestissimam veritatem.
	(F.)	Nunc autem videndum—naturaliter principari.
	(G.)	do. do.
I. 5.	(W.)	Resumentes igitur—sive Imperium.
	(F.)	Satis igitur declaratum—manifestum esse potest.
	(G.)	do. do.
I. 6.	(W.)	Et sicut se habet pars—sive Monarchiam.
	(F.)	Ex iis ergo quae declarata—manifestissimam veritatem.
	(G.)	do. do.
I. 7.	(W.)	Amplius humana—mundo ut bene sit.
	(F.)	Resumentes igitur—sive Imperium.
	(G.)	do. do.
I. 8.	(W.)	Et omne illud bene—capituli est probatum.
	(F.)	Et sicut se habet pars—sive Monarchiam.
	(G.)	do. do.
I. 9.	(W.)	Item bene et optime se habet—regitur regat.
	(F.)	Amplius humana—mundo ut bene sit.
	(G.)	do. do.
I. 10.	(W.)	Ubicumque potest—unus ergo Princeps.
	(F.)	Et omne illud bene—capituli probatum est.
	(G.)	do. do.
I. 11.	(W.)	Praeterea mundus—necesse est Monarchiam esse.
	(F.)	Item bene se habet et optime—regitur regat.
	(G.)	do. do.
I. 12.	(W.)	Et humanum genus—Monarchiam necesse est esse.
	(F.)	Ubicumque potest—unus ergo Princeps.
	(G.)	do. do.
I. 13.	(W.)	Adhuc ille qui potest—Monarchia sit necessaria.
	(F.)	Praeterea mundus—necesse est Monarchiam esse.
	(G.)	do. do.
I. 14.	(W.)	Et quod potest fieri per unum—necesse est Monarchiam esse.
	(F.)	Et humanum genus—Monarchiam necesse est esse.
	(G.)	Et humanum genus—Monarchia necesse est.
I. 15.	(W.)	Item dico quod ens—ad bene esse mundi.
	(F.)	Adhuc ille qui potest—Monarchia sit necessaria.
	(G.)	do. do.
I. 16.	(W.)	Rationibus omnibus—habitare fratres in unum.
	(F.)	Et quod potest fieri per unum—necesse est Monarchiam esse.
	(G.)	do. do.
I. 17.	(W.)	
	(F.)	Item dico quod ens—ad bene esse mundi.
	(G.)	do. do.
I. 18.	(W.)	
	(F.)	Rationibus omnibus—habitare fratres in unum.
	(G.)	do. do.

II. 1.	(W.)	Quare fremuerunt—dirimendam ingredior.
	(F.)	do. do.
	(G.)	do. do.
II. 2.	(W.)	Postquam sufficienter—per signa cernatur.
	(F.)	do. do.
	(G.)	do. do.
II. 3.	(W.)	Dico igitur—divina latebit.
	(F.)	do. do.
	(G.)	do. do.
II. 4.	(W.)	Illud quoque quod—illa ostenderet.
	(F.)	do. do.
	(G.)	do. do.
II. 5.	(W.)	Quicumque praeterea—adspiciendus fuit.
	(F.)	do. do.
	(G.)	do. do.
II. 6.	(W.)	Declarata igitur—quod quaerebatur.
	(F.)	Declaranda igitur— do.
	(G.)	Declarata igitur— do.
II. 7.	(W.)	Et illud quod natura—ad imperium venit.
	(F.)	do. do.
	(G.)	do. do.
II. 8.	(W.)	Ad bene quoque—immediatis capitulis.
	(F.)	do. do.
	(G.)	do. do.
II. 9.	(W.)	Ille igitur populus—de jure obtinuisse.
	(F.)	do. do.
	(G.)	do. do.
II. 10.	(W.)	Et quod per duellum—de jure adquiri.
	(F.)	Et quod per duellum—persuasit injuste.
	(G.)	Et quod per duellum—in libro praesenti.
II. 11.	(W.)	Sed Romanus populus—patefaciendum est.
	(F.)	Et si Romanum imperium—ipsum fefellisset.
	(G.)	Hucusque patet—persuasit injuste.
II. 12.	(W.)	Maxime enim fremuerunt—persuasit injuste.
	(F.)	
	(G.)	Et si Romanum Imperium—ipsum fefellisset.
II. 13.	(W.)	Et si Romanum Imperium—ipsum fefellisset.
	(F.)	
	(G.)	

III. 1.	(W.)	Conclusit ora—regni caelorum.
	(F.)	do. do.
	(G.)	do. do.
III. 2.	(W.)	Ad praesentem—absurda sequuntur.
	(F.)	do. do.
	(G.)	do. do.
III. 3.	(W.)	In introitu—certamen incipio.
	(F.)	do. do.
	(G.)	do. do.
III. 4.	(W.)	Isti vero ad quos—ut visum est.
	(F.)	do. ut visum est supra.
	(G.)	do. do.
III. 5.	(W.)	Adsumunt etiam—causam ut causa.
	(F.)	do. do.
	(G.)	do. do.
III. 6.	(W.)	De litera vero—ejus facere potest.
	(F.)	do. do.
	(G.)	do. do.
III. 7.	(W.)	Adsumunt etiam—efficaciam habet.
	(F.)	do. do.
	(G.)	do. do.
III. 8.	(W.)	Item adsumunt—inferius ostendetur.
	(F.)	do. inferius ostenditur.
	(G.)	do. inferius ostendetur.

III. 9.	(W.)	Accipiunt etiam—per gladium ut dictum est.
	(F.)	do. do.
	(G.)	do. do.
III. 10.	(W.)	Dicunt adhuc quidam—fecisse non ignoratur.
	(F.)	Dicunt quidam adhuc—in Saxoniam duxit.
	(G.)	do. do.
III. 11.	(W.)	Adhuc dicunt quod—in Saxoniam duxit.
	(F.)	Ratione vero sic—per hoc patet ad rationem.
	(G.)	do. per hoc patet introitus ad rationem.
III. 12.	(W.)	Ratione vero sic—per hoc patet ad rationem.
	(F.)	Positis et exclusis—ex quo sequebatur.
	(G.)	do. do.
III. 13.	(W.)	Positis et exclusis—ex quo sequebatur.
	(F.)	Amplius si Ecclesia—probationes adducere.
	(G.)	do. do.
III. 14.	(W.)	Amplius si Ecclesia—probationes adducere.
	(F.)	Item illud quod est contra—minime dependere.
	(G.)	do. do.
III. 15.	(W.)	Item illud quod est contra—minime dependere.
	(F.)	Licet in praecedenti—temporalium gubernator.
	(G.)	do. do.
III. 16.	(W.)	Licet in praecedenti—temporalium gubernator.
	(F.)	
	(G.)	

COMPARATIVE TABLE.

W.	F. G.	W.	F.	G.	W.	F. G.
I. 1.	I. 1.	II. 1–9.	II. 1–9.	II. 1–9.	III. 1–9.	III. 1–9.
I. 2.	I. 2–3.	II. 10–12.	II. 10.	II. 10–11.	III. 10–11.	III. 10.
I. 3.	I. 4.	II. 13.	II. 11.	II. 12.	III. 12.	III. 11.
I. 4.	I. 5–6.				III. 13.	III. 12.
I. 5.	I. 7.				III. 14.	III. 13.
I. 6.	I. 8.				III. 15.	III. 14.
I. 7.	I. 9.				III. 16.	III. 15.
I. 8.	I. 10.					
I. 9.	I. 11.					
I. 10.	I. 12.					
I. 11.	I. 13.					
I. 12.	I. 14.					
I. 13.	I. 15.					
I. 14.	I. 16.					
I. 15.	I. 17.					
I. 16.	I. 18.					

TABLE OF THE *EPISTOLAE*

ACCORDING TO THE NUMERATION ADOPTED SEVERALLY IN THE OXFORD DANTE (O.), AND IN THE EDITIONS OF FRATICELLI (F.) AND GIULIANI (G.).

Epist.	I.	(O. G.)	Episcopo Ostiensi.
		(F.)	do.
Epist.	II.	(O. G.)	Comitibus de Romena.
		(F.)	do.
Epist.	III.	(O. G.)	Marchioni Malaspinae.
		(F.)	do.
Epist.	IV.	(O. G.)	Exulanti Pistoriensi.
		(F.)	do.
Epist.	V.	(O. G.)	Principibus Italiae.
		(F.)	do.
Epist.	VI.	(O. G.)	Florentinis.
		(F.)	do.
Epist.	VII.	(O. G.)	Henrico VII.
		(F.)	do.
Epist.	VIII.	(O. G.)	Cardinalibus Italicis.
		(F.)	A Guido da Polenta[1].
Epist.	IX.	(O. G.)	Amico Florentino.
		(F.)	Cardinalibus Italicis.
Epist.	X.	(O. G.)	Kani Grandi de la Scala.
		(F.)	Amico Florentino.
Epist.	XI.	(O. G.)	
		(F.)	Kani Grandi de la Scala.

COMPARATIVE TABLE.

O. G.	F.
I-VII.	I-VII.
VIII.	IX.
IX.	X.
X.	XI.

[1] This Letter, which is in Italian, is omitted from the Oxford edition, as being an undoubted forgery.

LIST OF ARTICLES DEALING WITH 'NOTABLE MATTERS,' OTHER THAN NAMES OF PERSONS OR PLACES.

A.

Academicae Quaestiones.
Accademici.
Accidiosi.
Achilleide.
Actus Apostolorum.
Adulatori.
Aeneis.
Aforismi.
Aggregazione delle Stelle, Libro dell'.
Alchimisti.
Alfa.
Amanti, Spiriti.
Amicitia, De.
Amore, Rimedio d'.
Analytica Priora.
Ancella.
Angeli.
Anima, De.
Animae, De Quantitate.
Animalibus, De.
Animalium, De Generatione.
Antenora.
Antepraedicamenta.
Antictona.
Antinferno.
Antipodi.
Antipurgatorio.
Antistes.
Apocalypsis.
Apostoli.
Apostolo.
Apostolorum, Actus.
Aqua et Terra, Quaestio de.
Aquario.
Aquila.
Aquilone.
Arcangeli.
Archimandrita.
Ariete.
Arpie.
Ars Nova.
Ars Poëtica.
Ars Vetus.
Arzanà.
Auditu, De Naturali.
Austro.
Avari.

B.

Barattieri.
Barone.
Beatitudini.
Beni, Di Fine de'.
Bestemmiatori.
Bibbia, La.
Bibbia, Proemio della.
Bonorum, De Fine.
Boote.
Borea.
Brigata Spendereccia.
Bucolica.

C.

Caelesti Hierarchia, De.
Caelo, De.
Caelo et Mundo, De.
Caelum Empyreum.
Caelum Stellatum.
Cagioni, Libro di.
Caina.
Cancro.
Canticum Canticorum.
Cantor, Il.
Canzoniere.
Caos.
Capra.
Capricorno.
Cardinale, Il.
Cardinali, Delle Quattro Virtù.
Carnali Peccatori.
Carro, Il.
Causis, De.
Cherubini.
Chiesa, Santa.
Christiana, De Doctrina.
Cielo e Mondo, Di.
Cielo Cristallino.
Cielo Empireo.
Cielo Stellato.
Ciotto di Gerusalemme.
Civitate Dei, De.
Coelesti Hierarchia, De.
Coelo, De.
Coelo et Mundo, De.
Colossenses, Epistola ad.
Comentatore, Il.
Commedia.
Confessiones Augustini.
Consideratione, De.
Consiglieri Frodolenti.
Consolatione Philosophiae, De.
Contemplanti, Spiriti.
Contemplatione, De.
Contra Gentiles.
Convivio.
Corinthios, Epistola ad.
Corno.
Corno della Capra.
Coro.
Corona.
Corruptione, De Generatione et.
Cristiani.
Crociata.

D.

Danielis Prophetia.
Decimo Cielo.
Decretali.
Decretalistae.
Dei, De Civitate.
Derivationibus Verborum, Liber Ugutionis de.
Deuteronomium.
Digesta.
Doctrina Christiana, De.
Dominazioni.
Donatio Constantini.
Duca.
DXV.

E.

Ecclesia.
Ecclesiastes.
Ecclesiasticus.
Egloghe Latine.
Elementorum, De Proprietatibus.
Elenchis, De Sophisticis.
Eloquentia, De Vulgari.
Empireo, Cielo.
Eneida.
Ente, De Simpliciter.
Ephesios, Epistola ad.
Epicuri.
Epistolae Canonicae.
Epistolae Paulinae.
Epistole Dantesche.
Eresiarche.
Eretici.
Esther, Liber.
Ethica.
Evangelisti.
Evangelium.
Exodus.

F.

Falsatori.
Farisei.
Farsaglia.
Fenice.
Filosofia, Prima.
Filosofo, Il.
Finibus, De.
Fisica.
Fiumi Infernali.
Fiumi del Purgatorio.

Fortuitorum Remedia.
Frati Gaudenti.
Frodolenti.

G.

Galassia.
Galatas, Epistola ad.
Gemelli.
Generatione et Corruptione, De.
Generatione Animalium, De.
Genesis.
Gennaio.
Gentiles, Contra.
Gerarchia.
Ghibellini.
Gigante.
Giganti.
Giove, Cielo di.
Gioventute et Senettute, Di.
Giovinetto, Lo.
Giubbileo.
Giudecca.
Giudicanti, Spiriti.
Giudice, Il.
Golosi.
Grifone.
Guelfi.

H.

Hebraeos, Epistola ad.

I.

I.
Iliade.
Imperatore.
Imperatori.
Imperio Romano.
Indovini.
Inferno.
Inferno.
Inforziato.
Intellectu, De.
Inventione, De.
Invidiosi.
Ipocriti.
Iracondi.
Isaiae, Prophetia.

J.

J.
Jacobi, Epistola.
Jeremiae, Prophetia.
Jò, ***Lingua.***
Johannem, Evangelium secundum.
Johannis Epistolae.
Johannis Visio.
Josue, Liber.
Judae Epistola.
Judicum Liber.
Judith, Liber.
Juventute et Senectute, De.

L.

L.
Ladri.
Lamentationes Jeremiae.
Lasca celeste.
Leone.
Letè.
Levante.
Leviticus.
Liber Alfragani de Aggregatione Scientiae Stellarum.
Liber Sententiarum.
Liber Ugutionis de Derivationibus Verborum.
Libra.
Libri Regum.
Limbo.
Lingua *Jò.*
Lingua *Oc.*
Lingua *Oil.*
Lingua di Sì.
Locorum, De Natura.
Lucam, Evangelium secundum.
Luglio.
Luna.
Luna, Cielo della.
Lussuriosi.

M.

M.
Maccabei.
Maestro, Il.
Maggio.
Magi.
Magi Pharaonis.
Magister Sapientum.
Magister Sententiarum.
Magister Sex Principiorum.
Malachoth.
Malebolge.
Marchese, Il.
Marcum, Evangelium secundum.
Marte, Cielo di.
Mastino.
Matthaeum, Evangelium secundum.
Mercurio, Cielo di.
Metamorphoseos.
Metaphysica.
Meteoris, De.
Metropolitano.
Mezzodì.
Militanti, Spiriti.
Militari, De Re.
Mobile Primo.
Monarchia, De.
Montone.
Muse.

N.

Nasetto, Il.
Nasuto, Il.
Natura Locorum, De.
Naturali Auditu, De.
Nauclerus.
Negligenti.
Nicomachum, Ad.
Nocchiere, Il.
Nono Cielo.
Novembre.
Novum Testamentum.
Numerorum, Liber.

O.

O.
Oc, ***Lingua.***
Occidente.
Oceano.
Ochiover.
Odissea.
Officiis, De.
Oil, ***Lingua.***
Omega.
Omicide.
Operanti, Spiriti.
Orbis, De Substantia.
Oriente.
Orsa.
Ortolano.
Ottavo Cielo.
Ottobre.
Ovidio Maggiore.

P.

P.
Paladino.
Palmieri.
Papa.
Papi.
Paradiso.
Paradiso.
Paradiso Terrestre.
Paradoxa.
Paralipomenon.
Pastore.
Paternostro.
Patriarca.
Paulinae Epistolae.
Pellicano.
Peregrini.
Peripatetici.
Pescatore, Il.
Pesci.
Petri Epistolae.
Pharisaei.
Pharsalia.
Philippenses, Epistola ad.
Philosophia, Prima.
Philosophus.
Physica.
Piche, Le.
Pineta.
Pittagorici.
Podestadi.
Poëtica, Ars.

Politica.
Ponente.
Pontifex.
Porta dell' Inferno.
Porta del Paradiso.
Porta del Purgatorio.
Porta di Dite.
Porta di san Pietro.
Praedicamenta.
Predoni.
Prete, Il gran.
Prima Philosophia.
Primipilo.
Primo Cielo.
Primo Mobile.
Principati.
Principe.
Principi Negligenti.
Principum, De Regimine.
Priora Analytica.
Processione mistica.
Prodighi.
Proemio della Bibbia.
Propheta.
Proprietatibus Elementorum, De.
Proverbiorum, Liber.
Psalmista.
Psalmorum, Liber.
Purgatorio.
Purgatorio.

Q.

Quadrivio.
Quaestio de Aqua et Terra.
Quantitate Animae, De.
Quarto Cielo.
Quatuor Virtutibus Cardinalibus, De.
Quinto Cielo.

R.

Re.
Re Militari, De.
Rege.
Regimine Principum, De.
Regina.
Regno, Il.
Regum, Liber.
Remedia Amoris.
Remedia, Fortuitorum.
Rerum Transformatione, De.
Rerum Transmutatione, De.
Rhetorica.
Rimedio d'Amore.
Romanos, Epistola ad.
Romei.
Rosa Celestiale.
Ruffiani.

S.

Sabaoth.
Sadducei.
Saggio.
Salmi.
Samuelis, Libri.
Santelena.
Santo Volto.
Sapienti, Spiriti.
Sapientiae, Liber.
Satiro.
Saturno, Cielo di.
Savi d'Egitto.
Savi, Sette.
Savio.
Scandalosi.
Scialacquatori.
Scirocco.
Scorpio.
Scismatici.
Scorta.
Scriptura Sancta.
Secondo Cielo.
Seduttori.
Senectute, De.
Senectute, De Juventute et.
Sensu et Sensibili, De.
Sententiarum, Liber.
Sententiarum, Magister.
Septemtrio.
Serafini.
Sesto Cielo.
Sette Regi.
Sette Savi.
Settembre.
Settentrione.
Settimo Cielo.
Si, Lingua di.
Signore.
Simoniaci.
Simpliciter Ente, De.
Sodomiti.
Sole.
Sole, Cielo del.
Sophisticis Elenchis, De.
Speculum Juris.
Spiriti Amanti.
Spiriti Contemplanti.
Spiriti Giudicanti.
Spiriti Militanti.
Spiriti Operanti.
Spiriti Sapienti.
Spiriti Votivi Mancanti.
Stelle Fisse.
Stelle Fisse, Cielo delle.
Stoici.
Storia Thebana.
Strami, Vico degli.
Substantia Orbis, De.
Suicidi.
Summulae Logicales.
Superbi.

T.

Tebaide.
Tegni.
Templari.
Terra.
Terzo Cielo.
Tesoro.
Testamento, Nuovo.
Testamento, Vecchio.
Thebaidos.
Thessalonicenses, Epistola ad.
Timaeus.
Timotheum, Epistola ad.
Tiranni.
Tisrin.
Tobiae, Liber.
Tolomea.
Traditori.
Trivio.
Troni.

U.

Usurai.

V.

Vecchiezza, Della.
Veltro, Il.
Venere, Cielo di.
Veronica, La.
Vespro Siciliano.
Vetus Testamentum.
Vico degli Strami.
Vigliacchi.
Violenti.
Virtudi.
Virtutibus Cardinalibus, De Quatuor.
Visio Johannis.
Vita Nuova.
Volto, Santo.
Votivi Mancanti, Spiriti.
Vulgari Eloquentia, De.

Z.

Zeffiro.
Zodiaco.

INDEX OF ENGLISH OR ANGLICISED NAMES WHICH DIFFER FROM THE ITALIAN OR LATIN.

A.

Adelais. [Adalagia.]
Aeacus. [Eaco.]
Aegina. [Egina.]
Aeneas. [Enea.]
Aeneid. [*Eneida.*]
Aeolus. [Eolo.]
Aesop. [Esopo.]
Aethon. [Eton.]
Aetna. [Etna.]
Ahasuerus. [Assuero.]
Ahithophel. [Achitofel.]
Alazais. [Adalagia.]
Alcmaeon. [Almeone.]
Amphiaräus. [Anfiarao.]
Amphion. [Anfione.]
Apulia. [Puglia.]
Ariadne. [Arianna.]
Arsenal. [Arzanà.]
Arthur. [Artù.]
Athamas. [Atamante.]
Athens. [Atene.]
Austria. [Austericch.]
Auvergne. [Alvernia [1].]

B.

Baptist. [Battista.]
Baptistery. [Battisteo.]
Bear, The. [Orsa.]
Belisarius. [Bellisar.]
Bethiehem. [Betlemme.]
Blasphemers. [Bestemmiatori.]
Bohemia. [Buemme.]
Bougie. [Buggea.]
Brundusium. [Brandisio.]
Bryson. [Brisso.]

C.

Cadiz. [Gade.]
Cahors. [Caorsa.]
Capet, Hugh. [Ciapetta, Ugo.]
Capulets. [Cappelletti.]
Castile. [Castella.]
Cataluña. [Catalognia.]
Caurus. [Coro.]
Cephalus. [Cefalo.]
Ceuta. [Setta.]
Chalcedon. [Calcidonio.]
Chaos. [Caos.]
Charles. [Carlo.]
Charon. [Caron.]
Charybdis. [Cariddi.]
Christ. [Cristo.]
Chrysostom. [Crisostomo.]
Church, The. [Chiesa.]
Clara, St. [Chiara, Santa.]
Classis. [Chiassi.]
Clotho. [Cloto.]
Cluny. [Clugni.]
Clusium. [Chiusi.]
Clymenë. [Climenè.]
Conrad. [Currado.]
Conradin. [Curradino.]
Constance. [Costanza.]
Constantine. [Costantino.]
Cornelia. [Corniglia.]
Corsicans. [Corsi.]
Counsellors, Evil. [Consiglieri Frodolenti.]
Crusade. [Crociata.]
Cyprus. [Cipri.]
Cyrus. [Ciro.]
Cytherea. [Citerea.]

D.

Daedalus. [Dedalo.]
Danube. [Danoia.]
Deiphylë. [Deifile.]
Delphic. [Delfico.]
Devil. [Diabolus.]
Dionysius. [Dionisio.]
Dominions. [Dominazioni.]
Don. [Tanai.]
Douay. [Doagio.]
Dryads. [Driades.]
Duchy (of Spoleto). [Ducatus.]
Dyrrachium. [Durazzo.]

E.

Eagle, The. [Aquila.]
Earth. [Terra.]
East, The. [Oriente.]
Echo. [Eco.]
Eclogues. [*Egloghe.*]
Edward. [Edoardo.]
Elbe. [Albia.]
Eleanor. [Eleonora.]
Electra. [Elettra.]
Elijah. [Elia.]
Elisha. [Eliseo.]
Elysium. [Elisio.]
Emperor, The. [Imperatore.]
England. [Inghilterra.]
English. [Inglesi.]
Envious, The. [Invidiosi.]
Ephialtes. [Fialte.]
Erard. [Alardo.]
Erichtho. [Eriton.]
Erik. [Erico.]
Erinyes. [Erine.]
Eriphylë. [Erifile.]
Erysichthon. [Eresitone.]
Ethiopia. [Etiopia.]
Euphrates. [Eufrate.]
Euryalus. [Eurialo.]
Eurypylus. [Euripilo.]

F.

Flanders. [Fiandra.]
Flemings. [Fiamminghi.]
Fraudulent, The. [Frodolenti.]
Frederick. [Federico.]
French. [Francesco.]
Friars, Jovial. [Frati Gaudenti.]
Friars, Minor. [Frati Minori.]
Frisians. [Frisoni.]

G.

Galicia. [Galizia.]
Gallehault. [Galeotto.]
Gascons. [Guaschi.]
Gascony. [Guascogna.]
Gauls. [Galli [2].]
Germans. [Tedeschi.]
Germany. [Lamagna.]
Geryon. [Gerione.]
Ghent. [Guanto.]
Gideon. [Gedeon.]
Gilboa. [Gelboè.]
Giles, St. [Egidio [1].]
Gluttons. [Golosi.]
God. [Dio.]
Godfrey. [Gottifredi.]
Gospel, The. [*Evangelio.*]
Gratian. [Graziano.]
Greeks. [Greci [1].]
Griffin, The. [Grifone.]
Guenever. [Ginevra.]
Guy. [Guido.]

H.

Hakon. [Acone [2].]
Haman. [Amano.]
Hannibal. [Annibale.]
Harmonia. [Armonia.]
Harpies. [Arpie.]
Hautefort. [Altaforte.]
Hebrews. [Ebrei.]
Hecate. [Ecate.]
Hector. [Ettore.]
Hecuba. [Ecuba.]
Helen. [Elena.]
Helicë. [Elice.]

Helicon. [Elicona.]
Heliodorus. [Eliodoro.]
Hell. [Inferno.]
Hellespont. [Ellesponto.]
Henry. [Arrigo.]
Heraclitus. [Eraclito.]
Hercules. [Ercole.]
Heresiarchs. [Eresiarche.]
Heretics. [Eretici.]
Hermaphroditus. [Ermafrodito.]
Hero. [Ero.]
Herod. [Erode.]
Hezekiah. [Ezechia.]
Hierarchy. [Gerarchia.]
Hippocrates. [Ippocrate.]
Hippolytus. [Ippolito.]
Holofernes. [Oloferne.]
Homer. [Omero.]
Honorius. [Onorio.]
Horace. [Orazio.]
Hortensius. [Ortensio.]
Hugh. [Ugo.]
Hungary. [Ungaria.]
Hyperion. [Iperione.]
Hypocrites. [Ipocriti.]
Hypsipylë. [Isifile.]

I.

Iapetus. [Giapeto.]
Iphigenia. [Ifigenia.]
Iscariot. [Scariotto.]
Isère. [Isara.]

J.

Jacob. [Giacobbe.]
James. [Jacomo.]
James, St. [Jacopo.]
Janiculus. [Gianicolo.]
January. [Gennaio.]
Janus. [Giano.]
Jason. [Giasone.]
Jehoshaphat. [Josaffàt.]
Jephthah. [Jeptè.]
Jeremiah. [Geremia.]
Jerico. [Gerico.]
Jerome. [Geronimo.]
Jerusalem. [Gerusalemme.]
Jesse. [Isai.]
Jesus. [Gesù.]
Jews. [Giudei.]
Joachim. [Gioacchino.]
Joan. [Giovanna.]
Job. [Giobbe.]
Jocasta. [Giocasta.]
John. [Giovanni.]
Joseph. [Giuseppo.]
Joshua. [Josuè.]
Jovial Friars. [Frati Gaudenti.]
Juba. [Giuba.]
Jubilee. [Giubbileo.]
Judaea. [Giudea.]
Judah. [Giuda 4.]
Judas. [Giuda 1.]
Jude. [Giuda 3.]
Judges, Book of. [*Judicum Liber.*]
Judith. [Giuditta.]
Jugurtha. [Giugurta.]
Julia. [Giulia.]
July. [Luglio.]
Juno. [Giuno.]
Jupiter. [Giove.]
Justinian. [Giustiniano.]
Juvenal. [Giovenale.]

L.

La Vernia. [Alvernia 2.]
Lawrence, St. [Lorenzo.]
Leah. [Lia.]
Lebanon. [Libanus.]
Lefkosia. [Nicosia.]
Lemnos. [Lenno.]
Lerida. [Ilerda.]
Lethe. [Letè.]
Limoges. [Lemosi.]
Louis. [Luigi.]
Lustful, The. [Lussuriosi.]
Lycurgus. [Licurgo.]

M.

Magdalene. [Maddalena.]
Magpies. [Piche.]
Mahomet. [Maometto.]
Majorca. [Maiolica.]
Marcia. [Marzia.]
Margaret. [Margherita.]
Marseilles. [Marsilia.]
Matthew. [Matteo.]
Matthias. [Mattia.]
May. [Maggio.]
Michal. [Micol.]
Midian. [Madian.]
Milky Way. [Galassia.]
Moldau. [Molta.]
Montagues. [Montecchi.]
Moon. [Luna.]
Mordecai. [Mardocheo.]
Mordred. [Modarette.]
Moses. [Moisè.]
Mucius. [Muzio.]
Murderers. [Omicide.]
Myrmidons. [Mirmidoni.]
Myrrha. [Mirra.]

N.

Nebuchadnezzar. [Nabuccodonosor.]
Neptune. [Nettuno.]
Nicholas, St. [Niccolao.]
Nimrod. [Nembrotto.]
North, The. [Settentrione.]
Norway. [Norvegia.]
Numbers, Book of. [*Numerorum Liber.*]

O.

October. [Ottobre.]
Oedipus. [Edipo.]
Orange, William of. [Oringa, Guglielmo di.]
Orpheus. [Orfeo.]
Ottocar. [Ottachero.]

P.

Palestrina. [Penestrino.]
Pandars. [Ruffiani.]
Pasiphaë. [Pasife.]
Paul. [Paolo.]
Peter. [Pietro.]
Phaedra. [Fedra.]
Phaëthon. [Fetonte.]
Phalaris. [Falaride.]
Pharaoh. [Faraone.]
Pharisees. [Farisei.]
Pharsalia. [Farsaglia.]
Philip. [Filippo.]
Philippi. [Filippi.]
Philistines. [Filistei.]
Philomela. [Filomela.]
Phlegethon. [Flegetonte.]
Phlegon. [Flegon.]
Phlegra. [Flegra.]
Phlegyas. [Flegias.]
Phocus. [Foco.]
Phoenicia. [Fenicia.]
Phoenix. [Fenice.]
Pholus. [Folo.]
Photinus. [Fotino.]
Phyllis. [Filli.]
Po. [Pado.]
Polycletus. [Policreto.]
Polydorus. [Polidoro.]
Polyhymnia. [Polinnia.]
Polymestor. [Polinestor.]
Polynices. [Polinice.]
Polyxena. [Polissena.]
Ponthieu. [Ponti.]
Pope. [Papa.]
Portugal. [Portogallo.]
Potiphar. [Putifar.]
Powers. [Podestadi.]
Proud, The. [Superbi.]
Ptolemy. [Tolommeo.]
Pygmalion. [Pigmalione.]
Pylades. [Pilade.]
Pyramus. [Piramo.]
Pyrenees. [Pirenei.]
Pyroeis. [Piroi.]
Pyrrhus. [Pirro.]
Pythagoras. [Pittagora.]

R.

Rahab. [Raab.]

Raphael. [Raffaelle.]
Rehoboam. [Roboam.]
Renouard. [Rinoardo.]
Rhea. [Rea.]
Rhine. [Reno [1].]
Rhipeus. [Rifeo.]
Rhodope. [Rodopeia.]
Rhone. [Rodano.]
Richard. [Riccardo.]
Robbers. [Predoni.]
Roger. [Ruggieri.]
Roland. [Orlando.]
Rudolf. [Ridolfo.]

S.

Samnites. [Sanniti.]
Sancha. [Sanzia.]
Sapphira. [Safira.]
Schismatics. [Scismatici.]
Scyros. [Schiro.]
Seducers. [Seduttori.]
Seine. [Senna.]
Senigallia. [Sinigaglia.]
September. [Settembre.]
Sestri. [Siestri.]
Seville. [Sibilia.]
Sextus. [Sesto [2].]
Sheba. [Saba.]
Shem. [Sem.]
Sicily. [Cicilia.]
Sienese. [Sanesi.]
Sixtus. [Sisto.]
Slavonian. [Schiavo.]
Slothful, The. [Accidiosi.]
Solomon. [Salomone.]
Soothsayers. [Indovini.]
Soracte. [Siratti.]
South, The. [Mezzodi.]
Spain. [Ispagna.]
Spaniards. [Ispani.]
Spendthrifts. [Scialacquatori.]
Sphinx. [Sfinge.]
Stephen. [Stefano.]
Strophades. [Strofade.]
Styx. [Stige.]
Sun. [Sole.]
Swabia. [Soave.]
Sychaeus. [Sicheo.]
Sylvester. [Silvestro.]
Syria. [Siria.]
Syrinx. [Siringa.]

T.

Thais. [Taide.]
Thales. [Talete.]
Thames. [Tamigi.]
Thaumas. [Taumante.]
Thebes. [Tebe.]
Themis. [Temi.]
Theseus. [Teseo.]
Thetis. [Teti.]
Thibaut. [Tebaldo.]
Thieves. [Ladri.]
Thisbe. [Tisbe.]
Thoas. [Toante.]
Thomas. [Tommaso.]
Thrones. [Troni.]
Thymbraeus. [Timbreo.]
Tiber. [Tevere.]
Tisiphone. [Tesifone.]
Tithonus. [Titone.]
Tityus. [Tizio.]
Tixryn. [Tisrin.]
Tomyris. [Tamiri.]
Toulouse. [Tolosa.]
Tours. [Torso.]
Traitors. [Traditori.]
Turin. [Taurinum.]
Tuscans. [Toschi.]
Tuscany. [Toscana.]
Tydeus. [Tideo.]
Typhoeus. [Tifeo.]
Typhon. [Tifo.]
Tyrants. [Tiranni.]
Tyrol. [Tiralli.]

U.

Uzzah. [Oza.]

V.

Venetians. [Viniziani.]
Venice. [Vinegia.]

W.

Wain, The. [Carro, Il [1].]
Wenceslas. [Vincislao.]
West, The. [Occidente.]
William. [Guglielmo.]
Wisdom, Book of. [*Sapientiae Liber.*]
Wissant. [Guissante.]
Wrathful, The. [Iracondi.]

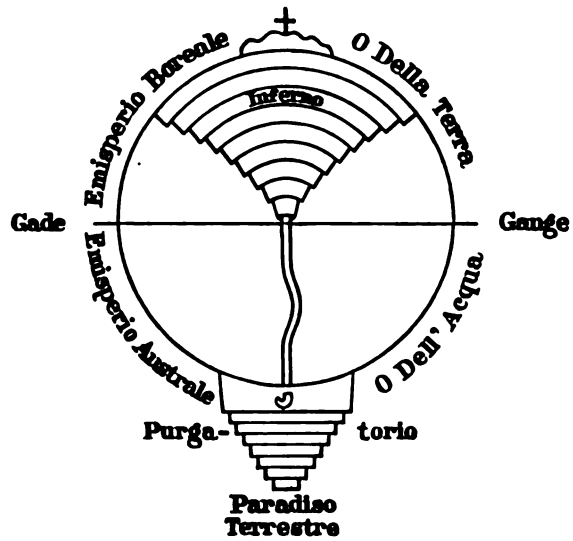
X.

Xenocrates. [Senocrate.]
Xerxes. [Serse.]

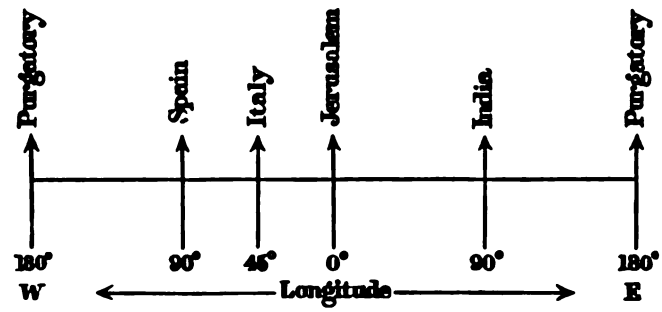
Z.

Zephyrus. [Zeffiro.]

[PLATE I a.]

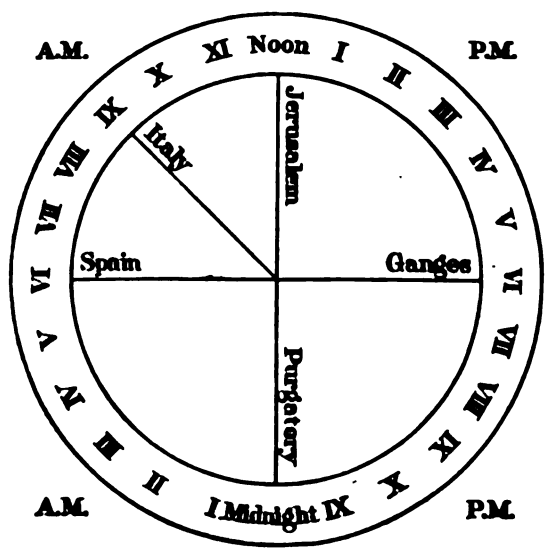


[PLATE I b.]

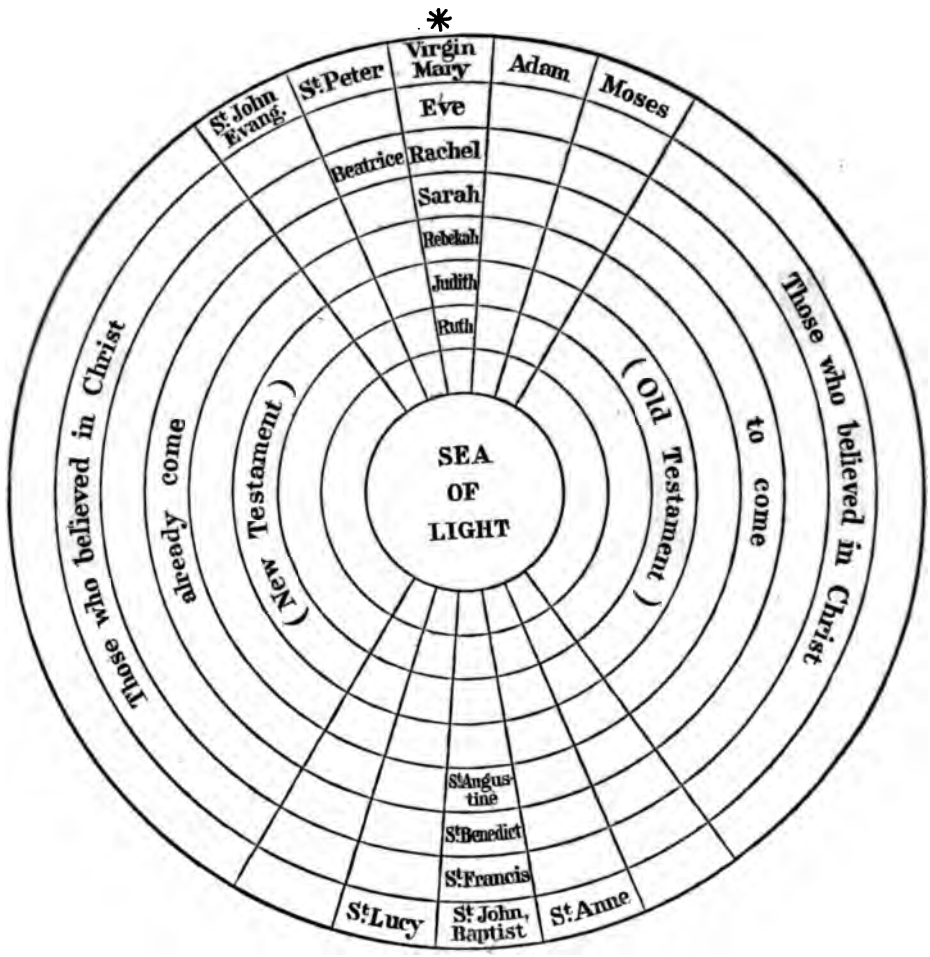


(From Moore's *Time-References in the Divina Commedia.*)

[PLATE I c.]

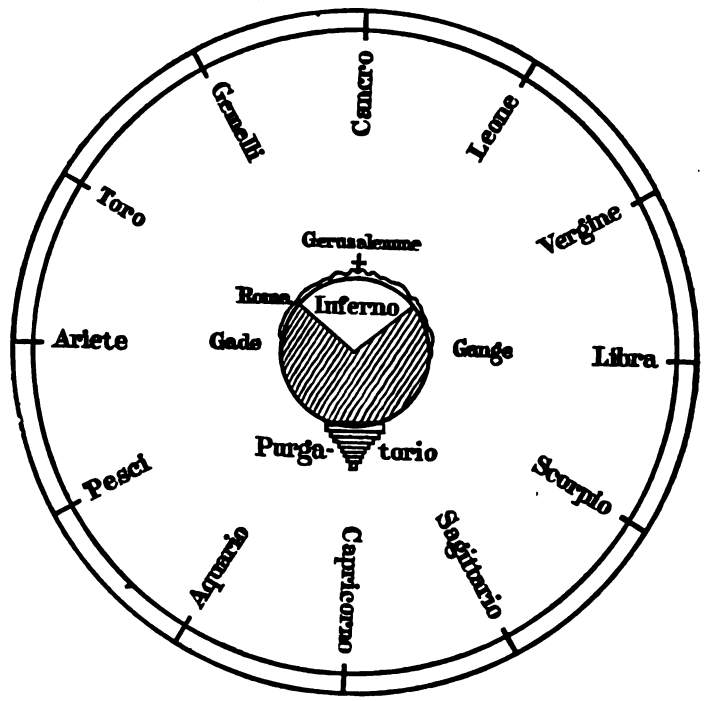


(From Moore's *Time-References in the Divina Commedia.*)


Virgin Mary
Adam
Moses
St. John Evang.
St. Peter
Eve
Beatrice
Rachel
Sarah
Rebekah
Judith
Ruth
SEA OF LIGHT
(New Testament)
(Old Testament)
Those who believed in Christ already come
Those who believed in Christ to come
St. Augustine
St. Benedict
St. Francis
St. Lucy
St. John, Baptist
St. Anne

[PLATE III.]

IL ZODIACO.



LIST OF TABLES AND PLATES.

TABLE I. Kings of Aragon and Sicily (1196–1337).
II. Kings of Bohemia (1197–1346).
III. Kings of Castile and Leon (1126–1350).
III. A. Kings of Castile, Kings of Leon, Kings of Castile and Leon (1126–1350).
IV. Kings of Sicily and Naples (1129–1343).
IV. A. Kings of Sicily and Naples (1129–1282), Kings of Sicily (1282–1337), Kings of Naples (1282–1343).
V. Kings of Jerusalem and Cyprus (1162–1324).
V. A. Kings of Cyprus (1197–1324).
VI. Kings of Portugal (1139–1325).
VII. Hohenstaufen Emperors (1152–1254).
VIII. Houses of France, Navarre, Hungary, and Naples (1223–1350).
VIII. A. Kings of France of the Capetian line (987–1328).
IX. Emperors mentioned in Works of Dante.
X. Kings of England (1066–1327).
XI. Houses of Provence, Anjou, Hungary, and Naples (1209–1342).
XII. Houses of Hungary, Bohemia, and Naples (1174–1346).
XII. A. Kings of Hungary (1174–1342).
XIII. Houses of Navarre and France (1134–1322).
XIII. A. Kings of Navarre (1134–1322).
XIV. Kings of Majorca (1262–1349).
XV. Kings of Norway (1217–1355).
XVI. Kings of Scotland (1057–1329).
XVII. Popes mentioned in Works of Dante.
XVIII. Kings of Rascia (1222–1321).
XIX. Marquises of Montferrat (1135–1330).
XX. Counts of Toulouse (1088–1271).
XXI. Sovereigns contemporary with Dante (1265–1321).
XXII. Descent of Dante from Cacciaguida (circ. 1090).
XXIII. House of Este (1196–1308).
XXIV. Conti Guidi.
XXIV. A. Conti Guidi of the Porciano line.
XXIV. B. Conti Guidi of the Romena line.
XXIV. C. Conti Guidi of the Bagno and Battifolle line.
XXIV. D. Conti Guidi of the Dovadola line.
XXV. Families of Ghislieri and Guinicelli.
XXVI. Malaspina family.
XXVI. A. Malaspina of the 'Spino Secco' branch.
XXVI. B. Malaspina of the 'Spino Fiorito' branch.
XXVII. Malatesta family.
XXVIII. Della Scala family.
XXIX. Ubaldini family.
XXX. Gherardesca and Visconti families of Pisa.
XXXI. Chronology of strife between Guelfs and Ghibellines (1140–1321).
XXXII. Index of first lines of the *Canzoniere*.
XXXIII. Chapter-divisions in various editions of the *De Monarchia*.
XXXIV. Numeration of the *Epistolae* in various editions.
XXXV. List of articles dealing with Notable Matters.
XXXVI. Index of English or Anglicised names which differ from the Italian or Latin.
XXXVII. List of Tables and Plates.
XXXVIII. Index to Tables and Plates.
PLATE I. Gerusalemme.
II. Rosa Celestiale.
III. Il Zodiaco.

INDEX TO TABLES AND PLATES.

A.

Angevin Kings of Naples and Sicily. [Tables iv, iv. A, xxi. 3.]
Anjou, Connexion of, with Hungary, Naples, and Provence. [Table xi.]
Aragon, Connexion of, with Sicily. [Tables i, iv, iv. A, xxi. 3.]
Aragon, Kings of. [Table i.]
Aragonese Kings of Sicily. [Tables i, iv, iv. A, xxi. 3.]

B.

Bagno line of Conti Guidi. [Table xxiv. C.]
Balearic Islands, Kings of. [Table xiv.]
Battifolle line of Conti Guidi. [Table xxiv. C.]
Bianchi and Neri, Chronology of. [Table xxxi.]
Bohemia, Connexion of, with Hungary and Naples. [Table xii.]
Bohemia, Kings of. [Tables ii, xii.]
Bohemia, Kings of, contemporary with Dante. [Table xxi. 13.]
Byzantine Emperors. [Table ix. D.]

C.

Cacciaguida, Descent of Dante from. [Table xxii.]
Canzoniere, First lines of. [Table xxxii.]
Capetian Kings of France. [Table viii. A.]
Castile and Leon, Kings of. [Tables iii, iii. A.]
Castile and Leon, Kings of, contemporary with Dante. [Table xxi. 7.]
Celestial Rose. [Plate ii.]
Champagne, Counts of, Kings of Navarre. [Table xiii. A.]
Chapter-divisions in *De Monarchia*. [Table xxxiii.]
Chronology of Guelfs and Ghibellines. [Table xxxi.]
Constantinople, Emperors of, contemporary with Dante. [Table xxi. 11.]
Constantinople, Roman Emperors at. [Table ix. B.]
Conti Guidi. [Tables xxiv, xxiv. A, B, C, D.]
Counts of Champagne, Kings of Navarre. [Table xiii. A.]
Counts of Provence. [Table xi.]
Counts of Toulouse. [Table xx.]
Cyprus, Kings of. [Tables v, v. A.]
Cyprus, Kings of, contemporary with Dante. [Table xxi. 10.]
Cyprus and Jerusalem, Kings of. [Table v.]

D.

Dante, Descent of, from Cacciaguida. [Table xxii.]
Dante, Emperors mentioned in works of. [Table ix.]
Dante, Popes mentioned in works of. [Table xvii.]
Dante, Sovereigns contemporary with. [Table xxi.]
De Monarchia, Chapter-divisions in. [Table xxxiii.]
Della Scala family. [Table xxviii.]
Dovadola line of Conti Guidi. [Table xxiv. D.]

E.

Egypt, Sultans of, contemporary with Dante. [Table xxi. 18.]
Emperors, Byzantine. [Table ix. D.]
Emperors contemporary with Dante. [Table xxi. 2.]
Emperors, Hohenstaufen. [Table vii.]
Emperors mentioned in works of Dante. [Table ix.]
Emperors of Constantinople. [Table xxi. 11.]
Emperors of the West. [Table ix. C.]
Emperors, Roman, at Constantinople. [Table ix. B.]
Emperors, Roman, at Rome. [Table ix. A.]
England, Kings of. [Table x.]
England, Kings of, contemporary with Dante. [Table xxi. 15.]
English names, Index of. [Table xxxvi.]
Epistolae, Numeration of. [Table xxxiv.]
Este, House of. [Table xxiii.]
Europe, Sovereigns of, contemporary with Dante. [Table xxi.]

F.

France and Navarre, Kings of. [Tables viii, xiii.]
France, Capetian Kings of. [Table viii. A.]
France, Connexion of, with Hungary, Naples, and Navarre. [Table viii.]
France, Connexion of, with Navarre. [Tables viii, xiii.]
France, Connexion of, with Provence. [Table xi.]
France, Kings of. [Tables viii, viii. A, xiii.]
France, Kings of, contemporary with Dante. [Table xxi. 4.]

G.

Gerusalemme. [Plate i.]
Gherardeschi and Visconti families of Pisa. [Table xxx.]
Ghibellines and Guelfs, Chronology of. [Table xxxi.]
Ghislieri and Guinicelli families. [Table xxv.]
Guelfs and Ghibellines, Chronology of. [Table xxxi.]
Guidi, Conti. [Tables xxiv, xxiv. A, B, C, D.]
Guidi, Conti, Bagno line of. [Table xxiv. C.]
Guidi, Conti, Battifolle line of. [Table xxiv. C.]
Guidi, Conti, Dovadola line of. [Table xxiv. D.]
Guidi, Conti, Porciano line of. [Table xxiv. A.]
Guidi, Conti, Romena line of. [Table xxiv. B.]
Guinicelli and Ghislieri families. [Table xxv.]

H.

Hohenstaufen Emperors. [Table vii.]
Hohenstaufen Kings of Two Sicilies. [Table iv. A.]
Holy Roman Empire, Emperors of. [Table ix. C.]
Hungary, Connexion of, with Anjou, Naples, and Provence. [Table xi.]
Hungary, Connexion of, with Bohemia and Naples. [Table xii.]
Hungary, Connexion of, with France, Naples, and Navarre. [Table viii.]
Hungary, Kings of. [Tables viii, xi, xii, xii. A.]
Hungary, Kings of, contemporary with Dante. [Table xxi. 12.]

I.

Index of English names which differ from Italian or Latin. [Table xxxvi.]
Index of first lines of *Canzoniere*. [Table xxxii.]

J.

Jerusalem. [Plate i.]
Jerusalem and Cyprus, Kings of. [Table v.]

L.

Latin Kings of Jerusalem. [Table v.]
List of Articles dealing with Notable Matters. [Table xxxv.]
List of Tables and Plates. [Table xxxvii.]
Leon and Castile, Kings of. [Tables iii, iii. A.]
Leon and Castile, Kings of, contemporary with Dante. [Table xxi. 7.]

M.

Majorca, Kings of. [Table xiv.]
Malaspina family. [Tables xxvi, xxvi. A, B.]
Malaspina family, 'Spino Fiorito' branch of. [Table xxvi. B.]
Malaspina family, 'Spino Secco' branch of. [Table xxvi. A.]
Malatesta family. [Table xxvii.]
Marquises of Montferrat. [Table xix.]
Monarchia, De, Chapter-divisions in. [Table xxxiii.]
Montferrat, Marquises of. [Table xix.]

N.

Naples and Sicily, Kings of. [Tables iv, iv. A, viii, xi, xii.]
Naples and Sicily, Kings of, contemporary with Dante. [Table xxi. 3.]
Naples and Sicily, Separation of. [Table iv. A.]
Naples, Connexion of, with Anjou, Hungary, and Provence. [Table xi.]
Naples, Connexion of, with Bohemia and Hungary. [Table xii.]
Naples, Connexion of, with France, Hungary, and Navarre. [Table viii.]
Naples, Kings of. [Table iv. A.]
Navarre, Connexion of, with France. [Tables viii, xiii.]
Navarre, Connexion of, with France, Hungary, and Naples. [Table viii.]
Navarre, Kings of. [Tables viii, xiii, xiii. A.]
Navarre, Kings of, contemporary with Dante. [Table xxi. 8.]
Navarre, Kings of, Counts of Champagne. [Table xiii. A.]
Norman Kings of Two Sicilies. [Table iv. A.]
Norway, Kings of. [Table xv.]
Norway, Kings of, contemporary with Dante. [Table xxi. 17.]
Notable Matters, List of Articles dealing with. [Table xxxv.]

P.

Pisa, Gherardeschi and Visconti families of. [Table xxx.]
Plates and Tables, List of. [Table xxxvii.]
Popes contemporary with Dante. [Table xxi. 1.]
Popes mentioned in works of Dante. [Table xvii.]
Porciano line of Conti Guidi. [Table xxiv. A.]
Portugal, Kings of. [Table vi.]
Portugal, Kings of, contemporary with Dante. [Table xxi. 9.]
Provence, Connexion of, with Anjou, Hungary, and Naples. [Table xi.]

R.

Rascia, Kings of. [Table xviii.]
Rascia, Kings of, contemporary with Dante. [Table xxi. 14.]
Roman Emperors at Constantinople. [Table ix. B.]
Roman Emperors at Rome. [Table ix. A.]
Roman Empire, Emperors of Holy. [Table ix. C.]
Romena line of Conti Guidi. [Table xxiv. B.]
Rosa Celestiale. [Plate ii.]

S.

Scala, Della, family. [Table xxviii.]
Scotland, Kings of. [Table xvi.]
Scotland, Kings of, contemporary with Dante. [Table xxi. 16.]
Sicily, Kings of. [Tables i, iv. A.]
Sicily and Naples, Kings of. [Tables iv, iv. A, viii, xi, xii.]
Sicily and Naples, Kings of, contemporary with Dante. [Table xxi. 3.]
Sicily and Naples, Separation of. [Table iv. A.]
Sicily, Connexion of, with Aragon. [Tables i, iv, iv. A, xxi. 3.]
Sovereigns of Europe contemporary with Dante. [Table xxi.]
'Spino Fiorito' branch of Malaspina family. [Table xxvi. B.]
'Spino Secco' branch of Malaspina family. [Table xxvi. A.]
Sultans of Egypt contemporary with Dante. [Table xxi. 18.]
Swabian Emperors. [Table vii.]
Swabian Kings of Two Sicilies. [Table iv. A.]

T.

Tables and Plates, List of. [Table xxxvii.]
Toulouse, Counts of. [Table xx.]
Two Sicilies, Kings of. [Tables iv, iv. A, viii, xi, xii.]
Two Sicilies, Kings of, contemporary with Dante. [Table xxi. 3.]

U.

Ubaldini family. [Table xxix.]

V.

Visconti family of Pisa. [Table xxx.]

W.

West, Emperors of the. [Table ix. C.]

Z.

Zodiaco. [Plate iii.]

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